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PASTORALIA

Religious Anarchy and Moral Chaos

That, outside of the Catholic Church, institutional religion and organized Christianity are breaking down, is the wearisome burden of numerous lamentations which come from very diversified sources. It is quite true that an optimistic and hopeful note sometimes rises above this lugubrious chorus, and speaks of an invigoration of corporate Christianity through a reunion or at least a closer fellowship among the separated Churches. Although to blast hopes and show the futility of the confident predictions of optimism is not a pleasant task, we cannot but distrust these well-meant prophecies of better things. The union that is hoped for is not meant to be effected through the recognition of a common authority, nor is it to be on a doctrinal basis. In fact, the necessity of a common faith is belittled, and dogma as a bond of union is repudiated. We do not see how conditions can be remedied in this manner. If the Churches surrender the creed, they thereby abdicate their most fundamental function. A non-doctrinal union is of no avail. Already the dogmatic teaching of many of the Churches is so meager that there will be scarcely anything left if it is further reduced. Some are inclined to push this indifference as to creedal requirements to such extremes that they would adopt a platform on which Christians and Mohammedans could unite. Of course, that would mean the elimination of everything that is specifically Christian; it is really the end of Christianity. A suggestion of this type can be viewed only as a counsel of despair. The bond of union that is to bind the Churches together must be something positive. The mere absence of a creed cannot constitute a bond of union. It may remove possibility of friction, but it does not produce real, harmonious contacts.

Recently a new organization called the "Fellowship of Faiths" held a convention in Philadelphia. Here are some of the pronouncements of which the leaders in the movement delivered themselves. Dr. Chatterji, exponent of Buddhism, sounded the keynote of the meeting when he said: "We are taught that all religions ultimately lead to the same end. The different religions are but so many roads ultimately leading into one road. When you conceive of the universe as your home and peoples of all nations as your brothers, you can have hatred for none." Dr. Gupta, speaking for Hinduism, frankly stated: "Our aim is unity in variance and not in uniformity. The cross of Jesus, the crescent symbol of the Mohammedan, and the shrine of Buddha all stand for world brotherhood." Dr. Rufus M. Jones, of Haverford, spoke along the same undogmatic lines, and gave as the essence of Christianity the following: "The Christianity revealed by the Galilean was essentially one of love and brotherhood. The second great truth that He taught was that all men may become the sons of God. The third was that the kingdom of God can be built in this world and out of men." These utterances show the direction which the modern efforts for church reunion take. Quite patently they are bound to lead to an absolute doctrinal vacuum, in which no difference of doctrine exists because there are no doctrines. The present chaos of doctrinal opinion in that case will be replaced by utter emptiness.

REPERCUSSIONS OF THE PAPAL ENCYCLICAL

These movements for union are heading in the wrong direction. Instead of strengthening the Churches, they only increase their weakness. They resemble a river that, instead of flowing on in a deep and well-defined bed, spreads its shallow waters over a wide surface with the inevitable result that the dissipated floods are finally completely absorbed by the earth and dried up by the sun. By thus spreading itself without limitation, the river loses its identity and eventually completely vanishes. The fate of a non-dogmatic Christianity will be the same. Accordingly, the Holy Father sees little promise in these efforts, however much they may be inspired by the very best intentions. No one would more gladly welcome a united Christendom than the Sovereign Pontiff, but union on a non-doctrinal basis to him is inconceivable, as it is to every one who

really thinks. Doctrinal divergencies cannot exist in a united Christendom. They have a disrupting tendency and will prove factors of discord. They constitute an inherent menace both to unity and charity. Hence the Holy Father, prompted by paternal concern, writes: "How then can we conceive a Christian community whose members freely maintain their own way of thinking and judging, even though it be opposed to the way of others? How could men following opposite principles be part of one and an equal community of the faithful? . . . In view of such variance of opinion, we do not know how it is possible to prepare the ground for unity of the Church, considering the fact that such unity cannot arise except from one authority, one law, and one faith in Christians. We do, however, know it is easy from such variance to fall into indifference towards religion and into modernism which would make men believe that dogmatic truth is not absolute but relative—namely, subject to the various needs of times and circumstances and tendencies of the spirit, since it is not based upon immutable revelation but upon conformity to life."¹ Futile, therefore, must be all attempts to bring about a union of the Churches by discarding the doctrines of revelation. The existing differences cannot be reduced to a common denominator as may be done in the case of dissimilar fractions. All efforts of this kind will issue in disappointment.

Yet, the advocates of reunion are committed to this false and untenable position. They not only maintain their separate creedal interpretations, but actually glory in their dissensions, regarding them as an inalienable right and a sign of high vitality. Thus *The Christian Leader* (Universalist Boston weekly) exclaims: "Impossible for Christians to differ! But they do differ and are Christians. Impossible to conceive of a Christian society of the faithful who are free to follow each one his own way of thinking of faith! But here it is—all around us." Quite so, only these various denominations, having each one its own tenets, its own practices, its own administration, can in no intelligible sense of the word be called a society.

Doctrinal agreement was never intended by the advocates of pan-Christian reunion. That now becomes absolutely evident. To that extent the Encyclical may be said to have clarified the situation.

¹ Pius XI, Encyclical on Christian Unity, January 15, 1928.

Dr. Christian F. Reisner, a leading Methodist pastor of New York, comments in the *Times* as follows: "I would not criticize the Catholic Church, but I hold the right to say that other Churches are just as legitimate if they lift the people and feed the best that is in them. I believe that every American must be religious, and the American religion is Jewish, Catholic or Protestant."²

Now, as long as the various Christian denominations persist in their doctrinal differences, they cannot stand as an impregnable bulwark against unbelief. Churches that are so thoroughly at variance with one another, cannot bear witness to the truth. The world will naturally distrust them, and refuse to accept their message. By its internal dissensions Christianity stands discredited. Its authority as a teacher is fatally compromised. The pagans are puzzled when the exponents of Christianity come to them with contradictory messages. That is the curse of a divided Christendom, which will only depart when the return to the One Faith shall have been accomplished. As the Pope says, doctrinal discord must lead to indifferentism in religion and complete scepticism.

The process of whittling away Christian truth will go on outside of the Church until nothing of it is left. Then the Catholic Church will stand alone in its defense of revealed truth, and not only that, but it will also be the lonesome defender of traditional morality. To the Church men will then turn for the bread of truth by which they must live.³

² Here are some other echoes the Encyclical has awakened. The *Presbyterian* says: "We regret the Pope's wrong assumptions, but we admire his loyalty to principle, his unwillingness to sacrifice what he regards as divinely revealed truth for the sake of unity of organization. Would that many of our advocates of a pan-Protestantism had more of the same loyalty to what they regard as truth, less of a disposition to sacrifice what they, too, regard as divinely revealed truth for the same unity of organization." The *Brooklyn Eagle* has this: "But between Authority and Individual Interpretation of God's Word there is a great gulf fixt. Roman Catholics cannot abandon the former. The latter is the very essence of Protestantism. Mutual respect, kindly feeling and a measure of coöperation in good works we may hope for. Nothing further is in sight." The *Springfield Republican* is pessimistic, and remarks: "Few observers outside of the Roman spiritual jurisdiction will see in this latest Encyclical the creation of a single new hope for the healing of the gash that has rent Christianity since Luther."

³ That is the outcome as Hilaire Belloc envisions it: "The result of this is that, as the few remaining Catholic dogmas accepted in the Protestant culture are abandoned one by one, society falls spiritually into the same sort of dust into which it fell socially through the same agency; and each man's standards differ potentially from his neighbor's. There supervenes a philosophic anarchy such as that into which we are now already plunged. . . . I conclude my brief Study of the Reformation by the remark that the Tide has turned in Europe. By which I do not mean to prophesy that the Catholic Church will reassume even within

That the doctrinal differences existing between the various Christian Churches have sadly impaired the prestige of Christianity and proved an obstacle to its progress, is a fact so patent that even Protestants cannot help but see it. Anent this subject, the *Boston Daily Globe* pertinently writes: "For several generations there has been a mild agreement among church members of many different bodies that division is the scandal of Christendom. But something more is needed to bring the unification religious enterprise must have if it is to become effective. Perhaps the time is not far off when the avowed enemies of Christianity, those who honestly believe it to be an obstacle to the progress and a drag on the welfare of mankind, may do the Protestant Churches a great service by compelling them to find common ground. . . . As long as there are distinctions without differences, as long as average folk find difficulty in making out the reasons for which Christianity is split into what must seem countless denominations, there will be wanting respect for the Churches as a whole. While this continues, the weakness of the Churches will increase in a way that no annual reports of progress, and no drives for more money, will serve to offset." While this is quite true, we have seen that these Churches are not willing to give up their doctrinal differences, but cling to them as a precious right. That is exactly the claim put forth by the *Grand Rapids Herald*: "There always will be different schools of theology, different systems of faith, and those who earnestly disagree upon these scores cannot be expected to forsake their precious convictions. But within these larger divisions are too many smaller divisions which are creedal rather than basic, and which it ought to be possible to waive for the sake of the greater good in those instances where a given community may be overchurched."⁴ Here again we must say that

so brief a space as two hundred years that full empire over the minds of Western men which it held for so many centuries and which caused us to become the head of the world. Indeed, I should think it more probable that the results of the Reformation would continue in a changed form and leave us still divided into a strengthened Catholic culture and a strong, permanent Pagan opposition thereto. . . . What the end will be, we cannot tell. Probably conflict. But there is no doubt at all of the rapid strengthening of our side." That really seems to be the way in which events are shaping themselves. Upon the Catholic Church will devolve the burden of preserving, not only Christian truth, but also the essential religious and ethical principles on which civilization is based. Once more the Church will be confronted by an unchristian world, and find itself face to face with a new Paganism.

⁴ Similarly the *Lincoln State Journal* argues: "Unless new vigor is instilled into the Church, the course suggested by Mr. Collins seems to be imperative.

division is progressive, and that the larger divisions of necessity go on breeding smaller divisions, and so on without end. Private interpretation is essentially a disruptive and not a cohesive force, and a religion based on this principle must go on splitting into new offshoots. Eventually it will be impossible to save anything of revealed truth where this destructive process goes on. "The leaders of the Reformation," says Mr. Philip Cabot, "when they cut adrift from the Church of Rome, and denied some (but not all) of its dogmas, do not appear to have grasped the fact that this structure is a connected whole, and that you cannot destroy a part of it and keep the rest. Augustine and Aquinas were not feebled minded persons. The structure which they built was a masterpiece of art, and the reformers who tore away the doctrine of forgiveness of sin simply brought it down about their ears. Their efforts to shore it up have been lamentable failures. The high priests have continued to live among the ruins, but the congregations have fled."⁵

THE LAUSANNE CONFERENCE

There were those who hoped that some common basis of doctrine

That is, to scrap one-half of the organizations, and bring those remaining into closer relations with the people whose spiritual needs are as great as their spiritual poverty." With commendable humility the Lausanne Conference declares: "More than half the world is waiting for the Gospel. At home and abroad sad multitudes are turning away in bewilderment from the Church because of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right." Missionary experience brings home the truth that the pagan world cannot be won over to a Christianity with contradictory creeds or hesitating and faltering statements of doctrine.

⁵ "Adventures in Christianity," in *The Atlantic Monthly*. Revealed truth needs the protection of authority or it will be dissipated. Nothing but authority can stay the process of disintegration. Rightly does Father John McGuire, S.J., say: "The Reformation of the sixteenth century was a rebellion against the divine authority of the Church, and this, with its basic principle of private interpretation of Sacred Scripture, could not fail to wound religion and morality in a vital part. With no infallible guide in faith and morals, the inspired word of God became the sport of human passions. A number of warring sects came into being, each claiming the sanction of Heaven, and all opposing the one true Church of Christ. These sects have been dividing and subdividing during the years; there are in this country, according to a late government census, twenty-three kinds of Lutherans, nineteen kinds of Methodists, eighteen kinds of Baptists, seven kinds of Presbyterians" ("The Present Trend of Religion and Morality," in *The Fortnightly Review*, January 15, 1928). The result of this religious anarchy is that many cut themselves entirely loose of all church affiliation. The writer continues: "About sixty-two millions of our American people, it is said, are unbaptized or belong to no Church; these we may suppose take no spiritual interest in Christianity. Other millions are only nominal Christians; they regard Christ as a mere man, a successful leader, whose teachings did not differ essentially from doctrines advanced by earlier sages."

might be found by the Stockholm and Lausanne conferences. Events have shown that these hopes were futile. The absence of any authority precluded such a consummation. Father Michael P. Cleary, O.P., surveys the work done by the Conference and comes to the conclusion that its labors were in vain. The following passages sum up his verdict: "Writing in one of the Sunday newspapers during the European War, Horatio Bottomley declared that England's greatest need in religious matters was a virile Christianity untrammelled by dogmas and independent of all canons and theological formulas. Had the ex-convict been released from Maidstone Goal in time to reach Lausanne at the beginning of last August, he would have found there something to satisfy his heart's desire in matters spiritual; for the World Conference of Faith and Order was an assembly of learned divines all professing to follow Christ, and yet, after several weeks of discussion, unable to state a formula, define a doctrine, or impose a creed."⁶

Doctrinal union was despaired of from the outset, for the Conference "laid it down as a first principle that truth, although one, has innumerable aspects, and that to impose one set of dogmas on all men alike is nothing more than intellectual tyranny." "One member maintained that Christianity consists more in the Eight Beatitudes than in the Seven Sacraments." "Perhaps the most ridiculous of all the discussions at the World Conference was its search for a Creed. It began with the Modernist principle that 'the Holy Spirit guiding the Church in all truth can render it capable of expressing the truths of Revelation in a variety of ways adapted to the needs of various generations.'" "In dealing with the Sacraments we meet again the same want of agreement, the same irrelevant statements, the same hesitancy and unwillingness to declare definitely what the Sacraments are, whence they come, and how many they number." "The final problem dealt with at the Council was 'The Unity of Christianity in Relation to Existing Churches.' The indefiniteness of the title shows the hopeless position of the organizers of the agenda, who sought to reconcile the Unity of the Church with diversity of religious beliefs. In this section the Council showed its utter helplessness by pleading for liberty and toleration—liberty to believe as

⁶ "The Failure of the World Conference on Faith and Order," in *The Irish Ecclesiastical Record*, January, 1928.

much or as little as you like, and toleration of the contradictory beliefs of other religions." "The last act of this very chaotic Congress was to issue a manifesto which was supposed to show to the whole Christian world the great progress towards unity achieved in that august assembly. In reality, the manifesto is nothing more than a humble confession of complete failure. It has to make the sorrowful admission that the Conference was unable to define the conditions upon which future reunion is to be based. It states truthfully that all that was accomplished was an apparent agreement concerning some fundamental principles, but that serious points of disagreement still remain which render void any hopes of immediate reunion."⁷ In view of these facts, there is little prospect that religious anarchy outside of the Church will cease in the near future, and yield to order and harmony. As long as these dissensions remain, it will be impossible for the Protestant Churches either to reclaim their lost members or to make new conquests on a large scale, for it is precisely on account of these disagreements that men have lost confidence in these Churches. But, where religion does not exist as a corporate life, it decays. Religious anarchy, therefore, will result in a general decrease of religion and in a rapid growth of infidelity. Religious anarchy will terminate in moral chaos. That moral chaos, the complete disorientation of minds with regards to moral questions, is already upon us. To this we will presently direct our attention.

CHARLES BRUEHL, D.D.

⁷ *Loc. cit.* We add one more paragraph: "Thus ended the much-vaunted World Conference which was to bring order out of chaos, and unite all believers in a common Christianity. The opinion of all, inside and outside the Congress, is that it proved a hopeless failure, and that the prestige of non-Catholic sects throughout the world has been considerably impaired by the discord that overshadowed all its deliberations." Dr. Gregg, Protestant Archbishop of Dublin, was not satisfied with the results obtained and publicly stated: "The spiritual unity attained at Lausanne fell far short of that unity for which Our Lord prayed." To use a metaphor, we may say that the nets of the Protestant fishers of men have broken, and that the fishes are escaping through the growing tear. Nor is Protestantism able to repair the broken nets and to recapture what is lost.

SHOULD DISPENSATIONS FOR MIXED MARRIAGES BE ABSOLUTELY ABOLISHED?

By STANISLAUS WOYWOD, O.F.M., LL.B.

Yes, they should—at least in the manner in which they are at present granted. Why? Because, when dispensation from a serious law is granted for the mere reason that the parties to be married want to get married despite the law, the very law is made nugatory. A law whose observance depends on the whim and will of the subjects is no law; wherefore, if the law forbidding Catholics to marry non-Catholics is to be retained in our Church Law, it should be enforced. That in most—if not in all—cases there is no other reason for mixed marriages than that the Catholic wants to marry a non-Catholic, is evident from experience, and the priests engaged in parish work know it. The law of the Code (cfr. Canon 1061) requires a moral certainty that the promises made by both parties shall be kept. How often has a priest who applies for a dispensation that moral certainty? Yet, without that, *the dispensation cannot validly be given by the Ordinary*. Some dioceses require the non-Catholic party to take a certain number of instructions in Christian doctrine before the dispensation is granted. To what purpose is it to force religious instruction on the non-Catholic? For, if a Protestant man wants to marry a Catholic girl, he will usually sit through the instructions with apathy or disgust, and there is less probability that he shall later treat the Catholic party and the Church kindly when there is question of the fulfillment of the promises. If the priest who applies for the dispensation takes the matter seriously, and states that there seems to be no certainty of the fulfillment of the promises, and the Ordinary then refuses the dispensation (as in such a case he must), how loud will be the complaints because this one couple was denied the dispensation, which all others seem to be able to obtain for the mere asking! The frequency and ease with which the dispensations have been granted has practically completely wiped out the consciousness among Catholics of the very serious prohibition of the Church against mixed marriages.

Who will put the axe to the root? In Europe they have begun to realize that something must be done to stop the evil of mixed

marriages. What is the remedy? On this all minds are not as yet agreed, but there are a few dioceses in Europe where the policy has been adopted of not granting any dispensation whatsoever for mixed marriages. We believe that there is not a priest anywhere in the Catholic Church that has worked for some time in the care of souls, who has not deplored the evil of mixed marriages, but has found no remedy to ward off the loss of souls to the Church—a loss measured, not by individuals alone, but by generations to come. In its issue of May, 1927, the *Quarterly Review, Paulus* (Wiesbaden, Germany), discusses the problem of stopping mixed marriages, and comes to the conclusion that less evil would result from the absolute refusal of dispensations than from the present practice of freely permitting Catholics to marry non-Catholics. Since there seems to be a great deal of truth in this proposal, it will be worth while to consider the reasons for and against its adoption.

Experience proves that the present practice furthers and encourages a thoughtless levity on the part of Catholic young people in keeping company with non-Catholics. Not only careless Catholics, but even those who have always attended to their duties and taken an interest in the work of the Church, are often found to contract mixed marriages. These persons evidently have no consciousness of the priceless value of the True Faith, but rather entertain a subconscious idea that the various Christian religions are equally good, or that it is not necessary to attach such importance to religion as to give it the first place in our plans of life. Religious indifference is undoubtedly fostered by mixed marriages. Already the daily intercourse with persons of other religious convictions is apt unconsciously to influence the religious life of Catholics; but, if Catholics admit non-Catholics to the most intimate and sacred union of marriage, they act presumptuously with the faith that God has given them. Apart from all direct attempts on the part of the non-Catholic husband or wife to interfere with the other spouse's religious obligations, the Catholic knows—as every reasonable creature does—that the human heart is much more easily influenced in the direction of ease and carelessness than towards sturdy virtue.

What can be done to stop the ever-increasing number of mixed marriages? Certainly, the increase cannot be attributed to the lack

of instruction—at least, here in the United States—so that the Catholic parties can claim that they were not aware of the prohibition of the Church. Every effort has been made here to teach Christian doctrine, and it is true that in religious knowledge the average American Catholic excels many of the immigrant Catholics. The fact is that materialism and indifference are rampant in our age, and even among loyal Catholics there is a tendency towards worldliness—an effect undoubtedly of the influence of the vast majority of their fellow-citizens, who recognize no definite religious principles that must be obeyed at any cost. Our Catholic people know that mixed marriages are forbidden by the Church, and the priests have tried to impress upon them the underlying principle of that law. This principle is no other than the law of God which forbids us to expose ourselves to the loss of faith, or to the possibility of being unable to fulfill our religious obligations. Still, our young people make acquaintances with non-Catholics and start courtship, as though there was no law forbidding it. What would happen if the bishops adopted the policy of refusing to grant dispensations to Catholics to marry non-Catholics?

This much at least is certain, that Catholics would be more impressed with the value of their Faith, and would realize more emphatically that there is an immense difference between the True Faith, handed down to us by Christ and the appointed shepherds of His flock, and the man-made religions of the various non-Catholic denominations. The objection might be raised that the remedy is too radical, and that it would occasion the apostasy of many Catholics from the Church. In the first place, as we saw before, many who marry non-Catholics and extort the permission to do so from the Ordinary are not really dispensed from the law, because, if they have no other reason for asking the dispensation than their own perverse will (*i.e.*, a will opposed to the law of the Church), no Ordinary can give them the permission; and, if they then marry an unbaptized person, *their marriage is not only illicit but invalid*. Frequently these Catholics have already fallen away from the Faith in their hearts, and only a few externals have remained of the religion into which the Lord had graciously led them in preference to millions of men who never received this exceedingly precious gift.

For the purpose of gauging more accurately the effect which the

complete refusal of dispensations for mixed marriages would have, we may (following *Paulus*) classify Catholics into three groups: (1) staunch and sturdy Catholics, who would at any cost obey the Church rather than fall away; (2) lukewarm or very lax Catholics, many of whom would rally if put to the test, and rather follow the leadership of Christ than abandon His army; (3) indifferent or nominal Catholics, who do not care whether they are members of the Church or of any other religious organization.

The first class of Catholics would undoubtedly profit greatly by the proposed practice of granting no dispensations for mixed marriages. They would rather obey the Church at any cost than separate themselves from her by an unlawful marriage. Under the present system, deceived by the apparent sincerity of a non-Catholic, many a good Catholic young lady marries, and then, as experience shows but too frequently, has to battle all through her married life for freedom to practise her religion and raise her children Catholics; and only too often, despite her best endeavors, the children are lost to the Faith. If the father is the Catholic party, and the mother a non-Catholic and opposed to the Catholic faith, it is almost impossible that the children should be raised as Catholics, for the mother is always with them, while the father is at work and sees very little of them except on Sundays and the few holidays.

With the lukewarm or lax Catholics, an absolute refusal to sanction mixed marriages would save more of them for the Church and for eternal salvation than the granting of dispensations. This is the class of people among whom mixed marriages are very frequent, and, after a mixed marriage, only a miracle of divine grace can save them and their children to the Church. If it were known beforehand that nobody need expect a dispensation for a mixed marriage, that obedience to the law of the Church would be insisted upon, and that defiance of the law would thus mean separation from the Church, many a lukewarm and careless Catholic would not dare to go to the extreme of separating himself or herself from the Church. They would be saved, and with them their children and future generations.

The indifferent or nominal Catholics would be little, if at all, affected by the change in policy with regard to dispensations for mixed marriages. They do not care what the Church says or does,

and in either alternative will not let the regulations of the Church interfere with their own wills and desires.

If, at first sight, the change from freely granting dispensations for mixed marriages to an absolute refusal seems impracticable because of the danger that too many Catholics would simply contract a civil marriage and virtually apostatize from the Church, a more thorough study of the problem will show that the losses to be feared are not as great as the Church now suffers from the mild and often unjustified practice now in vogue. Where Catholics are quite numerous, there is no excuse for mixed marriages. But is there a real excuse for localities where the Catholics are very few in comparison with the entire population? It is well known that the "angustia loci" has for centuries been one of the canonical reasons for marriage dispensations generally. However, who would venture to urge that reason today in a country like the United States, where people generally travel much—where today they are living and working in one place, and tomorrow perhaps a few hundred miles away. That at present we have so very few Catholics in some of the Western and in most of the Southern States, has to a great extent been caused by mixed marriages. Had the few original Catholic families in those districts been more anxious to stand together, had their Faith been cherished by them above all else, and had marriage with non-Catholics been banned, they would have found ways and means to marry their sons and daughters to Catholics, and the Catholic element in such communities would probably not be the miserable fraction it is today.

Anyone who is at all familiar with the legislation of the Church on mixed marriages, knows that the various Popes who have had occasion to speak of mixed marriages, or who have granted faculties to the Ordinaries to allow such marriages under certain conditions, have always protested that the divine law forbidding these marriages when there is proximate danger to the faith of the Catholic party or the children, *cannot be dispensed by any human authority whatsoever*, and that the Vicar of Christ would be the last one to intend or attempt to authorize the Ordinaries to break God's law (cfr. Canon 1060). The words of Pope Pius VIII in the Instruction of March 25, 1830, declare: "His Holiness kneeling at the feet of the crucifix protests that he has been induced or more truly

forced to that tolerance [of granting dispensation for mixed marriages] for this reason alone to ward off greater hardships from the Catholic religion" (threatened by the Prussian Government).

Is the absolute refusal of dispensations for mixed marriages practically possible? The practice has been introduced, and is being followed, in some dioceses today. The Archdiocese of Liverpool, England, has adopted this policy, and the Archbishop speaks very favorably of the consequences of the refusal of dispensations for mixed marriages in his Pastoral of 1924. In Holland, three dioceses have introduced the absolute refusal of dispensations, namely, Utrecht, Breda, s'Hertogenbosch (Bois le Duc). In 1924 the Archbishop of Utrecht wrote that the practice in his archdiocese of never granting dispensations for mixed marriages and of refusing absolution in confession to those who continue courtship with non-Catholics, has according to the unanimous verdict of his clergy helped greatly to stop mixed marriages; and, though some still contract marriage in violation of the law of God and the Church, nevertheless the great majority of the faithful refrain from mixed marriages. On the occasion of a visit of the Archbishop of Utrecht to the Holy See, he explained to Cardinal Gasparri his method of trying to stop mixed marriages, and the Cardinal answered that the method was approved (cfr. *Paulus*, p. 67). The Archbishop's experience that he loses fewer souls by the rigid practice than by freely granting dispensations for mixed marriages, would undoubtedly be the experience of other dioceses, for very few truly good and sincere Catholics would be lost to the Church, and those who would rather separate themselves from the Church than refrain from a marriage which the Church does not allow, are usually no Catholics at heart, and, as the experience of mixed marriages shows, will in any case be lost to the Church together with their children and future generations, even though they are given permission to contract mixed marriages.

If a few individual dioceses have succeeded in stopping mixed marriages, how much more could be accomplished in that direction if all the dioceses of a country would agree to refuse dispensations! It is not advisable, however, that individual dioceses should introduce that practice (especially where the people of various dioceses mingle very much on account of business and employment), for it

would give rise to complaints and to circumventions of the rule of the diocese that has the strict practice. The law would indeed be almost nugatory, if the neighboring dioceses did not refuse to marry residents of the strict diocese; for a stay of one month in another diocese would, of course, give that diocese the right to marry the parties.

Again, the introduction of the new practice would have to be done in such a manner that no well-intentioned Catholic would have reason to complain that the refusal of a dispensation is unfair, because he started courtship with a non-Catholic before he knew that no dispensation could be obtained. There should be a transition period between the present indulgent practice and the rigorous enforcement of the prohibition of mixed marriages. One or two years would suffice to announce and re-announce in all churches the new policy to be adopted. New acquaintances with non-Catholics with a view to marriage would have to be forbidden at once under pain of mortal sin, so that those who start such courtship after the announcement and do not promise to discontinue should not be admitted to the Sacraments. Once this announcement has been made and frequently repeated, and the date on which the strict practice is to begin has been made known, both the Catholics and the non-Catholics will know that they should not start courtship, for, unless the Catholic becomes a renegade to his Church, no marriage will be possible.

A policy of this kind would give the priests who labor in the care of souls a firm and certain norm of action. They would know just what to do and say, and could insist on having courtship between Catholics and non-Catholics stopped (just as they do when a Catholic is keeping company with a divorced party). At present the priest has no effective weapon to fight the evil of mixed marriages, although "*severissime Ecclesia ubique prohibet matrimonia mixta*" (Canon 1060). He has no means to stop mixed marriages, because by the time the parties approach him they have promised marriage to each other, and, as very often they have already made all arrangements and set the date for the marriage, it is too late then to stop it. If the Church "most strictly forbids mixed marriages," she implicitly forbids courtship between Catholics and non-Catholics; but where is the Catholic in these days under the present practice of granting dispensations who accuses himself (or herself) in confes-

sion of keeping company with a non-Catholic? Thus, they come to the priest all prepared for the marriage, and the priest with a heavy heart proceeds to fill out the form for the dispensation. He knows that the promises are required before he can get the dispensation, and he tells the non-Catholic with great embarrassment that these promises are necessary, for often the Catholic party has not said a word about it to the non-Catholic. The non-Catholic is coaxed more or less unwillingly to sign the promises; but, when the priest comes to answer the question in the application whether there is moral certainty that the promises will be kept, he has usually no other reason for answering "Yes" than the fact that the non-Catholic was not unwilling to sign them. When the priest comes to the next part of the application for dispensation—the reasons why an exception to a serious law of the Church should be made—he usually finds no other excuse than that the parties want to get married, and that perhaps, if the Church does not grant their demand, they will get married by a justice of the peace or by a non-Catholic minister. Where are the grave and justified reasons (*nisi urgeant iustæ ac graves causæ*) that the Code of Canon Law demands (cfr. 1061)? If the will of the parties and their threat to get married outside the Church furnish a reason, then let the prohibition be abolished because it has no existence in fact.

Someone will say: "Why be so severe in this matter? Why force people either to obey or to break with the Church?" Why? Because we have the law; and, if the law remains dependent only on the good will of the people, then we have no law. Another will say that, since Christ would not break the bruised reed nor extinguish the smoking flax, why be so severe in this matter? Christ also said that he who does not hear the Church is to be regarded as a heathen and publican; furthermore, it was said of Christ that He would be a stumbling-block to many—namely, to those who have not the good will to believe and obey Him.

No experienced priest will deny that mixed marriages are a great public evil and cause the loss of many souls, so that it is the exception when both the Catholic party and the children are firm and loyal Catholics. Besides, as the vast majority of non-Catholics in the United States are not validly baptized and take no interest in Christ and His commandments, Catholics find it a hopeless task to argue

with them about the sin of unlawful use of marriage, because they see no wrong in it. Even if this sin does not make a mockery of their marriage, the very fact that the non-Catholic father or mother never bothers about religion, is liable to have a malign influence on the children which even a fervent Catholic father or mother cannot efface. Still another grave danger for both the Catholic party and the children lurks in the fact that most non-Catholics regard the divorce laws of the State as perfectly good and proper, and believe they may avail themselves of these laws whenever they see fit.

We cannot deny that the introduction of the new policy might arouse a great deal of adverse comment in the daily press, and all the opponents of the Catholic Church might break out in violent denunciation of such a policy. However, outsiders and enemies are not the best judges or final arbiters as to what is good and proper for Catholics to do. This is purely an internal concern of the Church —just as it is the affair of any non-Catholic denomination to say who shall belong to its communion and what the requirements of membership shall be. Again, if the other denominations make similar regulations regarding the marriages of their members, far from complaining we shall heartily approve. For the rest, the fact that the Catholic Church considers herself the only body of Christians authorized by Christ is well known, and so is the denial of the other denominations of this claim of the Catholic Church. The Catholic Church asks none to join her union, unless they believe as she believes; and she cannot receive them unless they do. But the Church does not want her children to be weaned away from her communion through marriage with non-Catholics. The non-Catholic denominations likewise do not want to lose members by their marrying Catholics; therefore, no umbrage should be taken when the Church puts into actual practice a policy upon which all are agreed.

We solicit expressions of opinions of the reverend clergy on the subject of this discussion so that it may be studied from all angles. Here are given only a few thoughts as an introduction to a very important and urgent question.

AN OLD EASTER SEQUENCE

By THE RT. REV. MSGR. H. T. HENRY, LL.D.

"But He, rising early the first day of the week, appeared first to Mary Magdalen, out of whom He had cast seven devils" (Mark, xvi. 9).

O beati oculi
Quibus Regem sœculi
Morte jam deposita
Prima est intuita!

—*Old Easter Sequence.*

The first appearance of our Saviour after His resurrection, thus briefly noted by St. Mark, is told in dramatic detail in St. John's Gospel, xx. 11-17. The old Easter Sequence, which will be given here in Latin text and in a rhymed English rendering that follows faithfully the rhythmic scheme of the Latin, emphasizes the declaration of St. Mark that our Lord appeared first to Mary Magdalen :

Oh, how blessed were the eyes
First to gaze in glad surprise
On the dead Christ's Risen Brow,
King of all the ages now!

And the medieval author goes on to contrast the Magdalen with our Lady :

Mother, thou art Queen of Heaven—
Yet the Magdalen, forgiven,
Heralds to the Church on earth
Resurrection's golden mirth:

Thou art Heaven's open Portal
Whence came forth the Light Immortal:
She, the Risen Saviour's voice
Bidding all the earth rejoice.

I have been told that in a certain Cathedral, not many years ago, two preachers occupied the pulpit on two successive Sundays of the Paschal Time. One of the preachers explained why our Lord did not appear first to our Lady. The other preacher argued that He must have appeared first to His Mother; since even an ordinarily pious son would naturally think first of his mother under very joyful circumstances; and consequently that our Lord, the best of sons, would not thus forget Mary, the best of mothers, but would give her the first joy of His glorious Resurrection.

Now, the lay person who heard both sermons was disturbed in mind by the two diametrically opposed declarations of the two preachers, and placed the difficulty before me for a harmonizing solution. There are, of course, various solutions to be offered. But, not having heard the sermons, it was not easy for me to understand exactly how each one of the preachers presented his argument. Did they, perhaps, both totally ignore the consideration that commentators differ in respect of the fact—whatever it may have been—of the first appearance of our Lord after His resurrection, and also present variant reasons for their respective opinions in the matter? It may be that we confront here a difficulty greater than the exegetical one—the difficulty, namely, of presenting intelligibly to the laity the fact that Catholics enjoy great liberty of conjecture in doubtful matters, and that preachers may occasionally take advantage of that fact. To forestall every such variance of exegetical difficulties and of the conjectures that attempt an individual solution on the part of preachers, it might be desirable to preach an annual or biennial sermon on the text which sometimes is wrongly (it seems) ascribed to St. Augustine: "In necessariis unitas, in dubiis libertas, in omnibus caritas."

The statement of St. Mark—"He . . . appeared first to Mary Magdalen"—might, to an ordinary layman, seem conclusive in its flat directness. Many fairly well educated folk fail to notice the strange uses of language. During the World War it was dinned into our ears that "Meat would win the war"; and Catholics, already total abstainers from meat on one day of every week, patiently endured the discrimination made against them when Tuesday, and not Friday, was designated as "Meatless Day" for all loyal American citizens. Protestants had thus only one meatless day each week, but Catholics had two such days—for lo, "Meat would win the war!" It became clear, nevertheless, that meat alone would not win the war, and so we had our "Wheatless Days" on which we must eat black bread—for "Wheat will win the war." So, too, "Coal will win the war," and "Money will win the war." The flat directness of statement, in each one of these cases, might properly be interpreted with exact literalness. The obvious facts of the War, however, saved us from too great literalness of interpretation. These things would not, we knew well enough, win

the war, either singly or in combination. Together with money, meat, wheat, and other things that should be shipped overseas to our allies, we needed to ship thither many soldiers as well as many guns, ammunition, and many instruments of death and destruction.

We did not misunderstand the concise flatness of the various slogans that met our eyes everywhere during that great conflict. It was many years before the World War, however, that a highly cultured convert and author, the daughter of a Presbyterian minister, was indignant at me for defending the claims of mental reservation, when the person using it had reasons of sufficient gravity therefor. Supposing that the convert was very familiar with Holy Scriptures, I reminded her of the passage in St. John's Gospel (vii. 8-11): "Go you up to this festival day, but I go not up to this festival day: because My time is not accomplished. When He had said these things, He Himself stayed in Galilee. But after His brethren were gone up, then He also went up to the feast, not openly, but, as it were, in secret. The Jews, therefore, sought Him on the festival day, and said: 'Where is He?'" Here the statement of our Lord seemed literally direct and conclusive: "I go not up to this festival day." Did the disciples understand that He was nevertheless going up to the Feast of Tabernacles, but not publicly? To my astonishment, the good lady was wholly unaware of this instance, thus brought under her attention argumentatively, of one interesting use of language.

Only unreasonably would the devout client of our Lady be disturbed by the language of St. Mark, if the contention should be urged that it is not to be interpreted in an absolutely exclusive manner—or even if that language be understood literally and exclusively. The wonderful silences of Holy Scripture have provided material for at least one volume of comment published some years ago by an author who was denominational adverse to the Catholic faith. It is sufficient, in passing, to recall the declaration of St. John in the last sentence of his Gospel narrative, and to speculate prayerfully on the possible meanings of the various silences.

It might be pointed out by any preacher who should undertake to handle the specific statement of St. Mark, that silence appears to be open to widely variant opinions of Catholic commentators wheresoever the Church has not given a final verdict upon some

particular instance of silence. In the present case, there is support for either opinion. MacEvilly comments on the verse of St. Mark: "Although Mary Magdalen is the 'first' to whom our Lord is said, according to the Gospel account, to have appeared, still, it is piously believed that He appeared to His Virgin Mother first of all after His resurrection, although the Scriptures are silent on this point. This is the opinion of St. Ambrose (*Lib. de Virgin.*); St. Anselm (*Lib. vi. de Excell. Virgin.*); St. Bonaventure (*In vita Christi*); Maldonatus, Suarez, etc. Others, however, are of a contrary opinion on the ground that our Lord appeared to others for the purpose of strengthening their faith, which the Blessed Virgin did not need. Hence, she did not accompany the other pious women to the sepulchre, nor join in purchasing spices to embalm Him, which she knew to be useless."

This latter bit of reasoning seems rather preferable to the one that would justify still more fully the title of Queen of Martyrs for our Lady. And the support of such names as those of Saints like Ambrose, Anselm and Bonaventure, and of scholars like Maldonatus and Suarez, gives high countenance to the other view that our Lord did, as a matter of fact, appear first to His Blessed Mother.

On the other hand, various reasons why the Magdalen should have been chosen as the herald of the Resurrection are given in the *Catena Aurea* of St. Thomas Aquinas. These might be supplemented by the thought of St. Augustine in reference to a different matter. Commenting on the words: "And from that hour, the disciple took her to his own" (John, xix. 27), St. Augustine recalls the words of Christ at the marriage-feast in Cana: "Quid mihi et tibi est, mulier? nondum venit hora mea." His "hour" thus predicted came when, His Sacred Humanity about to die, He was to exhibit His human sympathy and love for His Mother. And St. Augustine argues that, since our Lady was mother of His Humanity but not of His Divinity, He wished to dissociate her from His exercise of divine power at Cana, but to associate her with His human infirmity on Golgotha: "Tunc ergo divina facturus, non divinitatis sed infirmitatis velut matrem incognitam repellebat; nunc autem humana jam patiens, ex qua fuerit factus homo, affectu commendabat humano." His resurrection was peculiarly a work of His divine power, and the Saint's reasoning would appear to

have place here, even more appropriately than at Cana of Galilee. This view would apply to Matt., xii. 46-50, and the same incident in the different wording of Mark, iii. 31-35, and of Luke, viii. 19-21. It might also apply to the incident related in Luke, xi. 27—an incident apparently communicated to the Evangelist by our Lady herself. Our Saviour was preaching the Gospel of His Kingdom to all hearers. These were not ready to acknowledge His Divinity as yet, and could not understand the glory of our Lady as built on her humble acceptance of Gabriel's message and her resulting ineffable status as Mother of the redeeming God. Maas explains: "Jesus does not deny the blessedness of His Mother. He rather confirms it, stating its higher, spiritual reason, the obedient reception of the word of God on the part of Mary; without this, she would not be blessed among women." Nevertheless, Jesus preached everywhere His Kingdom, the reign of obedience to God, and He "spake as One having power, and not as the scribes and pharisees." The distinction was early drawn by Him when our Lady asked Him: "Son, why hast Thou done so to us? . . ." and He replied: "How is it that you sought Me? Did you not know that I must be about My Father's business?" (Luke, ii. 48, 49). This incident also was doubtless communicated to St. Luke by our Lady. We understand no rebuke in any one of these instances, nor should we be disturbed if, as a matter of fact, our Risen Lord should have chosen the Magdalen to comfort, by her heralding of the Resurrection, the sinful world He had come to redeem.

The Sequence *Mane prima sabbati* appears to date back to the eleventh century. It was used both for Easter and for the Feast of St. Mary Magdalen.

A SEQUENCE FOR EASTER

1

Mane prima sabbati
Surgens Filius Dei
Nostra spes et gloria,
Victo rege sceleris
Rediit ab inferis
Cum summa victoria.

1

Early on the Sunday morn,
God the Son, of Virgin born,
Hope of all on earth who dwell,
From the Sepulchre arose:
Him in vain it would enclose,
Conqueror of Death and Hell.

Cujus Resurrectio,
Omni plena gaudio
Consolatur omnia:

How His rising filleth earth
With unending wondrous mirth,
Happiness without alloy!

Resurgentis itaque
Maria Magdalene
Facta est prænuncia,
Ferens Christi fratribus
Ejus morte tristibus
Expectata gaudia.

2

O beati oculi
Quibus Regem sæculi
Morte jam deposita
Prima est intuita!

Hæc est illa femina
Cujus cuncta crimina
Ad Christi vestigia
Ejus lavit gratia.

Quæ dum plorat
Et mens orat,
Facto clamat
Quod cor amat
Jesum super omnia:
Non ignorat
Quem adorat;
Quod precetur
Jam deletur
Quod mens timet conscia.

3

O Maria,
Mater pia,
Stella maris
Appellaris
Operum per merita:
Mater Christi
Dum fuisti
Coëquata
Sic vocata
Sed honore subdita.

4

Illa mundi imperatrix;
Ista beata peccatrix
Lætitiae primordia
Fuderunt in Ecclesia:

Illa enim fuit porta
Per quam fuit lux exorta;

Hæc resurgentis nuntia
Mundum replet lætitia.

Only fitting was it, then,
That the weeping Magdalen
Be the first to feel the joy.
To the Twelve whom His dire fate
Plunged in gloom, she will relate
Happy news she loves to tell.

2

Oh, how blessed were the eyes
First to gaze in glad surprise
On the dead Christ's Risen Brow,
King of all the ages now!

Magdalen! whose very name
Bruited was for guilt and shame,
All whose sins were washed away
At Christ's feet upon that day

When she, weeping,
Silent keeping,
Yet was proving
A heart loving
Her dear Saviour over all:
Whilst adoring
And imploring,
From her shaken
Soul were taken
Sins that wrapped her like a pall.

3

Mary Mother,
Ne'er another
Star of Ocean
Stirs devotion
Like to thine, thou undefiled:
"Mother" truly,
And yet duly
In thy glowing
Never showing
Light like His, thy God and Child.

4

Mother, thou art Queen of Heaven:
Yet the Magdalen, forgiven,
Heralds to the Church on earth
Resurrection's golden mirth:

Thou art Heaven's open Portal
Whence came forth the Light Immortal:
She, the Risen Saviour's voice
Bidding all the earth rejoice.

5

O Maria Magdalena,
Audi vota laude plena;
Apud Christum
Chorum istum
Clementer concilia:
Ut fons summæ pietatis
Qui te lavit a peccatis
Servos suos
Atque tuos
Mundet data venia.

5

List, O Magdalen, the praises
That to thee our chorus raises,
And ask favor
Of the Saviour
For the souls that honor thee:
That the Fount of loving kindness
Who removed thy sinful blindness,
Bending o'er us
May restore us
To our childhood's purity.

6

Hoc det Deus gratia,
Qui regnat per sæcula:
Amen dicant omnia.

6

May the Lord in pity, then,
Grant this to the sons of men:
Let all things reply: Amen.

IMMOLATION, MYSTICAL, MORAL, REAL

By the RT. REV. ALEXANDER MACDONALD, D.D.

First of all, immolation, which in the case of a living victim involves the slaying of the victim by the shedding of its blood, is of the essence of sacrifice. It is for God, who is the Author of sacrifice, and who has received the public worship of sacrifice from the cradle of the race—it is for God, I say, to tell us what is of the essence of sacrifice, and a hundred times He makes plain to us in the Old Testament that the living victim must bleed to death, and seals in the New Testament the revelation of this fact with His own Blood upon the Cross.

In vain will you cite against this the case of Melchisedech, who offered sacrifice in bread and wine, or that of the emissary goat that was sent into the wilderness. There is question of the immolation of a living victim, which that of Melchisedech's sacrifice was not. No doubt, part of the bread of his sacrifice was burnt for a "memorial" upon the altar, and part of the wine was poured out on the ground, though we are not told this. But there was no need of our being told. As for the emissary goat, in all likelihood it was devoured by wild beasts. In any case, the real victim was the other goat, which was offered at the same time and immolated, after which its blood was handed over in due ritual form to God in the holy place. Besides, we are to learn what is of the essence of sacrifice from the law that God has laid down, not from exceptional cases. One might as well urge, against the law of water seeking its own level, that the waters of the Red Sea did once upon a time stand like a wall on either hand to enable the children of Israel to pass dryshod, as cite the sacrifice offered by Melchisedech or the emissary goat against the law of sacrificial immolation laid down by God Himself.

Holy Mass is the Sacrifice of the New Law. It has taken the place of all the sacrifices of the Old Law. "I have no pleasure in you," said God to the priests of the olden time by the mouth of the prophet Malachy, "and I receive not a sacrifice at your hands. For from the rising of the sun to its going down great is My Name among the Gentiles, and in every place there is sacrifice and a clean oblation." Is this "clean oblation" a propitiatory sacrifice? The affirmative is of divine faith; it has been defined by the Council of

Trent. Was the Sacrifice of the Cross propitiatory? Certainly; it was on the Cross, as the Apostle tells us, that "the handwriting of the decree that stood against us was blotted out." Are there, then, two propitiatory sacrifices? Certainly not. As well say that there are two propitiations, two Saviours, two Redeemers. There is but one propitiatory sacrifice, for "by one oblation," the Apostle tells us, "He hath perfected forever them that are sanctified." How perfected? In the first place, and before all else, by blotting out their sins; by doing what He came into the world to do—*giving His life a ransom for many*.

Therefore, the Mass is not other than the Sacrifice of the Cross. If it were other, we should have two propitiatory sacrifices, whereas there is but one. And so the Mass is one and the same sacrifice as that of the Cross. The difference in the manner of offering does not affect the oneness of the sacrifice, because it is extrinsic and accidental. It does not enter into the essence of the sacrifice. It is not the offering that is different, but the manner of the offering.

What of the immolation? Is this, too, the same? It needs must be, if the Mass is one and the same sacrifice with that of the Cross. The essential constituents, the offering and the immolation, must be the same in both.

But is there not a mystical immolation in the Mass? There is, and so there was in the Last Supper. But, as the mystical immolation did not make the Supper a sacrifice, neither does it make the Mass a sacrifice. The mystical immolation is what St. Thomas calls an "imago representativa passionis Christi" (an image or representation of the passion and death of Christ). In the Supper it was the token and pledge of the real immolation that followed. Had not the real immolation followed, the token would have been false, the pledge unredeemed. Therefore, when Christ, the Divine Victim, prayed in the garden that, if it were possible, the chalice should pass from Him, it did not pass, because this was no longer possible. He had made His Last Will and Testament in the Supper; He had declared by word and deed His willingness to die for the sins of our race, of which He had become a member at the Incarnation; He had pledged Himself absolutely to go through "the excess (or decease) that He should accomplish in Jerusalem" (Luke, ix. 31). The pledge had to be redeemed; the Will had to be proved by

deeds, not by words or by token only. The New Testament had to be sealed with the Blood of His Passion even unto death; the mystical immolation had to be fulfilled by the real. And so the mystical immolation in the Supper was but the pledge of the real immolation that was to follow, just as the mystical immolation in the Mass is but the token that the pledge has been redeemed, and the Testament sealed by the Blood of the Passion and the Death upon the Cross. "For as often as you shall eat this bread and drink the chalice, you shall show forth the death of the Lord until He come" (I Cor., ix. 26). As Cardinal Manning has so well expressed it: "The action of the Last Supper looked onward to that action on Calvary, as the action of the Holy Mass looks backward upon it. As the shadow is cast by the rising sun towards the west, and as the shadow is cast by the setting sun towards the east, so the Holy Mass is, I may say, the shadow of Calvary, but it is also the reality." In preaching the Mass we should stress, not the shadow, but the reality—not the image but the thing, not the mystical death but the real death which made the Mass once for all a sacrifice, "a propitiation not for our sins only, but for the sins of the whole world." "If that great act," says Cardinal Newman, speaking of "the excess" that was accomplished in Jerusalem, "was what we believe it to be, what we know it is, it must be present though past, it must be a standing fact for all time." Therefore is the Mass the standing memorial of the Passion of Christ; the commemoration of the death of Christ upon the Cross, and one with that which it commemorates; the liturgical completion and perennial operation of the Sacrifice of Calvary, fulfilling all the ends of sacrifice that were so conspicuously wanting on Calvary—the public worship of God, the expiation of sin in the individual, thanksgiving for the sovereign favor of our redemption, impetration of fresh favors. To sum it up in a few words: *The Sacrifice of Calvary is operative in the Mass.*

But what of the moral immolation? It is sacramental only, not sacrificial. Our Blessed Lord in the Supper, out of the excess of His love for men, emptied Himself, swathing His Body in bread and His Blood in the juice of the grape. As the poet has it,

Cloak Thee in the pale wheat, hide
In clusters of the blue hillside.

But in doing this precisely—that is, just in so far as He did this—He was not offering Himself to God the Father in sacrifice, but giving Himself to men, His brothers, in the Sacrament of His Love; giving His Body that is meat indeed, and His Blood that is drink indeed. And, in fact, He did give His Body and Blood to His disciples in the Supper, for the Eucharist as a Sacrament was consummated there. Yet, He did but offer Himself to the Father in the Supper, for the Eucharist as a Sacrifice had to be consummated on the Cross and continued in the Mass.

It is but truth to say that today the Mass is not preached. You can't preach theories, and current theology gives us nothing else. Hence the whole stress is now laid on the Eucharist as a sacrament in preaching and popular instruction. Yet *it is the Mass that matters*. Communion is wholly for ourselves; the Mass is for God and for ourselves, and for all mankind. But it is primarily for God. And God always should come first.

I have stressed the fact that the Sacrifice of Calvary is operative in the Mass. If the sun, which "was set in the firmament to rule the day," had ceased to be after the first day, or week, or year, or millenium, the world now would be in darkness and without life-giving warmth. Being comes first and then doing, but being is for the sake of doing. And continued doing postulates continued being. So, Holy Mass is the continuation of the Sacrifice of Calvary, as the sun that shines today is the sun that was set in the firmament on the fourth day. The action of man is temporal, but the action of God is eternal. And the formal constituent of sacrifice is action. The Sun that flooded the world with spiritual light and warmth on Holy Thursday is still shining.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

VII. The Priest's Fortitude

The manly character counts fortitude as one of its most distinctive virtues, and Christ, the perfect model of true manliness, gives us an example of this virtue which is perfect and most sublime. The modern painters and sculptors have only too often missed the proper delineation of this virtue in the countenance of the Saviour. In emphasizing His humility and meekness of expression, they have left out that indomitable courage, that endless power of endurance, that sublime and perfect fortitude which characterize every action of Him who by His example showed all His followers, and especially His priests, how to endure the most terrible insults, to persevere against the most violent persecutions, to labor on in spite of unspeakable weariness, and calmly to endure a passion unequalled in all other records of human suffering, and which culminated in the agonizing death of the cross.

CHRIST THE MODEL OF PRIESTLY FORTITUDE

Jesus Christ, the Model of the priesthood, gives us a perfect example of fortitude, as of prudence, justice and temperance. In us, as in Him, fortitude becomes not only a natural virtue but a supernatural one, and a gift of the Holy Ghost. But grace builds on nature, and the greatest heroes of old, beholding in Christ the bravest of men, would have acknowledged Him as possessed of far greater fortitude than they, even from the natural viewpoint. Thus, no man can be a true follower of Christ without possessing, to an eminent degree, the virtue of fortitude.

More than other men, the priest has need in a high degree of this great virtue, because the very nature of the calling which he has freely undertaken requires great powers of endurance, the strength to bear up against weariness and discouragement, the patience to sustain vexation and the faults of others, the magnanimity to rise above himself and steadfastly to struggle for perfection. All these things demand exceptional fortitude.

THE BACKBONE OF CHARACTER

This virtue may be said to be the backbone of all the other virtues, in that it gives a man enough courage, endurance and persistence to keep up the incessant battle with self and with outside tendencies and difficulties which must needs be sustained in order that one may lead a virtuous life. Perhaps more courage is required and more fortitude exercised in remaining faithful for year after year in the grind of everyday parish work, than would be exercised by the chaplain of any army who was required to expose himself now and then to acute danger. There is an excitement and exaltation in a sudden crisis, where the eyes of many are fixed upon us, that stirs up all the manliness we possess, and makes it easy for us to do stirring deeds. But fidelity to the routine of every day requires the exercise of pure fortitude, unaided by the stimulant of excitement or of the public gaze.

MORE IN ENDURANCE THAN IN COURAGE

It is significant that St. Thomas intimates that fortitude lies more in the power of endurance, more in resisting fear and bearing dangers and suffering, than in active courage and warlike bravery. The power to suffer calmly, to act against difficulties, to resist temptation, to sustain a course of virtuous action against the contrary pull of the world, the flesh and the devil—this is of the essence of the great virtue of fortitude. It is, therefore, a virtue most necessary to every one—not to warriors alone, but to all who carry on the lifelong conflict against unseen enemies of the powers of darkness. In the vanguard of these courageous combatants, the priest, by the very nature of his office, must ever stand.

It is a very useful part of that self-examination which becomes from time to time the duty of every priest, to ask himself with great frankness how far the genuine virtue of fortitude shines out in his priestly life. Here again, if there are any incipient breaks or yieldings in the strong stuff of constancy, earnestness, courage, perseverance and fidelity that must make up the character of a priest, the thought that any yielding is unmanly, that fortitude is *par excellence* the manly virtue, and that we must be strong of heart to be Christlike, will be a great help to renew a genuine spirit of fortitude.

CONSIDER YOUR PATIENCE

We should also examine ourselves concerning the virtue of patience, which is an essential part of fortitude. This is a nervous age, and all too many priests are overworked and overwrought by reason of the too great stress under which they have to live. The ordinary work of the parish, especially in large parishes, is a strain on the nerves. No wonder that a man often feels like "flying off the handle," like giving people "a piece of his mind," and so yielding to the inward irritation which he feels that others clearly perceive that he has lost his temper. It is a manly thing to exercise patience all the more as the provocation grows greater, and to match one's powers of calm endurance against any vexation that others can bring.

Here again we have the consolation of Christ's example, as we see Him pressed about by the unreasonable multitude, having from time to time to go apart into the desert and rest awhile in prayer, when He is worn out by the importunities of the people. It was doubtless for the consolation of the priest that Christ left in the Gospel a record of His trials and wearinesses, and for them also He left the chronicle of His chosen manner of refreshing His spiritual strength and inward fortitude by seasons of solitude and prayer.

THE POWER OF PERSEVERANCE

Constancy and perseverance are likewise an essential part of the virtue of fortitude, and who can doubt what a large part they have to play in the success of the priest's mission? Every young priest who is worthy of his vocation enters upon his priestly career with high ambitions, with noble aspirations. He has left behind him all worldly careers, and has given himself to the service of Christ, with the great ambition to become Christlike. He wishes to be—not just any sort of a priest—but a distinguished warrior, a hero in the service of his Master. The one great virtue which he needs to fulfill his ambitions—assuming of course the essential virtues such as faith, hope and charity—is the virtue of perseverance. Without perseverance he will accomplish nothing worth while. With perseverance, he can struggle forward indefinitely far, or rather as far as life and opportunity will take him. To keep

everlastingly trying in spite of discouragements from within and without, in spite of trials and disappointments, against the opposition which comes from whatever quarter, is the sure formula for noble success.

It is better to have perseverance than to have great talent. We have all seen or known of men who possessed great talents without perseverance, and we know how fruitless their talents have been, because they could not hold out against discouragements and opposition. They could not stand criticism, nor pursue an objective unfalteringly in spite of envy and adversity. But the man of very moderate talents, who resembles other men in everything except his indomitable fortitude and perseverance, will drive on through pain, discouragement, failure, opposition, criticism, neglect, envy, even weariness and illness, until he has achieved his purpose. "Sir, I consider you a great man," remarked some one to Roosevelt towards the end of his career. "If, by a great man," replied Roosevelt, "you mean a man who has genius to do what other men could not do, I am not a great man in that sense. But, if you mean by a great man a man who will do things which other men could do but will not, then perhaps in that sense I have been great." The difference between the man who will do what he can and the man who will not, is very often only the difference between perseverance and weak surrender to difficulties.

THE FORMULA FOR PERSEVERING

The simple formula for perseverance is that of the sage of old: "Sustine, abstine, age." The priest who can bear what has to be borne in order to succeed in his priestly aspirations, who can be content to "scorn delights and live laborious days"—that priest will realize, in a very great measure, his youthful aspirations, and will utilize to as great a degree as human heart should desire the talents God has given him. There is no other way under heaven to success and achievement but the stony way of perseverance, along which men must go forward unwaveringly, treading the blood-stained stones of that way of the cross, until they come through suffering to success.

The power to stand up against criticism is very essential for this perseverance, and is an important part of the virtue of fortitude.

Any one who has ideals, who has definite aspirations, will inevitably have to bear a certain amount—and sometimes a great amount—of misinterpretation, envy and criticism. He will hear remarks, or have them repeated to him, which cut to the quick; he will be sensible of opposition where he expected encouragement, of misunderstanding where he looked for sympathy and comprehension. Even good people—even priests—are sometimes very cruel to one another. Most painful of all perhaps, when he is most sincere and earnest, he will become aware that his motives are misinterpreted, that he is accused of what so many men shrink from—of selfishness, of self-advertising, of seeking notoriety. This is one of the trials a priest finds it hardest to sustain and disregard. It is such a precious thing to serve Christ, to imitate Christ, to follow in His footsteps, that everyone who walks after him must pay the price that He paid of biting criticism and cruel misinterpretation. The servant is not greater than his Master, who was crucified by calumny. How many promising careers have been discouraged, how many great aspirations dampened, because of a failure to bear criticism!

THE ENDURANCE OF MONOTONY

There is also a weariness and monotony in steady effort which require fortitude to withstand, and here again the motto of the priest must be: "Sustine!" Youth is full of energy. It has all the physical requirements for fortitude—that is to say, vitality, high spirits, the capacity to throw off weariness. But middle age loses some of this physical resiliency. It is Paul Bourget, who in his novel, "Le Demon du Midi," has sustained the thesis that there is another dangerous age which comes at about the midday of life. The prayer of the Psalm to be delivered "a demonio meridiano" points, he thinks, to this dangerous middle age. Then, fortitude is likely to fail somewhat, resistance may weaken, and men are in danger of those "collapses in adult life," which come largely from a want of patient resistance, of constancy and perseverance in well-doing.

The ability and moral courage to carry on in the face of apparent failure is also a mighty element of the virtue of fortitude. Success is encouraging, heartening, cheerful, cordial, a tonic to the spirits;

but to fail again and again in spite of earnest efforts, to see but small results from great labors, and yet to keep on working though discouraged, requires true manliness of soul. Women in this regard are sometimes braver than men, more patient, more tolerant of small results. How many parish societies, after a promising beginning and after all the preliminaries of organization have been carried through, have failed miserably and come to nothing because of a lack of perseverance! Where was the fault? Or, to put it more urbanely, who might have insured success by a greater degree of perseverance? Is it not true in many cases that the priest who perhaps first proposed the plan grew discouraged and weary at failure after failure, and gave up just as the moment, it may be, when he was on the point of succeeding.

Once, when a number of priests had met together to discuss the organization of parish sodalities, one old pastor spoke up to discourage the plan. "It is no use," he said, "to try to organize such societies these days. I made three separate starts with a young ladies' sodality and each time it fell to pieces."

"Well, my dear Father," said another priest who came to the meeting, "you wouldn't expect to start a really good sodality with only three trials, would you?"

The question was asked in a half-jesting tone, but one of the other priests spoke up in answer.

"It is quite true," he said, "that three times are not enough. I also started three times and failed, but, the fourth time I tried, the sodality was quite successful, and it is keeping up today. It was only at the fourth trial that we really got it going."

THE FORTITUDE OF SELF-DENIAL

The ability to abstain from what is pleasant, to refrain from self-indulgence, "to scorn delights" when duty calls, is also an important part of the virtue of fortitude. This is the most luxurious, convenient, comfortable and pleasure-loving of centuries, and our nation is so well supplied with all material good things that a priest needs a high degree of fortitude to keep from yielding somewhat to the temper of the times. Yet, once a priest becomes pleasure-loving, easy-going and self-indulgent, he is lost to the glorious ranks of the warriors of the Crucified. To live in the midst of plenty

and yet be self-denying, is really a more glorious achievement than to practise frugality when one is forced to do so. So, the priest of today who has the fortitude to live a frugal, devoted life, deserves more credit than even those courageous missionaries who bore the brunt of pioneer hardships. The people observe acutely the priest's self-denial, and reverence him for it.

THE COURAGE TO WORK ON

The finest fortitude, however, on the part of the priest, is the ability not only to sustain difficulties, opposition, criticism, failure, but to continue to work on in spite of them and with all the more energy and determination. Mere passive endurance is not so much a virtue as a necessity. Whether we like it or not, we have to go on while we live, enduring each day's trials and discouragements. But to be able to throw off the deadening incubus of discouragement, and to work and pray undismayed through all difficulties, this is the fine flower of fortitude. A man's real mettle is shown in the cheerful persistence with which he struggles on with a singing heart in the face of difficulties and opposition, increasing his efforts in direct proportion to the growth of obstacles and winning a victory all the more glorious because the battle was hard.

Much of what we have been saying applies as well to the natural virtue of fortitude as to the supernatural. Yet, in the priest it is the supernatural which is excellent and desirable. The poet Henley, in the hospital, suffering, yet undefeated by pain, sings: "Beneath the bludgeonings of fate, my head is bloody, but unbowed," and he is uttering a note of natural fortitude. So, too, is Tennyson when he thus apostrophizes fortune:

Smile, and we smile, the lords of many lands !
Frown, and we smile, the lords of our own hands,
For man is man, and master of his fate !

Such sayings stir the soul and warm the blood, and, when we build upon this impulse of natural courage a supernatural fortitude whose motive is the love of Christ and whose inspiration is the grace of God, then we have a strong supernatural character that is able to withstand the stresses and discouragements of life.

The more vivid becomes our realization of the example which

Christ has given us of heroic and unfaltering fortitude, the more easy it will be for us, His priests, to bear with a manly heart all that life holds of pain or weariness, criticism or opposition—troubles without or within us—in the discharge of our priestly duties. No one of His priests has ever had so difficult, trying and fearful a task as He who came to suffer and to die that all men might be saved. He willed to give us an example of matchless fortitude, and therefore He bore many sufferings, underwent many trials and much opposition—which were not necessary, indeed, for our salvation, but which He wished to undergo for our encouragement and consolation. The memory of Christ should be with us always, an habitual recollection of His example. As the priest sits in his confessional, practising patience and long suffering, he may well see in his mind's eye Christ sitting in the midst of the multitude, spent and weary, pressed about by the crowds, yet speaking to them with heavenly patience and sweetness. As the priest goes about the parish, visiting the sick, seeking out the unfortunate, in quest of sinners, he may well fix the eyes of his heart on Christ, walking about through the dusty ways of Judea, patiently seeking souls as he also is seeking souls for Christ.

When harsh criticism and bitter misunderstanding, or even calumny and persecution, lacerate the heart of the priest, let him contemplate the Heart of Christ, the most bitterly calumniated of all men, most harshly criticized, wounded to death by His enemies whom He had come to save. When inward discouragement, dryness, and dereliction agonize the heart of the priest, he will look on the crucifix, holiest and most common of emblems, where the silent Figure on the cross gives to us the supreme example of fortitude, the most perfect type of priestly courage and patience, as He then offered up in a bloody manner on the cross the sacrifice which He now offers up daily by our hands in the Mass. With such a Leader and such an example, the priests of Christ should be the manliest and the most courageous of all the sons of men. Indeed, who can fail to see that quiet, patient fortitude shine out in the character of every worthy priest? It is the gift of Christ to all those who most dearly love and most closely follow Him.*

* The next article of this series will deal with "The Priest's Temperance."

OUR LADY'S CHEVALIER

By GEORGE H. COBB

Word came to one of the hermits in the desert that, if he visited the neighboring town, he would learn something to his advantage. Swiftly he sped to the town, and had hardly passed the gates when he met a courtesan who stared at him in brazen fashion. Burning with righteous indignation, he turned upon her: "How dare one of your class gaze at me in such a shameless manner?" Quite imperturbed the woman answered: "I was but looking at the source of my being, for I understand that the first woman came forth from the side of a man. And you, had you been looking at the origin of your being, you would never have noted my behavior." Humbly the hermit returned to his cell having learned his lesson. St. Bernard (1091-1153) observed the custody of his senses to a remarkable degree. He knew not how many windows there were in his cell. He walked by the shore of the lovely lake of Lausanne, and in the end had to confess that he had never seen the lake. The history of Bernard might well be said to be the history of his age, that wonderful twelfth century so often despised by non-Catholics. A glimpse at his crowded life will give us a fascinating glance at that age so full of faith.

Bernard was the first of the Cistercian Order (founded in 1098) to be canonized. The "White" Monks were a reform of the "Black" Monks of Cluny, which itself had started as a Benedictine reform. This reform of a reform aimed at a resumption of manual labor, a more severe regime—in fact so severe that Bernard's health was seriously impaired by it—and, above all, a restoration of gravity and simplicity in the monastic churches. The last of these three Cistercian ideals, and one that was very dear to the heart of Bernard, threatened to strangle the lovely babe of sculptural art that century had given birth to in France, for bare church walls without adornment is not encouraging to art.

Great as a mystic, pitiless in his asceticism, one of the world's orators, the renowned diplomat of his time, Doctor of the Church, the founder of numerous abbeys, fascinating in his writings which were prolific, it would seem as though five geniuses were rolled into

one in the person of St. Bernard. Born of the noblest family in Burgundy (whence he imbibed that passionate love of chivalry which was the spirit of his rank in that age), at three and twenty he donned the white frock of the Cistercian, persevering in this severe mode of living for the remaining forty years of his life. The monk—more especially, the Cistercian—was the preponderating influence in the Western Christendom of the twelfth century. Second only in influence to the monk was the chevalier, the knight who was the perfect pattern of the Christian layman. Loving honor more than life, sworn to the defense of all the weak in distress, the perfect knight lived a life in the world, but not of the world. It is remarkable how many of these chevaliers (more especially as their years were declining) became monks, even Cistercians. Did not Bernard's own father enter the Order at Clairvaux—a place that will forever be associated with the Saint—towards the end of his life? A nobleman must have led a rigorous life in the world to be able unflinchingly to subject himself to the Cistercian Rule at a time of life when most men seek ease and comfort.

I have insisted on the life of a chevalier for a special reason. No Saint has ever written on the Mother of God with more grace and eloquence than Bernard. It was he who first gave her the title of "Notre Dame" (Our Lady) which is wholly inspired by chivalry. The knight wore the favors of his lady-love at the jousts, he rushed into the shock of battle with the thought of her uppermost in his mind, she inspired him to every deed of kindness and bravery. She was his "Dame," as we recall in the title Keats gave to one of his most exquisite poems: "La Belle Dame sans merci." It was Bernard's inspiration to give to the world of chivalry—to the world at large—Mary to be their lady-love, the one Lady who could inspire them to every noble deed, and guard them from dishonor. "Our Lady" meant everything to the twelfth century. It is notable how nearly all the cathedrals of France—most of which sprang up after Bernard's day—bore the title of Notre Dame. You will now understand what it meant to that age when the dismaying cry rang through the whole of France after Chartres Cathedral was burned: "Our Lady has no home." It was our Saint who gave us that daring prayer so full of consolation, the *Memorare*. It was long considered that he also was the

author of Mary's *Te Deum*—the *Salve Regina*. However, it existed before his day, came from the famous shrine of Notre Dame de Puy, being known in those days as the "Anthem of Puy." The last three great burning cries of love that hang like pendants to this jewelled prayer are Bernard's. It was amidst scenes of unrivalled enthusiasm that Mary's tremendous lover entered the Cathedral of Spires to preach the Crusade. The dense throng thundered forth the anthem so dear to his heart as he walked towards the sanctuary. Just as the singing came to a close, flinging out his arms in a very frenzy of love, he cried out as one inspired: "O clemens! O pia! O dulcis Virgo Maria!" How he writes of her! The Church's Latin in the hands of this Saint seems to take on a new form, dripping with honey, charming in simplicity, soul-compelling in eloquence, that makes translation almost an impossibility. Every priest must have felt the curious beauty of the fifth lesson in the Feast of the Seven Dolors: "O commutationem! Joannes tibi pro Jesu traditur, servus pro Domino, discipulus pro Magistro, filius Zebedæi pro Filio Dei, homo purus pro Deo Vero." No wonder that Dante in his heavenly vision chose Mary's Chevalier to introduce him to the Queen of Heaven.

His whole influence upon the spirituality of the Middle Ages was enormous. We see the depths of his mysticism in his Commentary on the Canticle of Canticles, taking eighty-six sermons to explain two chapters and the first verse of the third chapter. With the temperament of the born orator, and the exquisite sensitiveness which caused him in defense to guard his senses so strictly, this monk held the key with which to unlock the human heart. He came from that Burgundy which gave to the world Bossuet and Lacordaire. He seemed to possess the God-given secret of distilling all that was gentle, sweet, moving, and consoling in the great truths of the Faith, and presented to the Middle Ages what was in very truth the Elixir of Life. Lingeringly and lovingly in the conferences which he gave as abbot to his monks, he dwells minutely on the various mysteries of Christ, being the first Saint to make our Lord more human, more companionable, more appealing. You have only to look at the great mosaics of Christ seated on His throne in full majesty as presented by the Byzantine artists to understand how, prior to St. Bernard's day, the divine side of Our Lord had

held preponderance. You have only to see the sculptured art of the twelfth century in France to see the influence of Bernard in giving to the world a more human Christ. Our Lord shown on the tympanum of Chartres Cathedral, carved when the Saint's influence was being felt, is quite different from the Christ of Moissac carved before that influence had been spread abroad. How the Saint loved to present the dogma of Redemption in the form of a drama, a form so dear to the Middle Ages! Truth, Justice, Peace and Mercy, after the Fall, are summoned to a Conference of the Divine Powers, and each pleads his cause before God the Father. "Pardon," says Mercy, "a reasonable creature is worthy of pity." "No," retorts Truth, "let the condemnation passed by God be accomplished, and let Adam with all his descendants die." "It is all over with me," urges Mercy, "if God never has pity on anyone." "It is all over with me," pleads Truth, "if the sentence of death pronounced by God is not applied." Both then fly to the Son of God "to Whom all judgment is given," and show such eagerness in their debate that Peace has to intervene: "It is not seemly that Virtues should dispute in such fashion." Meanwhile the Son of God stoops to write on the earth with His finger. Peace reads aloud what is written: "Truth says 'I am lost if Adams dies not'; and Mercy says in her turn 'I am lost if Adam gains not pardon.' Let Death become a good thing, and both will be satisfied." Heaven, asking how this can be, is answered: "Let one who owes nothing to death die for love of men." Neither Truth nor Mercy can find such a one in heaven. Then says the Son of God: "Behold, I come." Here we see the dawn of the Mystery Play.

But it is only by reading his poignant sermons on the Passion that we come to know the true soul of Bernard. Here we have the soul of a mystic diving deep down into that sea of woe, and the lips of a mighty orator giving expression to those dismaying visions. Someone has happily named St. Bernard "the St. Francis of the Twelfth Century." Amidst other similarities, both possessed the dramatic instinct to a high degree. Our Saint unrolls to the view scene after scene in the Drama of Redemption in most realistic fashion, and gave to the world a new form of the "Life of Christ" to which we have grown quite accustomed.

This saintly abbot was the first to bring St. Joseph's claims to

greatness before the world. Hitherto the glorious Saint of Nazareth had passed unnoticed, one of the surprises that God is ever springing on us with regard to His Saints. Even Bernard does not incite the faithful to pray to St. Joseph, but he lays down the principles that will bear fruit in the fifteenth century owing to St. Bernardine of Siena.

Dearly did the Saint love his cell. There was only one thing that could tear him away from his beloved solitude; that was the greater love he bore the Master which frequently required that he should hasten hither and thither to heal the wounds of discord, and pour the oil of peace on troubled waters. His influence was enormous by reason of his high reputation for sanctity in an age so steeped in faith. Gigantic were his efforts in every direction to heal the gaping wound in the Church caused by an anti-pope, and finally success crowned his efforts. During this struggle occurred an incident indicative of the age. One of the most potent allies of the anti-pope was William, Duke of Aquitaine. Long but vainly had the Saint striven to bring this haughty noble to his better senses. Bernard was saying Mass, whilst the Duke and his sympathizers stood without the church, for excommunication banned them from entrance. Just before Communion the man of God took the Host on the paten, walked down the church, and faced the renegade with these words: "Hitherto we have entreated you and prayed you, and you have always slighted us. Several servants of God have joined their entreaties with ours, and you have never regarded them. Now, therefore, the Son of the Virgin, the Lord and Head of the Church which you persecute, comes in person to see if you will repent. He is your judge, at whose name every knee bends, both in heaven, earth and hell. He is the just avenger of your crimes, into whose hands your obstinate soul will one day fall. Will you despise Him? Will you be able to slight Him as you do His servants? Will you?" The duke broke down before this line of attack and collapsed. This is a perfect illustration of the intense faith—even of the most criminal—in the Blessed Sacrament in that wonderful age. The second great mind in France in his day was Abélard, whose teaching was permeated with rationalism. At last these two great minds met in public conflict, Bernard swept the ground from under the feet of his opponent, who abjured his errors and retired to Cluny where

he died. The world weeps copious tears over the love of Abélard and Héloïse, as it is prepared to weep with any monk who is false to his vows. But how few record Bernard's victory and the manner in which Abélard ended his days!

Vézelay, north-west of Dijon, has the most interesting church in the East of France. Its sculptures go back to Bernard's day. Its fame then rested on the body of St. Mary Magdalen which was supposed to be enshrined there, so that pilgrims flocked from near and far. It was here that Bernard began to preach the Second Crusade amidst scenes of indescribable enthusiasm. Overwhelmed by his eloquence, so many were eager to wear the white cloth cross of the crusader that hardly was it possible to find sufficient of the cloth for this purpose. Great indeed was the Saint's humility, and it had need to be great before the frequent storms of popularity that threatened the high tower—popularity that appeals so powerfully to the unruly human heart. Whilst the people almost worshipped the ground he trod upon, and numerous miracles sprang up in his wake, the Saint ever regarded himself as the servant of all, and heeded not the wild clamors. He returns to Clairvaux after one such series of triumphs, and calmly continues his sermons on the Canticle of Canticles. To pass immediately from the heights of popularity to the heights of mysticism is a journey few souls could take. It is said that his glorious hymn to the Holy Name—*Jesu dulcis memoria*—that Name of Jesus which meant more than life to Bernard, was written for this crusade. It is not difficult to imagine with what fervor the crusaders must have sung of the place of places they hoped shortly to see:

Before the morning light I'll come
With Magdalen to find
Midst sighs and tears my Jesu's tomb,
And there refresh my mind.

Most beautifully Magdalen, so revered at Vézelay, is introduced.

ST. CATHERINE OF SIENNA IN HER LETTERS*

By THE REV. FR. WALTER, O.S.B.

"A book should help us either to enjoy life or to endure it." Judged by this dictum of Dr. Samuel Johnson (1709-1784), many books, though written with this practical end in view, have no good reason for their publication. And, even among the books that do make life a little more enjoyable or endurable, there is one class that do not get the circulation nor achieve the popularity which might be expected because of man's everlasting quest of happiness. These are the books that deal professedly with the art of right living. A better knowledge of the art of right living would enable us to get much more enjoyment and satisfaction out of life than most of us are getting, and would enable us also to endure cheerfully the things which are making so many of us miserable and discontented and sometimes even cynical.

Among these books there is a considerable number of biographies in which the art of right living is demonstrated *ad oculos*. These stories of actual lives are far more realistic and interesting than any book of fiction. I have just read the letters of St. Catherine of Sienna, which in stark realism and historical interest are hard to match. Some of us often wonder, when we think at all, at the ways of God with man. The faith of some is shaken when they see sinners prospering and seemingly happy according to human standards. They cannot understand why evil should often so splendidly succeed, and why the cause of good should so often miserably fail. They imagine that God should visibly interfere when right is in danger of being overcome by wrong. They cannot understand why He does not make Himself felt more definitely in war and in peace and in all the affairs of men. In the lives of the Saints, and particularly here in the letters of St. Catherine of Sienna, they would see what power God has given to men, and how completely He has handed over this world and even His Church to those for whom the world and the Church exist. Yet, in the lives of the Saints (especially of the more modern Saints about whom we know

* *Saint Catherine of Sienna as Seen in her Letters.* Translated and Edited with an Introduction by Vida D. Scudder (New York City).

most because they have been written up with critical and inquisitive honesty), we also see how God overrules the doings of men; how His Providence "reaches from end to end mightily"; how He mercifully blesses and justly punishes; how He watches over His Church with jealous love; and how He protects it against the machinations of the devil and delivers it from the corruptions of men.

The better and larger works of history may tell us much about the past, but never enough—never as much as we should like to know. The best historian can usually deal only with facts and dates, and describe the surface of the past. When some special investigator has dug beneath the surface and tells us something about his findings, we are shocked by the grossness of the men and women who were the big and little actors in the drama of profane history. The more we learn about them, the less attractive they become. There is something disillusioning in much of that history, and something that tends to make us pessimistic. In the intimate history of many of the world's seeming heroes, little is found that could inspire us with ideals and courage for better living. They fought no great fight with their own weaknesses and temptations, and their secret moral failures have nothing in them to brace and to encourage us in our struggles and troubles. Quite different is the life story of the Saints. They were as real men and women as the sinners of the world: they had their faults and they made their mistakes, but their ideals and struggles and achievements encourage us to better living.

St. Catherine Benincasa—commonly known as St. Catherine of Sienna, because she was born in that city—was one of twins and the twenty-fifth child of the family. The main points of her life of thirty-three years are brought out in an excellent historical and critical introduction to her letters. Though without any school education, she admonished and advised and taught and encouraged others, and pleaded with men in the highest stations of the Church and of the State. She was an enlightened teacher. Her "knowledge was from above, from the divine influence." After the fashion of men, different holy teachers emphasize different points and sometimes they seem to over-emphasize a point; but when we compare their teachings and make proper allowance for their circumstances and for their age and for the kind of people with whom

they dealt, we find on a little reflection that they agree wonderfully. Sometimes these letters are amusing and full of humor. St. Catherine writes to a nun, and among other things tells her to keep away from the "gratings," unless she were ordered by her superior to go. In that case she was "to bow her head and to obey, but to be as savage as a hedgehog" during the interview. St. Catherine had a knowledge of practical psychology with which she surprises us often in these letters. She knew the heart of man and woman's natural garrulity. In the same letter she writes: "Go to confession and tell thy need; and, when thou hast received thy penance, *run*." Much more pertinent advice she gives to this religious to whom she writes, as she always does, with daring openness and without any mincing of words. Her repeated insistence in these letters on the mortification of self-will, rather than of the body, is illuminating and should benefit all those of us who consider ourselves wiser than our superiors and better able to discern the will of God than those who are properly appointed to make known that holy will to us. Her directions concerning the correction and instruction of people are excellent. We cannot help but marvel at the power of a religion that can make out of a woman without school education (and even without the knowledge of reading and writing, until divinely taught) a woman of such rare culture and of such knowledge of men and with such power over men.

St. Catherine was a very active agent in the political and ecclesiastical life of her times. Those who know at least the historical outlines of that troubled age, will find in these letters a very interesting commentary on the events recorded by the historians. She was the successor of St. Bridget of Sweden as monitor to the popes. One cannot refuse to believe that these holy women were divinely inspired and guided. Else such letters as the one to Gregory XI (given on page 180 of this volume), or some letters of St. Bridget before her, would have been impossible. Such things, as far as I know, were not said or written to Popes before them. At least, not by women.

Women! What have they not done for good and for evil in the world! What has not been said in praise of them, and how much has not been said in dispraise of them! Every literature says so many hard things about women that we too easily overlook their

tremendous power for good and forget their great achievements. Pagan writers saw only the evil in which the women of their pagan civilization were the ever-aggressive and potent actors. Menander probably expressed a conviction of his age when he wrote: "Οπου γυναικές εἰσιν, πάντα ἐκεῖ κακά (Where women are, there every ill is found). It is a hard saying, but it seems to have acquired the dogmatic force of a proverb. The same moral view was current among the Romans, if Juvenal may be accepted as their spokesman when he says: *Nulla fere causa est, in qua non femina litem moverit.* These writers were pagans, and probably saw enough evil wrought by women to feel justified in saying such harsh things about them. But what about the French, whose women had long enjoyed the protection and the benefits of a Christian civilization when they coined their cynical: "Cherchez la femme!" And what did Ecclesiastes (vii., 27-29) mean when he wrote: "And I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her: but he that is a sinner shall be caught by her. Lo, this I have found, weighing one thing after another, that I might find out the account which yet my soul seeketh and I have not found it. One man among a thousand I have found; a woman among them all I have not found."

We might perhaps discount and explain away some of the harshness of Solomon whose language in Ecclesiastes sounds here and there rather pessimistic, but similar statements and warnings are found in other places of the Sapiential books. These books deserve to be read more than they are read, and ecclesiastics might profitably study and ponder and memorize some portions of them for the practical guidance of their conduct. There is much wisdom and force in such lines as these from Ecclesiasticus (xlii., 12-14), and their forcefulness will grow with every repetition: "Behold not everybody's beauty: and tarry not among women. For from garments cometh a moth, and from a woman the iniquity of a man."

In the beginning of "Vanity Fair," Thackeray, a man of the world who knew the world, gives it as his "absolute conviction that a woman, with fair opportunities and without an absolute hump, can marry whom she likes." Very likely. And if she is determined

she can probably also accomplish anything else in which men may be of help or service to her.

What does all this mean? *Corruptio optimi pessima.* God has given to women feelings and capacities that make them *par excellence* the religious sex. He endowed woman's nature with instincts for purity which were denied to man's nature. If her instincts are uncorrupted, woman naturally trembles at the approach of man. Because of her instincts and her divine predestination for purity her fall is worse than that of man, and she pays more dearly for it. The same law of purity holds good for both man and woman, but woman has a special instinct and vocation for it, and her offenses must, therefore, have more serious consequences for her and for mankind in general. All talk about a "double standard" is fallacious and idle. The instinct and sense of all mankind and of all history cannot be defied. To whom God has given a special vocation and a greater power for good, upon them He has also imposed a special responsibility for these gifts. Women themselves are more merciless to the fallen of their sex than men usually are. They instinctively feel the privileges and the obligations and the responsibility of their vocation more than men can feel these things.

If women are the religious sex by divine purpose, they are worse than men and more potent for evil when they are not governed by religious feelings and motives. Comparisons are odious and mostly unprofitable in such things, but so much may be said that, if there is no evil in the world to which women have not contributed their full share and more, there is also no good in the world for which they may not claim more than half the credit—as mothers or sisters or friends or lovers or as consecrated women.

Those who have greater power for good always have greater power for evil also. Regardless of her social position, and even regardless of her secular education, woman always was and always will be a leader for both good and evil in the world. The world will always be as good or as bad as women make it. Virgil, *Aeneid*, I, 364, speaks of Dido as the "*dux femina facti*." This is rather generally true, if appearances mean anything. Cardinal Gibbons used to tell a story which he claimed to have read in Plutarch. I will relate it on his authority as nearly *verbatim* as I can recall it. Themistocles, so the story ran, was asked by his son why he was

always being lionized, whilst nobody had even one word of praise for "mother." "Well," Themistocles replied, "it is true that everybody talks only about me, and that all public honors come to me, but your mother is nevertheless a very important person and has about as much to say and even more than I do. As far as the public impression goes, I am ruling Athens, and Athens is ruling Greece, and Greece is ruling the world, but your mother is ruling me." For good and for evil women will ever be the determining factors and actors in the life of the world. There is no gainsaying a woman when she has made up her mind for good or for evil. She will have her way. By common experience and observation Shakespeare (*Measure for Measure*) was right when he wrote: "When maidens plead men give like gods." Women, as a sex, cannot gain much, but the world will lose much by their excessive self-assertion in public life and by their usurpation of offices and occupations which interfere with their special vocation.

Women outnumber men as contemplatives. They are by nature better fitted for contemplation, both active and passive, for the lower as well as the higher degrees of it. The reason seems to be that the greater original thinking power, belonging to the average man by nature, befits him better for thought and meditation, but lessens his capacity for contemplation. There are, of course, exceptions, but, as we have no record of St. Catherine's I. Q., we cannot determine how much of her good judgment and of her hard common sense was from nature and how much of it from religion. Religion develops and refines every natural power in man, and certainly does not unfit man or woman for the business of the world insofar as it belongs to each one's station in life. This is abundantly illustrated by the life stories of most of the modern Saints. I have read nearly all of those written in English or German or translated into one of these languages, and all this reading has convinced me that they usually had the simplicity of the dove and the wisdom and artistry of the serpent in dealing with the world. They were not easily deceived, and, when they were, it worked out to their advantage.

Much in these letters of St. Catherine is good doctrine and advice for the average man and woman, both in religion and in the world. She gave advice and directions to all sorts of people liv-

ing under about the same conditions under which we are living and fighting every day. So eminently sane and sober and matter-of-fact is her teaching and advice that we cannot help but see and feel that the will of God and right reason are usually one and the same thing. Right reason, however, is not always what seems such to us at first sight. We must not judge the will of God by our own reason alone, but by the judgment also of those who by education and authority are in a position to see and to express God's will with regard to us.

Ordinary pious souls who wish to live "soberly and justly and piously" in this world, will find much comfort in these letters and probably a solution for some of their hard problems. We often like to persuade ourselves that our own will is enlightened and religiously sound, but if we really desire to know God's holy will, the standard and measure for everything, we will find ourselves silenced and calmed on reading these letters. They hit the very nail of our anxieties and troubles and problems on the head. They probe down to the very heart or core of them. And then we may wonder why we did not see things in this clear and steady light before, feeling much relieved after struggling in doubt and in uncertainty. Reading these letters is bracing air for our spiritual lungs and tempering medicine for our wandering and perverse hearts.

We have all heard of people who got "soured" by life. Their vanity or pride or their own sweet self-will was disregarded or antagonized and they were disappointed. They could not have their own way about things. Somebody got honors which they believed due to themselves. They wanted to work and to do good according to their own minds and ideals. They were not so much interested in doing good as in furthering the interests of their own glory. In consequence, things had to go against them. God did not want them. At least He did not want things done in their proud way, but in His way. Therefore, they failed and were disappointed.

In reading the letters of St. Catherine one must rise to her point of view. One can hardly help but see things as she saw them. With her the will of God was supreme. She could see nothing else and desire nothing else. To have that holy will done in God's way was her sole ambition to which she sacrificed her ease and her

love for solitude and all else that was dear to her. How completely and at what sacrifices she worked for this end, we see in her letters. She saw the misery and the losses of a Church served by worldly-minded ministers. She saw the ruin wrought by narrow-minded and mean selfishness and by every kind of sin. She saw and understood it all, because she had a vision sharpened by holiness. In reading her letters we may see the present in the light of her age and make comparisons. What is wanting to us? In what is our age failing the most? What effect has the spirit of the modern, prosperous, comfort-loving and pleasure-mad world upon the life of the Church? Is the Bride of Christ better served now than she was in the days when St. Catherine was monitor to Popes and to high dignitaries in Church and in State? The thoughtful reading of these letters will suggest such questions and more or less comforting or disquieting answers to them. It will surely help us, if we have the good will necessary for being helped, and it will enable us to see in what way we have been wanting in our service of the Church and of the souls committed to our spiritual care.

There can be no examinations and measurements made, or "grades" given or degrees awarded in personal holiness, but it would be desirable to require in the ministers of the Church a larger and more technical knowledge of the principles and practices of the religious life and of its processes of development. Perhaps some day some farseeing authority, local or general, will prescribe a course of reading in the theory and in the practice of holiness as illustrated in the lives of the Church's outstanding and canonized ministers. Such a course of prescribed reading, under some kind of competent direction, with some kind of account demanded of it and *given*, would without a doubt prove a great blessing to all concerned. It could be so arranged as to insure the right kind of spiritual reading for those who do not otherwise get it, but who would be the better "salt" and the stronger "light" for such reading.

MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS

By JOSEPH A SPIRITU SANCTO, O.C.D.

VI. "The Living Flame of Love"

In the Prologue to this book, St. John of the Cross lets the reader know that it is a kind of autobiography, or rather a description of certain mystical experiences which were granted to him by God at a certain period of his life. For he says: "Now that our Lord seems . . . to have given me some fervor of spirit, I have resolved to enter on the subject. . . . I will venture, in reliance on the Holy Writings, to give utterance to what I may have learned."

By this phrase, "in reliance on the Holy Writings," the Saint seems to imply that, though he presents the sublime raptures of love and the extraordinary insights into the divine nature which accompany the flights of love as his individual experiences, still he wished the reader to realize the Holy Scripture testifies to their universal objective validity, so that these experiences should be regarded as a supernatural law expressed in Holy Scripture. But one need not be a scholar in exegesis to see that, in his explanations of Holy Scripture, St. John violates the most elementary rules of hermeneutics. For instance, in the second stanza, he attempts to prove that the Holy Ghost inflicts in the soul—in the state of union with God—a wound like a consuming fire, by quoting Job, x. 16: "Returning, Thou tormentest me wonderfully."

It is quite possible that John of the Cross held the opinion that his personal experiences in the mystical union with God are typical for all souls who have reached that state; but nowadays our knowledge of mystical states is so extensive as well as intensive, and the mystical experiences of all times, countries and religions have been investigated with such a thoroughness that a comparison of the results of those researches brings home to us the conviction that there is no fixed rule in God's dealings with mystical souls. Consequently, the work of the Saint now under discussion cannot be set up as a standard work for gauging the experiences which may happen to other souls after their union with God.

The analysis of "The Living Flame of Love" may be given in a few sentences. Its subject is love of God, and this subject is treated in its many variations. The book, therefore, may be likened to a Sonata of Beethoven, which first gives the "thema," and afterwards develops and varies the theme in different movements, keys, and ornamentations. Love is the theme which runs through the whole book, and the reader cannot help being struck by the marvellous effects intense love may produce in man. "The Living Flame of Love" rouses the readers to a keen sense of wonder at the almost infinite possibilities of God's workings in the soul which is receptive of His grace and love.

The general value of this work of St. John may, therefore, be found in the fact that it expresses the universally experienced principle of mystical theology that, in proportion as the understanding through the increase of the light of faith penetrates deeper into the immediate knowledge of God, the intensity of love increases, and, vice versa, the greater intensity of the flames of love manifests itself in a more profound knowledge of God. The two acts of the soul, knowledge and love, become gradually blended into one—as in God they are one—until the climax of unification is reached when the contemplative subject, his act of contemplation and the object of contemplation become undistinguished and seem to melt into one. This idea, however, is familiar to Plotinus as is also another, seemingly pantheistic teaching of Saint John of the Cross—which is, as we have seen, touched upon in the "Canticle." Towards the end of the book, in the explanation of the fourth stanza, the Saint emphasizes his conviction that the soul, in the state of union with God, receives the knowledge "how God is in all things," and that "God in His own essence is in an infinitely preëminent way all these things." In his book already referred to, Baruzi says rightly (p. 682): "The ecstatic discovery to which the Saint's flight of spirit had led him, made him see all things, including the sovereign beauty of nature, in God. The immediate outcome of a lyrical ecstasy, this notion absorbed nature in God rather than concede to nature itself any definitive value" [La découverte extatique à laquelle l' (St. John) avait conduit le vol de l'esprit, lui avait fait sentir en Dieu toutes les choses et la souveraine beauté de la nature. Immédiate donnée d'une extase lyrique, mais qui absorbait la nature

en Dieu plutôt qu'elle ne souffrait à la nature elle-même une valeur définitive]. In his high mystical state, John of the Cross gained such a vivid and deep experience of the intimate relationship between God and creation that not even the danger of being suspected of Pantheism deterred him from expressing what he had experienced.

And yet St. John is convinced that these profound insights into the nature of God, His attributes, and His relation to the created beings have their source in "faith," in the sense explained above. For faith alone transforms our mind and its powers into God in such a way as to make this range of activity almost as wide and deep as God's knowledge itself. The importance of faith for man's union with God was so deeply felt by the Saint that, even in this work which describes the highest stage of spiritual development, he makes a digression from his subject and repeats again the teaching he has given in "The Ascent" to those who are anxious to enter from the meditative state into the state of contemplation. He emphasizes once more: "Faith is the light that leads into the immediate presence of God" (p. 77; cfr. p. 105).

I refrain from attempting to give a detailed analysis of the contents of the book. As mentioned above, "The Living Flame" is a love song, and as such cannot be brought under the rules of cold logic. This love song has a logic comprehensible only to those who have reached a similar degree of union with God, and have therefore experienced how the immediate knowledge of God by faith produces the ecstasies of love in a continually growing degree. In the first stanza of the book the Saint tells us that love is a flame consuming the soul; in the second stanza love is spoken of as inflicting wounds; the third stanza makes us acquainted with the "highest possible manifestations of God to the mind"—the soul sees the divine attributes in the one simple essence; finally, the fourth stanza discusses the question how the soul knows that God is in all things and that He dwells in her, when all images and forms of created things have by faith been cast out, and the soul is enrapturingly conscious of His presence.*

*The next article of this series will discuss "Some Inconsistencies in St. John's Mystical Theology."

RITES AND CEREMONIES OF THE SACRAMENTS

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

VII. Penance

I

It is a curious fact that, whereas in the course of the centuries the ritual of some of the Sacraments has become more and more elaborate and even complicated, that of one or two at least has undergone an opposite process. Thus, for instance, the rite of ordination consisted at first of little more than a laying-on of hands with prayer, the whole being preceded and accompanied by fasting (Acts., xiii. 3). The Eucharistic celebration was certainly an exceedingly simple thing in comparison with a modern Pontifical High Mass. There was just the "breaking of bread," accompanied by prayer and perhaps a homily.

Now, the Sacrament of Penance is the one in which the ritual has been gradually reduced to its simplest expression. Of course, it is in the nature of things that it should be so, for Penance, as practised in the Church for many centuries, is essentially a private and personal matter and something so intimate that rites and ceremonies are almost wholly precluded.

The theology of Penance is clearly if baldly defined in Canon 870 of the Code, where it is declared that "in the Sacrament of Penance, in virtue of a judicial sentence pronounced by the lawfully appointed minister, a rightly disposed believer is forgiven those sins which he has committed after Baptism."

The ritual aspect of the Sacrament will be most readily understood when we recollect that during a number of years private penance (or auricular confession, as we now call it) was practised side by side with a public avowal of grave sins which was followed by an equally public expiation. As a matter of fact, the idea of public penance wholly dominated the mind of the early Christians, so that it is no easy matter to find traces of anything like the intimate and secret administration of the Sacrament as it is known to us.

According to a famous saying of Tertullian to the effect that Christians are born, not made (*Christiani nascuntur non fiunt*), Baptism must be looked upon as being the first and chief remedy

against sin. The Church assuredly takes it for granted that those who have been born again in the baptismal font shall henceforth walk in newness of life. In the Collect of the first Paschal Mass (that of Holy Saturday), she prays that God would preserve in her new-born children the spirit of adoption of sons, "to the end that, being renewed in body and mind, they may serve Thee in all purity." And on the Tuesday after Easter she pleads for divine help to enable the new servants of God "to show forth in their lives the effects of the Sacrament which they have received by faith."

The early Christians, it would seem, found it difficult to conceive that anyone, having once been baptized, should fall away, and then return to the fold. "It is impossible," says St. Paul, "for those who were once illuminated (baptized), have tasted all the heavenly gifts, and were made partakers of the Holy Ghost. . . . and are fallen away, to be renewed again to penance" (Heb., vi. 4 sqq.). This seems a hard saying, but its apparent harshness is mitigated by other texts, such as the touching exhortation of the Beloved Disciple: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity" (I John, i. 9).

It is in St. John's Epistles that we meet for the first time with the famous distinction between the sins which are not unto death, and sins that are unto death: "He that knoweth his brother to sin a sin that is not unto death, let him ask and life shall be given to him who sinneth not to death. There is a sin to death: for that I say not that any man ask." After this he too holds up that supreme ideal of the New Law: "We know that whosoever is born of God sinneth not" (I John, v. 16, 18).

On the other hand, our Lord most emphatically bestowed upon the Church, in the persons of the Apostles and their successors, power to forgive all sins however grave, and this obviously not alone by the Sacrament of regeneration which can be received only once in a lifetime. Even the bitterest opponents of the Church's action with regard to sinners during the early centuries (such as Tertullian and Hippolytus) never cast the shadow of a doubt upon her power to forgive sins; what they called in question was the wisdom of mitigating the extreme severity of the penitential code then in vigor, particularly as regarded grave sins, such as adultery or apostacy from the faith. Some thought that for such crimes

there should be no forgiveness; thus, St. Cyprian (*Ep. x*) records that certain bishops in Africa “*in totum pænitentiae locum contra adulteria clauserant.*”

The gradual abatement of primitive fervor, the many apostacies brought about by prolonged persecution, and the very weakness and inconstancy of the human will, led to the existence of a considerable class of people—baptized Christians—who, owing to some grave sin, saw themselves excluded from participation in the full life of the Church. They were the *penitents* whose sin, if it had been public, was likewise publicly confessed and atoned for, but only after a preliminary private confession to the bishop or a priest. If the sin was a secret one, it would only be confessed publicly on the advice of the clergy. We are not now concerned with the theology of the Sacrament of penance, but with its ritual. But, unless we study this ritual in the light of antiquity, we shall not be able to value or understand our present practice which is a survival of the more solemn penance of former times.

The public penitents (that is, men and women who had openly avowed grave sins committed after Baptism) were not at once absolved, but a more or less prolonged period of penances was laid upon them. For their reconciliation and rehabilitation the Church at one time used a very elaborate ceremonial, which is not without a distinct resemblance to the ritual of ordination. On Ash Wednesday these penitents were ceremonially expelled from the sacred edifice and the assembly of the faithful. On Maundy Thursday they presented themselves at the door of the church, barefooted and clad in penitential garb and holding unlighted candles in their hands. Whilst within the bishop and clergy recited the Litany of the Saints, the penitents lay prostrate outside the sacred edifice. Twice two subdeacons were sent to them by the bishop with words of comfort, until finally a deacon, carrying a lighted taper, came to them and said: “Lift up your heads, for lo! your redemption is at hand.” After that their candles were lighted from a taper carried by the deacon.

At the close of the Litany the bishop left the chancel for the middle of the nave, and there sat down, facing towards the open doors of the church. Thereupon the archdeacon addressed the prelate on behalf of the penitents, pointing out that now was the time

of mercy and forgiveness. Then the bishop rose from the faldstool and advanced towards the penitents. Once more the archdeacon pleaded on their behalf, and, when he assured the bishop that they were deserving of forgiveness, the prelate bade them rise to their feet. A lengthy Preface and several prayers followed. The Absolution was *deprecative* (that is, couched in the form of a prayer) :

“May our Lord Jesus Christ, who vouchsafed to take away the sins of the whole world by delivering Himself for us and shedding His spotless blood; who also said unto His disciples: Whatsoever you shall bind on earth shall be bound also in heaven, and whatsoever you shall loose on earth shall be loosed also in heaven, and who hath numbered me, though unworthy, among these His ministers; may He deign, by the intercession of Mary the Mother of God, of the Blessed Archangel Michael, of St. Peter the Apostle to whom He gave the power of binding and loosing, and of all the Saints, to absolve you, by the merits of His Blood shed for the remission of sins, from whatsoever you have negligently committed in thought, word or deed: and, having loosed you from the bonds of sin, may He graciously lead you to the kingdom of heaven, who with God the Father and the Holy Ghost liveth and reigneth for ever. Amen.”

At the conclusion of the prayers the Pontiff sprinkled the penitents with Holy Water and censed them with the thurible, saying in the meantime: “Arise, ye that sleep, arise from among the dead, and Christ shall be your light.” The final blessing given by the bishop grants an indulgence during the celebration of High Mass.

This very elaborate ritual is still to be found in the Roman Pontifical, though the use of it has lapsed since a long time. It is Gallican in origin. However, we are fortunate enough to have a description of a ceremony not unlike this public reconciliation of penitents. It dates from the second century, and is from the pen of Tertullian. In his treatise on Penance the fiery African declares that he almost hesitates to speak of the penitential discipline of the Church, “lest we seem to be pointing to a yet further space for sinning.” According to Tertullian (*De. pœnit., passim*), “*exomologesis* or confession is an act whereby we confess our sins to the Lord, not indeed as if He were ignorant of them, but inasmuch as by confession satisfaction is also made. Of confession repentance is born; by repentance God is appeased. . . . *Exomologesis* is a discipline for man’s

prostration and humiliation. . . . With regard also to dress and food, it commands to be in sackcloth and ashes . . . to know no food but such as is plain. . . . to prostrate himself before the feet of the presbyters and kneel to the friends of God; to ask the brethren to be his ambassadors. When you cast yourself at the brethren's knees, you are entreating Christ. . . . Penance is, in fact, a plank thrown to those who have suffered spiritual shipwreck" (*eam amplexare ut naufragus alicujus tabulæ fidem*).

II

It is easy to perceive that all these varying elements of the former discipline of public confession, penance and rehabilitation, are likewise found in private penance as it is practised in the Church in our own time. The very frequency with which Christians came to have recourse to the Sacrament, brought in its train a curtailment of the ceremonies which marked it in olden days.

Public penance, or rather the public avowal of sins, ceased at a very early date, at least as regards the Roman Church. Thus, for instance, St. Benedict in his Rule (written during the first decade of the sixth century) makes a very sharp distinction between external faults for which an external penance may be inflicted and transgressions that are committed in secret. The former must be confessed before the Superior, or even before the whole community; the latter "to the Abbot alone, or to spiritual seniors who know how to heal their own wounds and not to reveal or publish those of others" (*Regula*, cap. xlvi).

We are safe in affirming that the public confession of secret sins, even grave ones, is not really contemplated or legislated for by the penal code. Thus, when during the pontificate of St. Leo the Great certain Italian bishops sought to compel the faithful to make a public avowal of secret and hidden sins, the Pope forbade it as being at variance with Apostolic tradition (*Ep. clxvi*).

As time went on, private confessions became more and more frequent, especially owing to the spread of monasticism. In this way the custom arose of what we call confessions of devotion—that is, the confession of venial sins and slight imperfections made for the sake of receiving absolution and its concomitant increase of sanctifying grace. To these frequent confessions we may apply what

St. Augustine says when he comments on the words of our Lord to the Apostles: "He that is washed needeth not but to wash his feet, but is clean wholly" (John, xiii. 10). "What is this, but that man in holy Baptism is indeed washed every whit, the whole man together; yet seeing thereafter one has to live in the midst of human affairs, of course one treads upon the earth. Therefore our human affections themselves, without which we cannot live in this mortal state, are as the feet wherein we are affected by human affairs, and so affected that 'if we say that we have no sin, we deceive ourselves and the truth is not in us.' . . . Accordingly, the Church which Christ cleanseth with the laver of water in the word, is without spot or wrinkle, not only in them who after the laver of regeneration are forthwith taken from the contagion of this world . . . but also in them whom the Lord, according to His mercy, hath made to depart from this world with feet also washed. But as for those who tarry here, albeit in themselves they may be clean because they live righteously, yet they have need to wash their feet, because they are not altogether without sin" (*I Joan.*, tract. lvi, 3-4).

The ritual for private confession to be followed by priest and penitent is exceedingly simple. If possible, the priest should be vested in surplice and purple stole. The penitent is generally expected to say the *Confiteor*, either wholly or in part. But with the wonderful increase of frequent and even daily Communion which we are privileged to see in our days, confessions are apt at times to become a very heavy burden for the priest. Hence it is a laudable thing if the penitent says the *Confiteor* just before entering the confessional, since it is no integral part of the Sacrament.

The prayer which the Church has added to the words of Absolution, though not requisite for its validity, may not be omitted without just reason (Canon 885). Whilst he recites the Absolution, beginning at the words: *Dominus noster Jesus Christus*, the priest extends his hands over the penitent. In this laying-on of hands we have the traditional outward sign which has for centuries marked the reconciliation of repentant sinners. The form itself is no longer couched in words of supplication, but, since the twelfth century, it is in the indicative mood as showing forth with greater emphasis the Church's judicial power to bind and to loose.*

* The next article of this series will deal with "Holy Orders."

ANSWERS TO QUESTIONS

COOKING FLESH MEAT IN LENTEN FOOD

Question: Is the law of abstinence violated by cooking meat in beans, sauerkraut and other cabbage, if the meat is removed before eating such vegetables? Since dripping and lard may be used in the preparation of Lenten food, cooking the meat in and removing it from the vegetables seems to be no more than seasoning the vegetables with the meat flavor.

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Answer: In the first place, it is evident from Canon 1250 of the Code of Canon Law that soup or broth made of meat is forbidden on days of abstinence. The same Canon allows seasoning of food with animal fats. In all animals we find layers of tissues or lumps of fat distinct from the flesh itself. Out of these lard and other animal fats are gained. The white flesh of animals, which is also called fat, is flesh just the same as the lean or muscular tissues. When meat is fried (especially meat that contains layers of the white or fatty flesh, *e.g.*, in bacon), grease flows from it, usually called dripping. Dripping, lard and other animal fats may be used in frying potatoes and in cooking other foods. The cooking of flesh meat in food on days of abstinence is, we believe, an abuse. Though the piece of meat may be removed from the food, still most of the substance of the meat has been cooked into the beans, cabbage, etc., of which our correspondent speaks; and Canon 1250 certainly forbids us to eat the juice of the meat as strictly as it forbids eating meat itself. Even if the law were not broken by doing these things, the spirit of Lent should make Catholics willing to forego some of the pleasure or satisfaction of taste and appetite. We were recently asked by someone who was not bound to fast, whether he might eat meat three times a day outside of Wednesdays and Fridays of Lent. While the law does permit him to do so, we do not see the need of it, except in case of very hard work or in the case of a person with a weak and sickly constitution, where perhaps the appetite is poor and a mouthful of meat may serve to stimulate the lacking desire for food.

PUBLIC RECITATION OF LITANIES APPROVED FOR PRIVATE USE ONLY

Question: Is it allowed to recite at public devotions in church the Litanies of St. Rita, of the Little Flower, and other litanies in honor of various Saints found in approved prayer-books?

LITURGIST.

Answer: Canon 1259 of the Code of Canon Law states that the local Ordinaries have no authority to approve new Litanies for public recitation. The latest edition of the Roman Ritual (1926) has four litanies which may be recited at public devotion—namely, those of the Most Holy Name of Jesus, of the Sacred Heart of Jesus, of Our Lady of Loretto (usually known under the name of the Litany of the Blessed Virgin Mary) and of St. Joseph. These Litanies, *and no others*, may be publicly recited. This prohibition is not new in the Code, but dates from the Decree of the Sacred Congregation of Rites, March 6, 1894, which officially interpreted the law of Pope Clement VIII and his successors, as the said Decree indicates. When the Holy See was asked to explain what was meant by the term “publicly,” the Sacred Congregation of Rites answered that, while each person may individually in church or elsewhere recite the Litanies of various Saints found in approved prayer books, a number of people gathered in church may not recite those Litanies in common, even though the priest does not conduct the devotion as minister of the church, but merely as a private person (June 1, 1896). Furthermore, Nuns or Sisters may not in their choir or chapel recite in common those litanies which have not been approved by the Holy See for public recitation (Sacred Congregation of Rites, June 20, 1896). The local Ordinaries are not forbidden to approve new Litanies for private devotion, but there is this difference between Litanies and other forms of devotion: the other prayers approved by the Ordinary may be recited publicly, but *not Litanies*. If some of the prayers or invocations which a local Ordinary is requested to approve seem to be against the traditional or dogmatical view of the Church, he should refer the matter to the Holy See (cfr. Canon 1259), unless the author consents to omit the matter in dispute.

CESSATION OF INDIVIDUAL PRECEPT

Question: Does an individual precept with an *ipso facto* suspension attached and reserved to the Ordinary giving it, cease at the death of the said Ordinary? Am I correct when I judge that to be the case according to Canon 24?

CONFESSARIUS.

Answer: Whether our correspondent can apply Canon 24 for the purpose of showing that the precept in question has lapsed with the death of the bishop, depends on the manner in which the precept was

given. Canon 24 says that precepts given to individuals cease with loss of office of the one who gave the precept, unless it was imposed by legitimate document or in presence of two witnesses. If it was imposed in that manner, it remains binding until the successor in office is pleased to lift it. The point about the presence of witnesses is easy to understand; the bishop calls the priest to his presence and also two other priests (it would be highly improper to have laity as witnesses), and gives him the command. The other form in which a precept can be made to outlive the authority imposing it, is by legitimate document. The Code nowhere defines what is meant by a "legitimate" document, and nobody seems to know exactly what is required to make a document legitimate. Explanations like that of Toso (*Commentaria Minora*, lib. I, p. 73)—that a document is called legitimate when issued according to law, namely, with the observance of those formalities which are necessary for validity by law or by custom—do not help us to know just what is required to make a document legitimate. While it may be said without fear of contradiction that a paternal sort of a letter by the bishop to the one to whom he gives the precept, is not what the Code calls a legitimate document, there is nothing else that can with any amount of certainty be said to be required except the general requisites of date, place, signature. As there is no possibility of defining the term by any rules of interpretation, only the authors of the Code can tell what he meant by the "legitimum documentum."

RESERVATION OF CENSURE ATTACHED TO PARTICULAR PRECEPT

Question: In the February issue of THE HOMILETIC AND PASTORAL REVIEW, you explain Canon 2245 in such a manner as to say that an *ipso facto* censure attached to a particular precept is not a reserved censure, unless the reservation is mentioned in the precept. The arguments in support of the contrary opinion have been clearly set forth in *The Irish Ecclesiastical Record*, Nov., 1925, p. 523; they seem to me to be quite conclusive. The same line of arguments also brought Cappello (*De Censuris*, ed. alt., 1925, n. 68) and Vermeersch-Creusen (*Epitome*, III, ed. alt., nn. 442-443) to the same conclusion.

READER.

Answer: The opinion contrary to the one expressed by us in the February issue does not have to go in search of arguments, because that was the opinion common before the Code, as we also remarked. The question is whether that opinion has been changed like so many

others. We fail to see that the other opinion explains satisfactorily the apparent conflict between § 2 and § 4 of Canon 2245. We think that the opinion we expressed does no more violence to Canon 2245 than the contrary interpretation. Besides, there is no reason for saying that we weaken the force of the precept by that opinion, for the Superior's action is not interfered with: as soon as he learns of the violation of his precept (provided proof is furnished by two credible witnesses), he can enforce the penalty, since the absolution in the internal forum need not be considered by the authority. In fact, the *ipso facto* censure is not exerting its full force until after the Superior has taken a hand in the matter, for, according to Canon 2232, the offender is excused from observing the censure until such action is taken, if he cannot without defamation observe it.

RESTITUTION TO GOVERNMENT AND CORPORATIONS

Question: Noldin (*De principiis*, p. 309), defines commutative justice: "Iustitia commutativa illa est qua privatus tribuit privato quod ei ex iure debetur." Talking elsewhere about restitution (*De Praeceptis*, p. 521), he expresses himself to the effect that "damnum illatum reipublicæ vel communitati restituendum est."

Is this not a contradiction? Or, in other words, is there really an obligation to make restitution to communities such as the State, insurance or railroad companies, etc.? Do they really constitute a subject capable of receiving restitution?

SACERDOS.

Answer: It does not matter much what an individual author says, or in what manner he expresses the principles concerning the natural or the positive divine law or the laws and principles of the Church. All we can say concerning the above definition is, that it is not complete enough to cover all the subjects or persons who can own and possess earthly goods and rights. If they can have such goods and rights, they can also be injured in them, and the unjustified injury in those goods and rights is a violation of strict justice—or the so-called commutative justice. It is not true that private individuals only have by the law of nature the right to acquire, hold and use temporal goods. The State owns and possesses goods; the various political subdivisions of the State are corporations entitled to own and possess goods; private individuals may band together under the law of the State to own and acquire goods; the Catholic Church is a corporation authorized by the divine law to own goods

for the purpose of carrying on her work. Not only the private or physical person, therefore, but also all legitimate moral persons can own and possess temporal goods, and their rights must be respected.

In reference to business corporations, nobody can reasonably doubt that contracts with them oblige in strict justice in the same manner as contracts with individuals. The only difference that there might be is, that a grave injustice may be inflicted on a private individual more easily than on a corporation, because in a corporation there are many persons who are part owners of the corporate property and goods, and the individual owner does not so easily suffer a great loss. For this reason moralists generally concede that, in their case, the *summa absolute gravis* only will constitute a mortal sin of injustice.

In reference to the State, there first are to be considered the goods which the State owns as a moral or legal person, and the same holds for the municipal corporations created by the State. Nobody can deny that injustice towards them—either in contracts for the State, city, etc., or in stealing goods and property belonging to these legal persons—is a violation of strict justice, and that restitution of serious violations against them must be made (or there must be the will to make it, if not possible at present), before the offender can expect pardon from the Lord.

In reference to the rights of the State (either the individual state, city, or federal government) to demand taxes and to specify how much shall be paid, there is a difference of opinion whether such taxes as levied are due in strict justice, or whether it is merely a question of either paying the taxes demanded or suffering the penalty, when a citizen is found to have partially or totally failed to pay what was due. It is the common opinion (contradicted by a small minority of moralists) that the taxes once assessed, provided there is no apparent injustice or criminal discrimination shown by the law, are directly due in conscience through the so-called social justice, and indirectly through the commutative justice. It is evidently just and proper to say that strict justice demands the payment of the taxes imposed; for the individual or corporation assessed, by living and working in a certain country, state, city or town, does receive many benefits from the country, state, city, town, and is therefore considered to have entered into a tacit agreement with those bodies

to pay his share for what he in turn receives, so that the work of the country, state, etc., can continue to be carried on for his benefit. Without resorting, therefore, to any higher principles, the natural law would teach that under our form of civilized government the individual and corporations living under that form of government owe the government a return for what the government has done for them. The other consideration that people who do not pay their allotted share put so much more of a burden on the other members of the community, is likewise an injustice.

IN WHAT PLACES OF DIVINE WORSHIP IS THE "ASPERGES" TO BE SUNG OR RECITED ON SUNDAYS?

Question: Is it permissible to have the "Asperges" sung before the Missa Cantata on Sundays in the chapel of a religious community, said chapel being semi-public in nature since lay persons (employes, etc.) are allowed to assist at this Mass? Will you kindly enumerate those churches, chapels or oratories where the "Asperges" is permitted to be sung. Provided permission were obtained from the Chancery Office, would this be sufficient authority for the "Asperges" being sung weekly on Sundays?

READER.

Answer: There is not much to be said about the "Asperges," because with the exception of the so-called "collegiate" churches (*i.e.*, churches with the obligation of reciting the divine office in choir) the "Asperges" is not of obligation. The rubrics desire that in all parish churches the "Asperges" take place on all Sundays before the High Mass, and the water is to be blessed before the Mass, with the exception of Easter and Pentecost Sundays on which the water blessed on the previous Saturdays is to be taken—some having been set aside before mixing it with the holy oils for use in the "Asperges" ceremony. A Decree of the Sacred Congregation of Rites said that the "Asperges" may be given in non-collegiate churches (December 15, 1899). An answer of the same Sacred Congregation (November 22, 1659) to the question whether the "Asperges" is permitted in non-parochial churches, said that it was left to the discretion of the bishop to allow it. The latest edition of the Collection of Decrees of the Sacred Congregation of Rites does not reprint the Decree of November 22, 1659. At present there is, we believe, no need of that Decree, for the rubrics do not reserve the blessing and sprinkling of the holy water to parish

churches exclusively, and the rules of the Code of Canon Law allow both public and semi-public oratories to hold all the divine services and ecclesiastical functions which the rubrics do not reserve to other churches. The oratory spoken of is one to which lay persons also have access, and has therefore the nature of a public oratory (cfr. Canons 1191 and 1193).

THE CREDO IN THE MISSA PRO PACE DURING THE FORTY HOURS' DEVOTION

Question: In the Decree of April 27, 1927, we read: "In the Solemn Votive Mass *pro Pace*, even outside of Sunday, the Creed is to be said." Does this mean that in the Mass *pro Pace*, on the second day of the Forty Hours' Adoration, the Creed is said in the Solemn Mass only (*i. e.*, a Mass celebrated with deacon and subdeacon), or is it also to be sung in a *Missa Cantata*, outside of Sunday?

PAROCHUS.

Answer: The Decree of April 27, 1927, is quite plain (cfr. *Acta Ap. Sedis*, XIX, pp. 192-193), and therefore the Creed is to be sung at the *Missa pro Pace*. It is called a Solemn Votive Mass because of the high rank it has with the Mass of Exposition and Reposition, and the preference these Masses get over other feasts happening to fall during the Forty Hours' Devotion. A *Missa cantata* (or simple High Mass) suffices, so that these High Masses have the preference over other Masses of the feasts, with the exception of a few feasts mentioned in the rubrics. If only low Masses can be celebrated at the Forty Hours, the priest cannot use the formulas of the Solemn Votive Mass, unless the diocese has a special privilege such as was granted to the Archdiocese of Baltimore. The Mass of the day would have to be said with the commemoration of the Blessed Sacrament after all the commemorations of the day (cfr. Wuest, "Matters Liturgical," n. 423).

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Irregularitas ex defectu corporis

By DOMINIC PRUEMMER, O.P., S.T.D.

Case.—Otto, a priest, is laboring under the following malady, on account of which he is very often unable at Holy Communion to consume the Blessed Sacrament, (that is, the *species panis*). According to physical examination, he has a small cavity in his throat; and, when the Sacred Host gets into it (it happens that he does not even notice or feel this), the slightest cough suffices to bring it back into the mouth; yet, he is unable to swallow it, since it always remains sticking in the cavity. The consumption of the Sacred Blood and the ablution sometimes fails to dislodge the Particle. The consumption, however, is often effected if, before the consumption of the Blood, the Sacred Host is coughed up and consumed together with the Sacred Blood or the ablution. It has also happened that the consumption took place only at home through the partaking of water. Otto consoles himself with the thought that he usually consumes the Particle with the Sacred Blood. Now arise four questions:

- (1) Was there a perfect sacrifice in this case?
- (2) Has Otto contracted an irregularity *propter defectum corporis*?
- (3) Could a layman who labors under the same difficulty receive Holy Communion frequently, since the smaller Sacred Host would be still more easily retained in the cavity?
- (4) Would this trouble be an impediment for Holy Orders in a theologian?

Solution.—In the celebrated work on Anatomy by Rauber-Kospesch (11th ed., vol. IV, p. 96) we read: “The weakest spot of the muscular system of the esophagus is . . . on the rear wall of the top of this organ, close under the pharynx; here enlargements and contractions of the esophagus are wont to arise.” In all probability, in the case under discussion there is question of the contraction of the top of the esophagus—thus at the top of the throat. Since these indentations occur frequently, the present case merits particular attention from the moral-theological standpoint, and the solution is not so simple as it might appear at first sight. The solution would, indeed, be very simple if the existing defect of the esophagus could be removed by medical skill. Then every moral-theological difficulty would disappear of itself. But, when medical skill is unable to remove the existing defect, what then?

(1) *Was the Sacrifice of the Mass imperfect in this case?*

No. For it is not to be assumed that even the smallest particle of the two halves of the consecrated Host does not reach the stomach through the esophagus. The existing little hollow would necessarily have quite an expansion if it would take up entirely within itself the large consecrated Host together with the consecrated wine and prevent them from going down into the stomach. If that were the case, the patient would experience such great difficulties in the consumption of other food and drink that he could not live much longer without medical aid. But for the perfection of the Sacrifice of the Mass the consumption of even the smallest consecrated species suffices. Hence, there is no serious doubt that the Mass celebrated by Otto is a perfect sacrifice.

(2) *Is Otto irregular "propter defectum corporis" so that he should no longer be allowed to celebrate Holy Mass?*

If he can only achieve the consumption of the species at home with the aid of water after finishing Holy Mass, then indeed it is a serious matter which is not to be taken lightly. But, under these circumstances, may he not celebrate any more because he has become irregular? Canon 984, n. 2, of the new Code gives the following definitions concerning irregularities *propter defectum corporis*: "Sunt irregulares ex defectu . . . corpore vitiati qui secure propter debilitatem, vel decenter propter deformitatem, altaris ministerio defungi non valeant. Ad impediendum tamen exercitium ordinis legitime recepti gravior requiritur defectus, neque ob hunc defectum prohibentur actus, qui rite poni possunt." It is to be noticed that this wording of the Code is somewhat terser than, though not essentially different from, the previous legislation. Formerly it read: "Re bene perpensa dici vere potest comprehendendi tantum illos, qui ob defectum corporalem vel non possunt *omnino* Missam celebrare; vel non possunt celebrare *secure*, id est sine periculo alicujus irreverentiæ; vel *decenter*, id est sine scandalo et admiratione populi; vel *rite*, id est servatis legibus liturgicis" (Gasparri, *De ordinatione*, I, n. 252). In the case before us the only question that can arise is whether the priest, Otto, can celebrate the holy sacrifice "*secure*, id est, sine periculo alicujus irreverentiæ." Is it then a grave irreverence towards the Blessed Sacrament when

he sometimes coughs back into the mouth the *species panis* before the consumption of the Blood, when the former remains in the little furrow and has not gone down into the stomach? This procedure is indeed awkward; but, since there is no remedy and it does not involve any moral guilt on the part of Otto, it cannot be a grave irreverence towards the Blessed Sacrament. Under other circumstances (e. g., in the case of a very dry or very coated tongue), it often happens that after the reception of Holy Communion serious difficulties are experienced in swallowing the sacred species—difficulties which are overcome only through great efforts and after some time. In such cases we surely cannot and dare not deny Holy Communion to the faithful. Consequently, it appears to me no serious impediment to the celebration of Mass when Otto can swallow the *species panis* only through the consumption of the Blood or even the ablution. At some time or other it will certainly have happened to every priest that the large Host clove so tightly to his dry palate that he could no longer loosen it with his tongue—at least entirely—and swallow it. Should he use his finger then, or should he wash everything down with the consumption of the Blood or the ablution? I would without hesitation decide for the second method, for the use of the fingers is likewise not very reverent towards the Blessed Sacrament, abstracting from the fact that it is not very æsthetic. Furthermore the consumption of the Sacred Host and Precious Blood are not two Communions but one, because they mutually complement each other. One might object that the *ieiunium eucharisticum* has been broken after the taking of the ablutions. Still, this objection is not sound. For there are other cases in the liturgy where a non-consecrated fluid reaches the stomach simultaneously with or before the consecrated species. For example, the *ordinandi* (who solemnly communicate at the reception of the major orders) after the reception of the Sacred Host partake immediately of unconsecrated wine; furthermore, the sick are given water to drink immediately upon the reception of the Viaticum. Again, on Good Friday the priest drops a particle of the consecrated Host into the chalice with unconsecrated wine and consumes the wine and Host together. In all these cases the unconsecrated fluid—because flowing more easily through the esophagus—reaches the stomach quicker than the consecrated species. Moreover the Sacred Congregation

de Propaganda Fide, February 16, 1806, decided expressly: "Sale a catechumenis in collatione baptismi prægustato, etsi ieunium frangi videatur, adhuc tamen nullum dubium est, quin ad s. Communionem, suscepto baptismate, admitti possint, immo vero debeat." If, therefore, Otto can at least swallow the *species panis* with the ablution, there is no grave irreverence towards the Blessed Sacrament, and he is therefore not irregular *propter defectum corporis*.

What is the state of affairs if, only after leaving the church, he can accomplish the consumption of the *species panis* at home through the partaking of water? It has already been said that without a doubt a part of the species reach the stomach already during the Mass, and consequently the sacrifice is complete. But is not the consumption at home perhaps a second Communion? The usual and almost certain opinion of theologians is that Holy Communion achieves its sacramental effect in that instant in which the *manducatio* actually takes place, and therefore not when the species enters the mouth or a hollow in the throat, but when the species enter the stomach.¹ When, therefore, Otto washes down into the stomach the remainder of the species with water at home, there appears to take place a second Communion, and indeed one different from that which he received during Mass—provided, however, that the space of a quarter of an hour elapsed between the two acts. In purely physical acts, such as the reception of Communion, there could hardly be a moral unity after an interval of a quarter of an hour. A milder decision could indeed be given if the water were taken immediately after Holy Mass in the sacristy. For practical purposes, the difficulty could in my opinion be solved by the Ordinary, for the *irregularitas ex defectu corporis* appears in the present case at any rate to be doubtful; and in such a doubtful irregularity the Ordinary can dispense according to Canon 15: "Leges etiam irritantes et inhabilitantes, in dubio juris non urgent; in dubio autem facti potest Ordinarius in eis dispensare, dummodo agatur de legibus, in quibus Romanus Pontifex dispensare solet." One cannot perhaps be certain here whether there is question of a *dubium juris* or a *dubium facti*, but in both cases the Ordinary can give the per-

¹ Cf. my *Theol. Mor.*, III, n. 185; Noldin, *Sum. Theol. Mor.* (latest ed.), III, n. 101; Billuart, *De eucharist. dissert.*, VI, art. 6, par. 2. The opposing opinions of Vasquez, Suarez, etc., are refuted by J. Lugo, *De eucharist. disput.*, XII, sect. 2.

mission to celebrate Holy Mass. In the case of a *dubium facti*, there is the restriction that the Ordinary may dispense only in such cases as the Pope is wont to dispense in these laws. But it does not seem probable that the Pope would not give the poor priest in question the dispensation under the prevailing circumstances, for its refusal would forever deny him the privilege of celebrating Mass. The answer to the second question, therefore, is briefly as follows: the *irregularitas propter defectum corporis* is doubtful: however, Otto should wash the consumed species down with water in a decent manner at the altar whenever possible, and, when this is not possible, immediately after Mass in the sacristy. He should likewise consult his Ordinary about his case.

(3) *Could a layman suffering under the same difficulty receive Holy Communion frequently, especially since the smaller Host would be still more easily retained in the cavity.*

The layman should inform his Ordinary of the matter, who will himself or through the Roman Curia grant a dispensation from the eventual *ieiunium eucharisticum*. As is known, nowadays this dispensation is given more easily than in former times. Still, even in this case every irreverence towards the Blessed Sacrament would have to be avoided by proper regulations.

(4) *Would this malady be an impediment to a theologian preparing for Holy Orders?*

According to the above cited Canon 984, n. 2, it follows that for the exercise of an order already received a *gravior defectus* is required to constitute an impediment than for the reception of an order. Hence, such a theologian would have to be dealt with more seriously than the priest, Otto. Therefore, I believe that, if the difficulty cannot be removed through medical skill before ordination, the best course for the Ordinary is to consult first the Roman Curia. In fact, although innumerable cases *propter defectum corporis* have been decided in Rome, either in a favorable or unfavorable sense, I have not been able to find a single case similar to the one proposed here. Nevertheless, since it deals with an important matter, and since furthermore the malady may grow worse to such an extent that the proper celebration of Mass becomes impossible, the Ordinary ought not, in my opinion, settle the case *propria auctoritate*.

ROMAN DOCUMENTS

BOOKS PLACED ON THE INDEX OF FORBIDDEN BOOKS

(1) "La Politique du Vatican. Sous la Terreur 20 September-15 Novembre 1927." With a Preface by Léon Daudet and an Epilogue of Charles Maurras (Library of Political Works, Versailles).

(2) "Le Ralliement et l'Action Française." By Mermeix (Published by Arthème Fayard and Co., Paris).

(3) "Charles Maurras et le nationalisme de l'Action Française." By M. de Roux (Published by Bernard Grasset, Paris).

The Sacred Congregation of the Holy Office declares that these books defend the ideas and matters already condemned, and continue to distort the action and the intention of the Supreme Pontiff, which had purely to do with the religious aspect of the so-called "Action Française," and not with politics, as these books claim. Therefore, these books are comprehended in the condemnation of the "Action Française" (January 13, 1928; *Acta Ap. Sedis*, XX, 35).

DESIGNATION OF ORDINARY OF APPEALS

According to the law of the Code, archbishops are to designate once for all, with the consent of the Holy See, the diocese to which cases appealed from the archbishop's court should go. The Most Rev. Arcturus Drossaerts, Archbishop of San Antonio, has designated the Diocese of Galveston, and the designation was approved by the Sacred Consistorial Congregation, January 18, 1928 (*Acta Ap. Sedis*, XX, 37).

SUMMARY OF DECISIONS OF THE ROMAN ROTA ON MARRIAGE CASES

The Roman Rota publishes a list of its Decisions in summary form, from which we take the marriage cases:

The request for declaration of nullity *for reason of force and fear* are most numerous: in fifteen cases marriage was declared invalid, in ten cases it was decided that there was no sufficient proof of the invalidity. *Conditional consent where condition was not verified*:

two marriages declared invalid, four upheld. *Defect of consent*: three marriages declared invalid, two upheld. *Clandestinity*: two cases in both of which the marriage was upheld. *Simulated consent and dispensatio*: marriage upheld, but dispensation from *matrimonium ratum non consummatum* granted. *Simulated consent*: marriage upheld. Dispensation sought from *matrimonium ratum non consummatum*: marriage upheld. *Defect of essential form*: marriage upheld. *Affinity from illicit sexual relations*: marriage invalid. *Condition against the bonum prolis*: marriage invalid. *Condition against the bonum Sacramenti*: marriage invalid. *Condition against indissolubility of marriage*: marriage invalid. *Force and fear and intention against the bonum prolis*: marriage upheld. *Force and fear and condition against the essence of marriage*: marriage upheld. *Invalid dispensation from consanguinity*: marriage invalid. *Impotence of woman*: marriage upheld. *Impotence of man*: marriage invalid. *Impotence of man*: marriage upheld, but dispensation from *matrimonium ratum non consummatum* granted.

DECLARATIONS OF THE PONTIFICAL COMMITTEE FOR THE
AUTHENTIC INTERPRETATION OF THE CODE

(1) Is the confession of religious women made outside of the places spoken of in Canon 522 and in the answer of November 4, 1920, merely illicit or also invalid? *Answer*: Not only illicit but invalid.

Is the word "adeat" in Canon 522 to be so understood that the confessor cannot be called by the religious herself to a place legitimately appointed for the hearing of confessions of women or religious sisters? *Answer*: No, it need not be understood in that sense.

(2) Is absolution in danger of death according to Canon 882 limited to the *forum internum*, or does it also extend to the *forum externum*? *Answer*: It is limited to the *forum internum*, and does not extend to the *forum externum*.

(3) Are the words of Canon 1045, § 3, "pro casibus occultis," to be understood only of the impediments of marriage which are of their nature and actually occult, or also of those of their nature public but actually occult? *Answer*: No, they are to be understood also of those public of their nature but actually occult.

(4) Can the assistant priest who in accordance with Canon 1096, § 1, has received from the pastor or the local Ordinary a general delegation to assist at marriages, subdelegate another specified priest to assist at a certain specified marriage?

Can the pastor or the local Ordinary who according to Canon 1096, § 1, delegates a certain specified priest to witness a specified marriage, give him also permission to subdelegate another specified priest for assisting at that same marriage?

Answer: Yes, in both cases. (December 28, 1927; *Acta Ap. Sedis*, XX, 61).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of May

FOURTH SUNDAY AFTER EASTER

The Gifts of God

By P. J. LYDON, D.D.

"Every best gift and every perfect gift is from above" (James, i. 17).

SYNOPSIS: Introduction:

I. God's Gifts:

- (a) *Creation—matter, life, soul;*
- (b) *Redemption—a mystery of love;*
- (c) *The Church—a safe guide and Mother;*
- (d) *Forgiveness and Peace—grace and reward.*

II. Gratitude to the Giver is shown by:

- (a) *Recognition of the gifts;*
- (b) *Praise and thanks;*
- (c) *A return of love according to our ability, not by abuse and sin.*

Conclusion.

The Christian faith alone gives us a true, though limited, knowledge of God and of man's real place and purpose in the world. It shows us the living Source of all things, and it tells us to see and adore. We have this blessed grace of faith, and through it we behold our poverty and nothingness and the duty of gratitude. We shall dwell briefly today on some of God's gifts to man and the corresponding need of practising the virtue of gratitude.

CREATION

Someone has said that the modern world is so proud and self-sufficient, because it does not believe in the fact of creation. The greatest of the Greeks whose thoughts have survived over twenty centuries, though profound in many other ways, could not reach the idea of creation; millions of men in paganism do not realize it; the modern world is so busy with the minute study of nature that it loses sight of the Author of all. The tendency is to look upon Nature as an eternal, self-sufficient machine. Christian Revelation, however, teaches that all things had a beginning—the planets, all life, vegetable, animal and human. How old the earth is, we do not know and our religion does not say; how long man has lived on

earth, we cannot with certainty determine. That he has lived here only six thousand years, is not a revealed truth. Whether God created all plant and animal species separately and at once, or allowed them by slow degrees to evolve from a few tiny specks of life according to His own laws, we do not definitely know, nor is the question a matter of faith. But it is revealed that all that now is, came from nothing by the free act of God's goodness and will. What a great gift is life, physical and mental! No scientist can produce the smallest particle of life from dead matter. All life comes from previous life.

The soul of man is a spiritual substance separately created for each individual. "What a piece of work is man!" says the great poet. "Thou hast made him a little less than the angels, Thou hast crowned him with glory and honor," says the sacred Psalmist. "He Who made the eye, doth He not see? He Who made the ear, doth He not hear?"

The modern physician has much to learn about the human body in spite of our boasted progress. We touch mystery when we touch man. Because of the apparent commonness of human life, the world loses sight of its wondrous make-up:

"Earth's crammed with Heaven and every common bush afire with God,
But only he who sees, takes off his shoes—
The rest pick blackberries."

The soul is like to God in its power of understanding and will. What a crime to brutalize a human life! What a blasphemy to deny its divine Author! Man is more than a living clod and we must never cease to view him from the spiritual standpoint.

REDEMPTION

The mystery of the Incarnation and Redemption is the most wondrous proof of God's goodness and love for poor, weak man. Beneath the mortal veil of flesh, there was the Person of the Son of God, made Man to satisfy for sin and to offer Himself a spotless Victim to the Father—to adore God, to thank Him, to satisfy His Justice and to merit grace and glory for all mankind. He humbled Himself and made Himself of no account because man was proud and rebellious; He became poor that we might be rich. His life is a model of every virtue.

THE CHURCH

In His Church, He has provided us with a safe and easy way to know His teaching, so that we are not guessing at Christ's doctrine but are in certain possession of it. And what light this new revelation throws on life! How deep and sublime is the teaching contained in the little catechism! How far it surpasses the theories of human wisdom! Christian civilization itself, all that has elevated and ennobled life, is God's gift. The social views so common today outside the Church on education, marriage, the family, are tending to bring us back to the paganism from which Christ rescued us. We, however, have a spiritual Mother to watch over us from the moment when we are baptized until our death, and, even after death, her pitying prayers pursue us. Think of the many today who for various causes are outside the Fold of Christ. They have not the certainty and the tender care that are ours through the Church. The central object of worship in our temples is the hidden Saviour, who dwells among us still to hear our petitions and to refresh those who are broken and bruised on the wheel of life.

FORGIVENESS AND PEACE

The sense of guilt burdens the human heart and darkens its happiness. Some seek to bury it in a life of indulgence that only adds to their sorrows. We need pardon and peace. The Sacrament of Penance is the creation of Christ, and, no matter how deep our guilt, there is forgiveness for those who truly repent.

There is a rest for the people of God. Heaven is promised to all who die in the grace and friendship of God. Justice comes at last to the wicked, but reward and rest eternal for those who have walked in the way of salvation.

These are some of the gifts of God. What should be our attitude towards them?

GRATITUDE TO THE GIVER

St. Thomas puts the virtue of gratitude in the same class with religion, respect, friendship, etc., which share somewhat in the nature of justice, but in some manner fall short of strict justice. We ought to be grateful to the Giver of all good things, though we can never

render to Him anything equal in value to all that He has conferred on us.

We show this gratitude in three ways: by acknowledging the gifts, by manifesting our gratitude in praise and thanksgiving, and by making such returns as we can.

To acknowledge the gift is surely the least that we can do. We should admit that we are poor and needy, and that all we have comes from our Creator. The great, busy world of men today ignores all this. Like some heretics of the past, man today looks upon himself as self-sufficient. In public lectures, in the press and in the schools, we hear much of man's advance, his conquests over nature, but where is the note of humility and gratitude? Reason is a gift, and, in a true sense, all that reason has done is traceable to God as its Source.

Secondly, we manifest gratitude when we praise and thank the Giver. The story of the ten lepers comes to mind. Nine rejoiced in their cure, but did not return to thank their Benefactor. St. Paul often breaks forth in thanks to God, and exhorts his people to do likewise. In the Mass and in her public prayers, the Church has *Deo Gratias* constantly on her lips. "It is truly meet and just, right and profitable for us at all times and in all places to give thanks to Thee, O Lord," we say in the Preface of every Mass.

Every day in the Catholic Church is a Thanksgiving Day. Let us never allow a day to pass without an act of thankfulness to our Creator. It will stimulate love and merit grace for us. Instead of giving thanks, some despise the gifts. They look upon life as common and cheap and not worth living. In spite of man's superior nature, they consider themselves nothing more than brothers of the brute with the destiny of the brute. When weary of life, they fling it aside. Let us make up for their ingratitude by a more intense spirit of thankfulness to Him in Whom we live and move and are.

Finally, we exercise gratitude when we return the favor in so far as we can. It is impossible, of course, to equal God in generosity, and He does not expect it. A child shows a sense of dependence on his parents and his thankfulness for the many years of unselfish and unwearied love of father and mother, by love, obedience and acts of kindness when he can and as he can. He can never return all that he has received, but his whole life afterwards is a consolation to those who, under God, gave him being. What a crime to

turn one's gifts into occasions of sin—to return evil for good! This is what we do when we abuse the gifts of God—when a man turns away from religion, from the Church, from Christian practice and lives the life of an ingrate.

"If you love Me," says our Lord, "keep My commandments." Are we abusing God's gifts by sin? There is nothing more pathetic in the liturgy of the Church than the words of reproach addressed to the Jews, found in the Missal for Good Friday:

"O My people, what have I done to thee, or in what have I offended thee? Answer Me—I opened the sea before thee, and thou has opened My Side with a lance;

"I went before thee in a pillar of cloud, and thou hast haled Me to the judgment-hall of Pilate;

"I gave thee water of salvation to drink from the rock, and thou hast given Me gall and vinegar to drink;

"For thee I smote the Kings of the Chanaanites, and thou hast smitten My Head with a reed;

"With great power I lifted thee up, and thou hast hung Me upon the gibbet of the Cross."

CONCLUSION

O, my dear friends, how often have we also returned evil for good! Let us ask pardon of Him whose mercy is without limit, and let us resolve that, if we have been careless and sinful in the past, we shall henceforth not despise the gifts of God, for "every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom there is no change nor shadow of turning."

FIFTH SUNDAY AFTER EASTER

The Essential Characteristics of Perfect Prayer

By ALBERT WOOD, D.D.

"If you ask the Father anything in My name, He will give it to you. . . . Ask, and you shall receive" (John, xvi. 23-4).

SYNOPSIS: I. *What is meant by prayer in "My name." Its reference to:*

- (i) *the true Author of prayer;*
- (ii) *the motive of prayer;*
- (iii) *the end or purpose of prayer.*

II. *Our Lord's words contain a lesson for all Christians.*

III. *The perfect prayer.*

This Gospel forms part of the instructions given by our Lord to His Apostles after the Last Supper. He is preparing them for their life in this world after His departure from them. They will not then enjoy His companionship, but He will be with them in a new way. He shows how His new relations towards them will affect their prayers.

To understand the meaning of the words "in My name," one must consider what was the mentality of the Apostles at the time when our Lord was addressing them, and what were to be the effects upon them, which He foreknew, of the great events then happening or about to happen—namely, the Institution of the Holy Eucharist, our Lord's Death and Resurrection and Ascension, and the Descent of the Holy Ghost at Pentecost.

The mentality of the Apostles at that time was still far from perfect in its appreciation of our Lord. Although they had been His companions for two years or more, and had listened to many instructions from Him, their ideas about His final destiny were very obscure. They still half expect Him to become a King in this world: they consider themselves justified in providing swords for His defence, and ask Him for impossible favors such as to show them plainly "the Father." Yet our Lord, reading their hearts and knowing the changes to be wrought in them, can address them in phrases applicable to them, not as they are, but as they will be.

THE TRUE AUTHOR OF PRAYER

The Institution of the Holy Eucharist, that new power of Consecration and Communion, just delivered to them by our Lord at the Last Supper, will be one of the new influences in their lives, bringing them to a more perfect spiritual union with our Lord, by the grace imparted to them in the devout celebration of the Holy Mysteries. Our own acquaintance with the fruits of Holy Communion enables us to imagine, and partly to realize, how abundantly the grace of God would flow through the Holy Eucharist upon those specially chosen ones, left in the world to carry on the great work of preaching the Gospel to all nations; and how intimate would be that union with Himself to which our Lord would attract them. This high degree of grace and union with Him will give them a new dignity, ■ new spiritual power, by virtue of which their prayers

to their Heavenly Father will be invested with a new authority, even the authority of our Lord Himself with whom they are as one. Therefore, He tells them they will pray "in His name."

THE MOTIVE OF PRAYER

The effects upon the Apostles of our Lord's Death and Resurrection and Ascension will be another new influence in their lives. They will then know our Lord as their Redeemer, their Mediator, and the Head of the Church which they are establishing in the world. They will think of Him under these aspects in their prayers, and give thereby to their prayers a new impetratory strength. Previous to that time, the prayers of the Apostles would have been like all prayers of the Jews of the Old Testament. Specimens of these prayers are still preserved in the Psalms of David and the prayers of Moses, of Solomon, and of others, recorded in the Bible. It is easy to see the spirit in which they were composed. Their impetratory force, their confidence and their hope are always based upon those attributes of God with which the Jews were most familiar—His Mercy, His Truth, His Justice—or upon the traditional virtues and merits of the ancient Patriarchs of their race. Thus, Psalm l. 1, pleads: "Have mercy on me, O God, according to Thy great *mercy*." Psalm cxlii. 1: "Hear, O Lord, my prayer: give ear to my supplication *in Thy truth*: hear me *in Thy justice*." Exodus, xxxii. 13: "Remember *Abraham, Isaac and Israel*, Thy servants." Hence the meaning of our Lord's words: "Hitherto you have not asked anything *in My name*." In future, He says, they will ask in His name; their prayers will be modified by the new knowledge they will have of Him; they will represent to the Eternal Father His merits as their Redeemer; they will seek favors and assistance through Him as their Mediator; they will constantly think of Him as their Head in that Kingdom to which He has gone to prepare a place for them. Thus, we read, did St. Andrew pray, addressing the cross on which he was to die: "that He who redeemed me on thee, may receive me by thee."

THE END OR PURPOSE OF PRAYER

The Descent of the Holy Ghost upon the Apostles at Pentecost, and the fullness of wisdom to be given them thereby, will be another

of the new influences in their lives. By the wisdom thus to be bestowed upon them, they will obtain a deeper spiritual insight into God's designs for His Eternal Glory and into His plans concerning themselves and others. They will understand more perfectly the meaning of those words uttered long before by our Lord: "The harvest is great." And they will endeavor by their prayers to assist in every way that great work, and to beseech of God all things promotive of it and conducive to the eternal salvation of souls. Thus, by prayer they will assist in that which is especially and peculiarly our Lord's own work, and thus will they pray in His name.

A LESSON FOR ALL CHRISTIANS

The instructions given by our Lord to His Apostles can be extended to all Christians. They are given for all time, and may be taken as a summary expression of the essentials of all prayer under the New Testament. All should pray "in the name of Christ" in the sense here expounded, that is to say (1) in union with Him by grace, (2) confiding in His merits as Redeemer, Mediator and Head of the Church, and (3) seeking in prayer the promotion of God's glory and His designs for the salvation of souls.

Neglect to observe these essentials of prayer explains what is called the "failure" of our prayers. St. James in his Catholic Epistle, addressing all Christians, says: "You ask and receive not, because you ask amiss" (iv. 3). To ask amiss is to ask with only partial knowledge, as when we seek temporal favors which God, with His full knowledge, knows to be of no benefit to us; or it is to ask something which is not for God's glory and according to His will, as St. Augustine teaches when he says: "Whatever is sought for contrary to the scheme of salvation, is not sought for in the name of the Saviour" (*Tract. cii. in Joannem*).

In proportion as we detach ourselves from temporal and selfish concerns and acquire a more perfect spiritual vision, so will our aims and interests be more and more identified with those of our Divine Lord and His Eternal Father. Then will our prayers contain more of the wisdom of God, and will become more like to that ideal of the perfect prayer outlined by our Lord in these instructions to His Apostles.

SIXTH SUNDAY AFTER EASTER

The Ascension

By FERDINAND HECKMANN, O.F.M.

"And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God" (Mark, xvi. 19).

SYNOPSIS: *Introduction: The Ascension of our Lord into heaven is an occasion of rejoicing, not only for Him, but also for us, for He has gone there to prepare a place for us.*

- I. *What is heaven?* (1) *A place of happiness; (a) freedom from all evils; (b) the satisfaction of all our desires.* (2) *This happiness will be unending.* (3) *The parables of the kingdom of heaven show forth its value and the need of our coöperation in attaining it.*
- II. *The way to heaven.* (1) *Our Divine Saviour has pointed out the way to heaven to us, (a) by His words, (b) by His example.* (2) *He is our life on the road to heaven.* (3) *Prayer and suffering in imitation of the Saviour lead to heaven.*

Conclusion: *We must strive for heaven, our happy home and true inheritance.*

The feasts which the Church has instituted to commemorate our Lord's earthly life are brought to a close by His glorious Ascension into Heaven. Beginning with the feast of Christmas, our holy Mother the Church has almost exclusively directed our attention to the person of our Divine Saviour. We saw Him lying in the manger wrapped in poor swaddling clothes; we heard the praises of the Angels, and beheld Him adored by the Magi of the East. We have found Him in the temple, answering the doctors learned in the law and asking them questions. We saw how He was subject to His parents for thirty years. During Lent and especially during Holy Week, we meditated on His bitter Passion and Death, and on Easter Sunday we heard the joyous message of the angel at the tomb: "He is risen, He is not here; behold the place where they laid Him." For forty days He remained with His disciples, not only to convince them of the reality of His resurrection, but also to instruct them further in the divine and mysterious doctrines of His kingdom and to confer upon them the powers necessary to complete the work of the redemption, to spread His Gospel over the whole earth.

After our Divine Saviour's earthly mission had been fully accomplished, He returned gloriously into the kingdom of heaven. As, after successfully combating his enemies and reëstablishing his king-

dom on a firmer foundation, a victorious king returns to his capital amid the rejoicings of his people, so the King of kings, the conqueror of death and hell, celebrates His triumphal entry into His eternal kingdom amid the jubilations of the Angels and Saints and the hosannas of the celestial choirs. But the glorious Ascension is an occasion of rejoicing not only for our Divine Saviour, but also for us, for He has bequeathed us the explicit and consoling promise: "I go to prepare a place for you, that where I am, you also may be" (John, xiv. 2, 3). Heaven is, therefore, also our home, and its pleasures and treasures will one day be our inheritance. Let us then consider this morning what this our heavenly home is, and how we can best attain it.

WHAT IS HEAVEN?

Heaven is a place of infinite happiness. Just because this happiness is infinite, it is incomprehensible and indescribable. The intellect and reason of man are finite, and therefore are not able to comprehend and describe this eternal beatitude. The highest phantasy of man could not imagine it, and the greatest intellect could not find words sufficient to describe it. It will surpass all our thoughts and hopes.

In the first place, we are there freed from all conceivable evils. As from sin, so we will be free from the consequences of sin. There will be no pain, no tears, no sadness, no sorrow, no cares, no separation. In the second place, we shall be in the possession of the greatest beatitude. The cravings of our intellect and the desires of our will shall be satisfied in the most perfect manner.

This happiness will be endless, for it will be nothing else than eternal life, the joy of the Lord. As we cannot measure its greatness, so also we cannot measure its duration. It will be endless, because it proceeds from an inexhaustible source which is God Himself. There are degrees of happiness in heaven; nevertheless, every one will enjoy a happiness which satisfies his every desire.

As the fish is surrounded by water and the bird by air, so we will be surrounded by happiness on all sides. And the reason is because God Himself, the Eternal One, will be our possession. As a piece of iron thrown into the fire adopts its nature, its brightness and color, so also will the blessed be similar to God in knowledge, love, happy-

ness and all the other perfections of God. We shall be, as it were, gods.

The parables which our Divine Saviour makes use of in regard to the kingdom of heaven, show us, on the one hand, its great value and, on the other, the necessity of our coöperation in attaining it. He compares heaven to a banquet to which many (that is, all) are invited, but of which only those shall partake who accept the invitation. He compares heaven to a treasure which lies hidden in the field, and only those will find it who spare neither labor nor care in their search for it. He compares it to a precious pearl for the purchase of which a merchant sold all that he had. He compares it to a great profit which must be gained by the talents God has given us. St. Paul compares heaven to a prize which must be won in the race course, and again to a crown which only he will wear who bravely and courageously fights the good fight.

Let us all ponder this truth, that heaven is indeed a gift of God's goodness and mercy, but that this gift will be bestowed only on those who make themselves worthy of it, that it will be given only to those who have borne the heats and labor of the day, who have done violence to themselves, who have fought the good fight, who have kept the faith. Let the lukewarm, the indifferent and the lazy consider that they will fare no better than the unprofitable servant who was bound hand and foot and cast into exterior darkness where there is weeping and gnashing of teeth. It is certain that we can merit heaven under all conditions of life, for we are all invited, and the means to attain it are at everyone's disposal. We must merit heaven for ourselves; let us do it with zeal and fervor.

THE WAY TO HEAVEN

"Follow Me," says our Divine Saviour, "for I am the way, and the truth, and the life. No man cometh to the Father but by Me" (John, xiv. 6). It would have been a great grace on the part of God if He had sent His Son into the world only for the purpose of teaching us by His doctrines the road to the kingdom of heaven. But that was not enough to satisfy His love of us: He wanted to point out the road to us also through His holy example.

Our Divine Saviour knew that this was necessary. For who would have thought that humility is the only and shortest road to true

greatness? Who would have thought the eight conditions which our Divine Saviour lays down in the Sermon on the Mount so many beatitudes? Who would have considered the path of suffering and of tribulation the royal road to glory? Who would have thought those who are hated and persecuted by their fellowmen blessed? Who would have considered the evangelical counsels paths to the kingdom of heaven? If God had left it to men to find the road to heaven, into how many errors would they not have fallen! How often would they not have strayed from the right path! How many would have chosen the broad and easy road that leads to destruction, instead of the narrow and straight path that leads to eternal life! And how many walk this broad and easy road, although our Divine Saviour has pointed out the right road to them! "This is the way," says the prophet Isaias (xxx. 21), "walk ye in it, and go not aside neither to the right hand, nor to the left."

Man generally deviates from the right path and goes astray, when he is in error, when he does not know the truth. For this reason the Son of God has not only pointed out to us the right road to heaven by His holy example, but has also taught us the same by His words, by His holy doctrine. It is nearly 2000 years since this truth was proclaimed to men. Therefore, our Divine Saviour could say to us, as He did to the Pharisees: "If I say the truth to you, why do you not believe Me?" (John, viii. 46). We follow the suggestions and temptations of the devil and the enticements and allurements of the world and of the flesh, although we know by experience that they cannot possibly satisfy us, that they cannot make us truly happy. Therefore, not the falsehoods and errors of the world, of the flesh and of the devil, but the teaching of Jesus Christ should be our guide of life.

CHRIST IS OUR LIFE ON THE WAY TO HEAVEN

"I live," says St. Paul, "now not I; but Christ liveth in me" (Gal., ii. 20). In like manner Jesus Christ should live in us and be our life. In the Sacrifice of the Holy Mass, in the Sacraments, and especially in Holy Communion, is He our life. The soul which for a long time keeps away from the Sacraments gradually loses this life of the soul, sanctifying grace—a loss which entails the forfeiture of our heavenly inheritance. We take good care of our bodily

health, and carefully avoid every contagion. How quickly do we not call a physician when we are ill! But often we do not take much trouble and care about the life and health of our soul.

Our Divine Saviour ascended into heaven, not from Jerusalem, not from Golgotha, not from Mount Thabor, but from Mount Olivet. The Mount of Olives was to Him a place of prayer; He often went there to pray. Prayer is the fundamental means of attaining the kingdom of heaven; we can only ascend to heaven on the wings of prayer. Prayer is our shield, our sword, our staff on our pilgrimage through this life to the kingdom of heaven.

On Mount Olivet our Divine Saviour began His passion and sweated blood. Our sufferings, trials and tribulations in this life will lead us to heaven. Our Divine Saviour Himself said to His disciples: "Ought not Christ to have suffered these things, and so enter into His glory?" (Luke, xxiv. 26). In like manner, says St. Paul, "through many tribulations we must enter into the kingdom of God" (Acts, xiv. 21). "Be glad and rejoice," says our Divine Saviour, "for your reward is very great in heaven" (Matt., v. 12).

Be animated, therefore, dear brethren, with a holy enthusiasm of possessing the kingdom of heaven. Follow your Saviour to this land of promise, flowing not with milk and honey, but with the waters of eternal life—waters clear as crystal, proceeding from the throne of God and of the Lamb. In this land blooms and blossoms the tree of everlasting life. There you will find a city, not made with human hands, but of which God Himself is the architect and the builder—a city, not composed of perishable materials, but fashioned of everlasting precious stones, reflecting the glory of the Divinity.

Yearn for that life where there is no old age, no sickness, no death; for the tree of life will preserve the citizens of that land in perpetual youth, freshness and vigor. Desire that country where no war, nor dissension exists, for the Prince of peace reigns there, and envy and ambition, the fomentors of discord, shall be forever excluded from that home. Seek that land where there is no sorrow, no discontent, no gnawing care, for God will wipe away all tears from our eyes, and our joy and rest shall be everlasting.

PENTECOST SUNDAY

The Role of the Holy Spirit in the Church

By H. KELLY, S.J., M.A.

"And they were all filled with the Holy Ghost" (Acts, ii. 4).

SYNOPSIS: I. What the first Pentecost meant.

- (a) *The Church before the Descent of the Holy Spirit. Even when Christ's work was finished, how weak and ignorant, how incapable it was of its sublime destiny!*
- (b) *The Descent of the Holy Ghost in power wrought a wonderful change in St. Peter; his courage and faith; the splendid beginning of the Church's career.*

II. What Pentecost should mean to us.

- (a) *Pentecost is not a mere anniversary, but rather a repetition or renewal. The Holy Spirit constantly descends on the Church and individuals. The same work is to be done now as in the days of the Apostles.*
- (b) *The work of the Holy Spirit is to raise men up to the level of the supernatural, to strengthen them against their inherent weakness.*
- (c) *The courage which was the chief effect of the first Pentecost is sorely needed by us: we need courage to come out into the open and live our lives as Catholics. We shall get this courage in prayer with Mary.*

The words of our text are taken from the second chapter of the Acts of the Apostles, in which is described the first Pentecost. It is a wonderful story, and is well worth recalling today when we celebrate its anniversary. There is no way of coming to a better understanding of what the Holy Spirit does for the world, and should do for us, than by considering His first coming upon the Church:

With the death of Christ it would seem as if there was an end of all that He stood for, as if He would soon become a memory. His followers dwindled down to a handful, and these remained huddled together behind closed doors in the Upper Room which had such sacred memories for them—memories of the Last Supper, of Christ's prayer, and of the Blessed Sacrament. The Resurrection and the Ascension seemed scarcely to change the situation. The enemies of Christ were in the full tide of success; they had effectively removed their rival; they had scattered His followers; their religious ascendancy was again unchallenged. No one dared to

mention the name of the Nazarene; no one was left heir to His teaching or claims of power; the incident was closed.

THE CHURCH BEFORE THE DESCENT OF THE HOLY GHOST

And, humanly speaking, there was much to be said for that view. The Apostles and those who still remained faithful lived in the Upper Room, persevering in prayer with Mary the Mother of Jesus. They were few and timorous, obedient indeed to the Master's last instructions but utterly incapable of even the first step of the splendid designs He had destined for them. And remember, my brethren, that Christ's work on the Church was finished; that He had chosen and trained His Apostles; that He had founded and formed His Church; that He had given its doctrine and sacraments; had commissioned it to carry His teaching and His grace to the ends of the earth. He had proclaimed a warfare against the world; He had told His followers that they would speak His Name before the face of kings and councils. What equipment, what courage had the Apostles for this sublime undertaking?

Yes, my Brethren, that was the Church which Christ left behind Him when He ascended into Heaven—that handful of timorous, ignorant men cowering behind the closed doors of the Upper Room. Was this all that Christ's teaching and example had achieved? Was this the result of His Passion, His Resurrection, His Ascension? Yes, my brethren, such was the Church without the Holy Spirit. And, until we understand what the Church was before Pentecost, we cannot appreciate what part the Holy Spirit was to play in it.

THE DESCENT

The intervention of God into the world which was to make such a change, came with violence. "And suddenly there came a sound from Heaven as of a mighty wind coming: and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost." The coming of the third Person of the Blessed Trinity was not in the humility of Bethlehem. The birth of the Church burst upon the world as a great challenge in power and in impressiveness.

It was the time of the Festival, and the Holy City was thronged with pilgrims. Though the Jewish people were scattered all over

the known world, still the Temple at Jerusalem remained the religious and political center of the race. For the great Festivals they came to Jerusalem from the ends of the world. Hence, at this moment there were in Jerusalem men "out of every nation under Heaven"—from Africa, Egypt, Greece, all parts of Asia Minor, and from the great Asiatic Monarchies that lay beyond the Eastern boundaries of the Empire.

On such a condition as this burst the first Pentecost. We read the account in the Acts: how at the sound of the great noise, as of a storm, the crowd rushed together to the street where was the Upper Room; how among the babel of noise to their amazement they heard each his own tongue being spoken. "We have heard them speak in our own tongues the wonderful works of God."

THE EFFECT ON ST. PETER AND THE OTHER APOSTLES

But these indications were only the external and accidental concomitants of the descent of the Holy Ghost, for in the souls and minds of the Apostles we are to seek the true effects. We know what St. Peter had been, even after Christ had made him the head of the Apostles and ruler of the Church. But what a strange Peter is here! No longer have we the timid follower who at a maid's question denied his Master. Who would recognize him in this man who flings open the door and faces the world boldly? And how he speaks—with what power, eloquence, and authority! Where did that courage come from? And what a firm grasp he has of the Christian Faith! Where did this enlightenment, this faith, come from? That tone of authority, that assured doctrine, where did they come from? Can it be the timid, ignorant fisherman of Galilee who speaks these words to the Jewish Nation? "Therefore, let all the house of Israel know most certainly that God hath made both Lord and Christ this same Jesus whom you have crucified." That was the first Christian sermon preached by the head of the Church with full authority and doctrine, and with a success which was symbolical of the future history of the Church. With that sermon the Church begins its triumphant career, its fight against sin and the world—its work of preaching and conversion, of miracles, of holiness, of zeal and of charity. The Apostles fling themselves on the Jewish world, and clash with the system which, now

destitute of true interior spirit and life, was still strong in tradition and formalism. They are forbidden to preach. They declare: "We must obey God rather than man." They are arrested, scourged; they go out rejoicing that they have been accounted worthy to suffer for the name of Christ. And so the Church begins its career on the first Pentecost, and hence Pentecost is the great feast of the Church. There is only one other feast in the whole yearly liturgical cycle which is of the same rank with it, and that is Easter Sunday—the anniversary of the event on which the whole faith of Christianity is based.

WHAT PENTECOST SHOULD MEAN TO US

Such was the first Pentecost, the first coming of the Holy Spirit in power on the Church. But we must not consider this feast merely as an anniversary of a thing that happened in a remote past. We honor rather an event that is constantly taking place. Do not think that the Holy Spirit descended on the Church once and for all 1900 years ago; that the event is finished, and is thus only a thing of history, affecting us only as remotely as an event could which took place so far back in time. Do not think that the Holy Spirit's mission is finished; do not think that His mission was confined to the Apostles. Did not Jesus Christ say that His spirit would abide with the Church forever? His abiding is a perpetual activity and visitation, a perpetual fulfilling of the work which He alone can do and which the world needs so sorely. The Holy Spirit is always descending on the Church, is always active in the Church—among its rulers and among the faithful—because He has always the same work to do.

THE TASK OF THE HOLY SPIRIT

The work of the Holy Spirit is to raise human nature to the level of the divine life which Jesus Christ puts before it. Human nature is as weak today as it was in the day of our Lord: it is as helpless before its passions, as violent, cowardly, selfish, impure as ever it was. No advance in civilization will change fundamentally human nature. Progress is never in this direction. Comfort, power, luxury, civilization, material wealth leave man as helpless before his supernatural goal as he was on the day of our first parent's

sin. The Holy Spirit has to leaven the world—has to be the divine ferment which alone can counteract and defeat its native wickedness. And, if this ferment is not constantly used, then the world becomes simply incapable of Christian life.

That is how we must view the feast of Pentecost. It is not the anniversary of an historical event, but the indication and reminder of an influence that we always need and that is ever active among us—both in our own individual souls and corporally in the Church.

THE CHIEF EFFECT OF THE DESCENT WAS COURAGE

The most striking effect of the first Descent was courage. A very little consideration will show us that we have sore need of ■ like courage to live our lives as Catholics. Do not we also tend to live in that upper room—to be Catholics behind closed doors only? When we come abroad and mix with men in business or social relations, perhaps we are sedulous to show that we are not Catholics, or at least not bigoted ones. That fear of offending the world, that fear of being taken for fervent Catholics, that fear of being laughed or sneered at—of being considered antiquated, not enlightened, not abreast of modern thought, or of not being possessed of the modern mind—how much evil does not that spirit do among Catholics! We are perhaps Catholics at home, Catholics on Sunday, Catholics at church—but all the time Catholics behind closed doors.

But we must come out into the open. A Catholicity that does not extend to a man's business or social life, a Catholicity that is operative only on Sunday—that is not ■ true Catholicity. We must have courage not to be ashamed of Christ, not to be afraid of Christ's enemies. We must go abroad into the world as Catholics. The Holy Spirit will give us that courage which we need. Let us see in this festival a specially propitious time in which to get it. We wish to be strong against our own weakness, to be strong against the opinion and example of the world; we wish not to blush for the Gospel of Jesus Christ. Let us ask the Holy Spirit for this strength. Let us ask it in prayer with Mary, as the Apostles did. And be sure that strength will come, not with the rushing wind and fiery tongues, but with the light and grace of which these were but the symbols.

Book Reviews

THE RELATION BETWEEN SCIENCE AND PHILOSOPHY

The third in a series of six volumes of the *Cursus Philosophiae* issued by the Jesuit Fathers of Valkenburg is a text-book of Cosmology.* Fr. Frank says in his Preface that his first intention was to bring out a new edition of the *Philosophia Naturalis* of Fr. Haan, which appeared some twenty years ago, and was very much liked on account of the clearness and succinctness of its style. He adds that, in view of the changes in scientific teaching and of the progress made in philosophy itself in those questions that are closely connected with the sciences, the old edition called for many improvements; and, as the method of Fr. Haan did not lend itself readily to those changes, he decided finally to follow a more inductive treatment and to write a new work, rather than prepare a new edition of an old one, as he had at first planned.

In the general division of his work, Fr. Frank shows that he keeps in mind the intimate relationship that exists between the sciences and philosophy, and that he intends to give special emphasis to the questions that most occupy modern minds. Science is taken up with a description of the various parts of the sensible universe and of their respective places in the general system; and, after reducing the many processes of nature to a few that are elementary, measuring the concrete constituents of their modes of activity as to quantitative and qualitative factors, and stating the abstract laws by which all phenomena are ruled, natural science aims to assign the proximate causes or explanations which will form an ontological foundation for the whole body of its teaching. But, since natural science does not pursue its investigation to the ultimate reasons of the facts and laws that it discovers, there remains for the natural philosopher the task of making a profounder study of those same truths—of examining into the intimate nature of corporeal being and the origin and purpose of the physical universe. The natural philosopher thus begins where the scientist leaves off, but he takes account of the results and problems presented by science. Now, the physical studies that approach nearest to philosophy and that chiefly occupy the attention of scientists today, can be easily reduced to two categories: those that are concerned with the constitution of sensible things, and those that deal with the history of beginnings. Hence, Fr. Frank has divided his work into two Parts; in the first, the things of nature which fall under the domain of chemistry, physics and biology are studied separately under the aspect of *being*; in the second, the

**Philosophia Naturalis in Usum Scholarum. Auctore Carolo Frank, S.J.*
(B. Herder Book Co., St. Louis, Mo.)

special features of nature that pertain to such sciences as geology and paleontology are considered collectively from the viewpoint of *becoming*.

Since the nature of things is known from its external manifestations, Part I of the work considers, first, the inactive and active properties of bodies and the essential differences between the organic and the inorganic and between the different degrees of living organisms, before it takes up the study of the various systems concerning the constitution of bodies and the defense of Hylomorphism. Part II of the work treats the question of the transformation of species and gives special attention to the descent of man.

The general divisions of this work, therefore, have the merit of being clear-cut and of emphasizing the parts of Cosmology that are most discussed at the present time. Exception might be taken, however, to some of the arrangements of the subject-matter—as, for example, to the assignment of the chapter on the finality of nature to Part I, especially in view of the author's own declaration in the Introduction that he intended to limit himself in that part to the internal consideration of things (*i.e.*, to their essences). It would seem more logical to transfer those pages to Part II. Again, some complaint may be made on the score of incompleteness. We find nothing about the principle of individuation in Part I, nor about creation in Part II; and the Einstein theory of Relativity, about which so much is written today, is not even mentioned. Perhaps these points are treated in other parts of this *Cursus Philosophiae*, but it seems an oversight that they should be slighted under Natural Philosophy.

The method of Fr. Frank is, of course, Scholastic. The principal doctrines are stated in thirty-four theses. Generally, these propositions are preceded by *Prænotanda*, definitions and exposition of opinions. The arguments that follow are proposed in syllogistic form, and, whenever there are several proofs, each one bears a short descriptive title or summary at the beginning. After the proofs follow *scholia*, objections and answers in form. The style is clear, concise, philosophical.

The adversaries who are expressly refuted in this volume are not the Idealists and the Empiricists (for it is presupposed that their notions of philosophy and nature have been rejected elsewhere), but the scientists and philosophers, especially the moderns who disagree with the Scholastics (for example, those who give a mechanistic explanation of the laws of energy, or who object from chemistry and physiology against the difference between the organic and the inorganic). In those questions where there is disagreement between the Scholastics, the author sometimes expresses no opinion, as in the dispute about the formal effect of quantity (p. 43); but generally he adopts one theory, defends it, and replies to the adverse arguments. Thus, he holds that the parts of a *continuum* are not actually distinct,

that it has no actual term, that lower vital principles originate by fragmentation from a preexisting principle, etc.

In Part II, Fr. Frank defends a theory of evolution of organisms which does not involve an essential transformation of species. He rejects, as contrary to experience, both spontaneous and equivocal generation, but admits that in generations succeeding one another the later forms have to be placed in categories different from those of their predecessors, yet so that the limits of type never seem to be passed. The explanation of this theory begins with a refutation of the hypotheses of Darwin and Lamarck, after which the author proceeds to argue from observations and experiments that it is a fact that new systematic varieties can arise which are at times the equivalent of systematic species, but that the experiments of Mendel go to prove that this must be due to the actuation of potencies that were contained in a germinal substratum or cell, and consequently that the process of alteration of organisms is a true evolution. As to the degree of certainty enjoyed by his thesis, the author does not claim that it is a doctrine, since the evolution stated has not been observed; yet, he holds that it is more than a mere hypothesis, and deserves to be called a theory, because, in view of the analogy of facts strictly observed, a greater degree of probability attaches to the explanation by transformation—than to the explanation by special creation—of many facts of paleontology, bio-geography and embryology.

A merit of this evolution theory and explanation of Fr. Frank's is that, if admitted, it clears up a great deal of the confusion and misunderstanding that arise from the terminology employed in this question of the origin of species, which is so much disputed in our day. The word "species," he says, is used differently by the scientists and by the philosophers; and there is consequently no real disagreement when the former maintain the transformation of species, while the latter hold that species are unchangeable. Further, if this theory be granted, it follows that there is a great analogy between what is taught by the moderns about the course of evolution in the non-organic world and that in the organic world—*viz.*, that in both cases there exist in the beginning a number of elementary bodies (*i.e.*, bodies that do not originate from others, but from which all others spring). The derivation takes place, says Fr. Frank, not by a process of essential transformation, but by the successive actuation of latent potencies; the inorganic bodies finish their course when, acting from the finality of nature, they form bodies that are composite and highly complicated; while the organic, by a fragmentation of their internal potencies, become ever more differentiated, and represent new varieties of some preexisting exemplary types. Thus, the elements in both kingdoms remaining always essentially the same, the world created by God, in

spite of constant changes, is also essentially unchanged, and is, at any historical period, the same world, only altered and perfected.

Does this theory of Fr. Frank favor the opinion that man himself is descended from some lower species of life? Decidedly not, he replies. To begin with, he points out, that opinion is nearly always defended according to Darwinian principles, which have been long ago refuted, and which may be considered as so obsolete that it is ridiculous any longer to have recourse to them. The extreme hypothesis of human origin from the brute, which refers to man as he now is and in his entirety (*i.e.*, to man endowed with reason and free will), is shown by Fr. Frank to imply an essential change, and this he proves is inadmissible, whether the process supposed be one of accidental evolution or one of essential transformation. The mitigated hypothesis, on the contrary, applies the general theory of evolution only to the body of man; nevertheless, it likewise is rejected. Against it the author argues that scientifically it neither does justice to the evolution theory itself, nor correctly interprets the facts of paleontology from which it argues for a common origin of the whole order of Primates; while, philosophically, it is opposed to the principle of sufficient reason, and must be considered as repugnant.

There is so much being written on evolution today, and so much of this written matter (perhaps 90%) plainly shows the incompetence of the writers, that we are glad to welcome a work which clearly states the whole essence of the problem as it stands, does this in a brief space, and argues on it as only one can do who is at home both in Catholic philosophy and modern science. Fr. Frank has a gift of lucid expression, uncommon even in text-books of philosophy, and his ability as a scientist and a sound thinker appears throughout his book.

But what are we to think of his theory of evolution and of his argumentation? Certainly, the theory is novel and interesting, and Fr. Frank is well supplied with facts and principles to support it; but, as he himself admits, the theory is not strong enough to impose itself upon our assent or to produce a firm conviction as to its truth. As to the argument itself, of course it presupposes a number of metaphysical notions, such as that of the meaning of *materia prima*, the mode of substantial change, and the resultant character of the unity in composites. And here Fr. Frank does not claim for his own interpretations any preponderant weight of agreement among Scholastics, but rather admits that they are highly controverted.

C. J. CALLAN, O.P.

THE PROPHETIC FUNCTION

What was the concept of the function of a prophet amongst the Israelites of old? This is naturally the first of a number of interesting

and important questions in connection with the *charisma* of prophecy, which will occur to a student of Sacred Scripture. He will also be glad to have in short synopsis a history of Old Testament prophetic activity. He will, above all, be eager to read a keen analysis of the psychological conditions of prophetic revelation, a study of the interpretation of the human mind and the supernatural *charisma* by which God has produced the prophetic messages preserved in the Bible. Answers to these queries, and answers developed in uttermost detail and thoroughly documented, may be read in the bulky volume issued a year ago by Fr. van den Oudenrijn, O.P., Lector at the Collegio Angelico at Rome.*

In his opening tract the author, analyzing the term *προφήτης* etymologically, explains that "prophet" signifies basically "one who speaks for God" (as modern commentators generally aver)—rather than "one who tells beforehand future events," as medieval writers often defined the word. The broader concept was certainly that of the Jews, who did not restrict the appellation of "prophet" to those who foretold the future, but extended it to all who spoke or wrote or claimed to speak in God's name, or in any manner delivered a message by His authority.

A most useful chapter in this book is that on the "Limitations of Prophetic Cognition." One would be far from truth in imagining that the prophets (strictly so called), as also other Scriptural writers, always had a clear, definite, and detailed understanding of the divine message communicated to them. Again and again they saw their visions only "as in a glass, darkly" (I Cor., xiii. 12). And the obscurities thus attached to prophetic communications make the understanding of the latter all the more difficult. Indeed, in many a case of prophecy strictly so named, an adequate evaluation is not reached until a fulfillment has taken place. "A fulfillment" is used advisedly here, for, of one and the same prophecy there may be in fact several "fulfillments," or rather stages of fulfillment, such as a Judeo-Israelitic, a Messianic, an ecclesiological (pertaining to the Church), and an eschatological. Thus, some details of a prophecy may apply rather to one than to another phase of its content.

As to the subjective condition of a prophet, both on the occasion of receiving as well as on that of transmitting his supernal message, it must be said that he was never bereft of judgment, irrational—the contrary being frequently the case with shamans, dervishes, ancient and modern heathen soothsayers, etc. These latter, when producing their oracles, are often phrenetic, or apparently possessed by an alien personality. Such never was the case with prophets having a genuine divine

* *De Prophetiae Charismate in Populo Israelitico: prælectiones exegetico-dogmaticæ quas Romæ habebat M. A. van den Oudenrijn, O.P. (Rome).* Large octavo, 407 pages.

commission. It is true that in rare cases these were rapt in ecstasy; but this was only an abstraction of their senses from earthly and exterior objects in order that the full vigor of their minds might be concentrated on receiving the sublime content of an especially elevated divine communication.

Fr. van den Oudenrijn's book is an excellent sample of the thorough scholarship that is available in the "Higher Scripture Course" recently opened at the Collegio Angelico at Rome. The purpose of this special course is to prepare scholars (who already have a degree in theology) for the special examination in Scripture Science before the Biblical Commission. For such as already have had sufficient training in Hebrew and Biblical Greek, the course covers two years, embracing both lectures on theory and practical exercises. Scholars working for the special Doctorate in Holy Scripture are given opportunity to study one or more of the extra-Biblical Oriental tongues, whichever they may prefer. The professors for giving this course are chosen from divers nations, and of course are all at least licentiates of the Biblical Commission.

J. SIMON, O. S. M.

THE MARYKNOLL MOVEMENT

The Catholic Foreign Mission Society of America, popularly known as Maryknoll, although an infant in comparison with European mission centers, has accomplished much since its inception. On April 27, 1911, the hierarchy of the United States "heartily approved the establishment of an American seminary for foreign missions . . . and warmly commended to the Holy Father the two priests (the Revs. James A. Walsh, of Boston, and Thomas F. Price, of North Carolina) mentioned as organizers of the Seminary." On the feast of Sts. Peter and Paul, June 29 of the same year, Cardinal Gotti, Cardinal Prefect of the Propaganda, formally authorized the two priests to begin the work. From Hawthorne (aptly called the Bethlehem of the Society) to the present site at Maryknoll (styled by the founders, Nazareth), the way was long and difficult, but faith in Christ and hope in the generosity of the American Catholics smoothed over every obstacle and made the venture a success. Sixteen years after its foundation, Maryknoll may now point with pride to missions in China, Korea, Manchuria, Hawaii and the Philippine Islands, with local centers at Los Angeles, San Francisco and Seattle.

From the pioneer days the founders strove to give the future missionaries a sound training in Philosophy, Theology, Holy Scripture, Canon Law, Church History, and the other branches of learning so necessary for every priest. The Seminary was opened at Maryknoll, and, as feeders, preparatory colleges were established at Scranton and

Los Palos. Excellent faculties were recruited from the Order of St. Dominic and from the ranks of the secular clergy, and the standard of teaching was thus high. Recognizing that, in addition to piety and zeal, the missionary needed knowledge to enable him to cope with pagan and non-Catholic objectors, it was planned to give the more promising students every advantage in perfecting their education. Several students and priests went to Rome to study at the fountain-head of Catholicism, and in 1922 six deacons and one priest were sent to the Catholic University at Washington with the explicit permission of the Propaganda. A modest home has been established at the Catholic University (known as Maryknoll), and every year students are enrolled. The faculties of the Seminary and the preparatory colleges have been largely drawn from the graduates of the University.

An alumnus of the University, Rev. George C. Powers, A.M., S.T.D., has written a work entitled "The Maryknoll Movement,"* in partial fulfillment of the requirements for the degree of Master of Arts. Dr. Powers was exceptionally well fitted for the task, as he entered the collegiate department of Venard college in 1915, and also made his seminary course at Maryknoll. A living witness to the occurrences of twelve years, aided by a personal diary and guided by the documents in the archives of Maryknoll, into which he delved with praiseworthy zeal and perseverance, he has written a book creditable to himself and the Society. Gifted with a love for research, patient, painstaking and accurate, his story is both authentic and complete. The reviewer has been connected with Maryknoll almost from its inception, and is able, therefore, to pay a personal tribute to the worth of the writing of his old pupil, Dr. Powers. For those who know Maryknoll, it will recall with pleasure and satisfaction traditions of the past and renew their interest in this providential institution. For those who have not known her, it will bring the realization of the fact that Catholic America, true to the commands of Christ and following in the footsteps of every other converted nation, is sending forth her sons and daughters to carry the light of faith to heathen nations.

THOMAS P. PHELAN, LL.D.

A CATHOLIC SYNOPSIS OF THE GOSPEL

The importance of studying and meditating on the Holy Gospels need not be insisted on, for in them are contained at once a summary of all Christian revelation and the supreme example of holiness. Hence, St. Augustine says that of all parts of Scripture we should prefer the Gospels.

* *The Maryknoll Movement.* By the Rev. George C. Powers, A.M., S.T.D. (Catholic Foreign Mission Society of America, Maryknoll, N. Y.)

A difficulty that hinders many from reading these divine records themselves, or which makes their reading produce a confused or fleeting impression, is that, since the purpose and leading ideas of each Gospel are entirely different, and since the Evangelists in narrating the deeds and words of our Saviour seem to have paid little heed to the order of time and the sequence of events, it is not easy when one reads one Gospel after another to locate the various happenings as to the precise moment of their occurrence.

In the second century, Tatian endeavored to remove this difficulty by writing his *Diatessaron* (or Greek Gospel Harmony), in which all the Gospels are given conjointly. This work met with great favor for a time, but its method was defective, inasmuch as the text of each Gospel was not presented in its entirety. While it is true that there is but one Gospel—if we consider the sense of the Holy Ghost inspiring the writers—it is no less true that the inspiration was given through four instruments, each of whom had his own distinct characteristics; and hence justice is not done to the different Gospels, if their texts are presented in a mutilated form.

A better plan than that of Tatian is to set the Gospel texts side by side in parallel columns, whenever the passages deal with the same events, an arrangement similar to that followed in Origen's *Hexapla* and *Tetrapla*. Synopses of this kind have been made in recent times for the Greek text by various non-Catholic critics, among others by Tischendorf, Huck, and Larfeld. Such tables were drawn up by these scholars for the sake of convenience in treating the Synoptic Question, and not because they thought it possible to form a chronologically arranged life of Christ from the Gospels, even where the veracity of the sacred writers was admitted. Hence a reliable Synopsis of the Gospels prepared by a Catholic authority on Scripture was a great desideratum.

In his Introduction to his "Synopsis Evangelica,"* recently published, Fr. Lagrange says that he had contemplated such a work from his student days at St. Sulpice, and had often attempted it, but without success. But now, after he has given many years of careful study to the Evangelists, and has not only considered each one singly but has compared them one with the other, and has completed his commentaries on all their writings, the doubts of early years concerning the chronological order of the events in the life of Christ have disappeared, and he feels able to arrange the passages according to the order of time.

St. Luke is taken as the guide among the Synoptists, because he nar-

* *Synopsis Evangelica. Textum græcum quatuor evangeliorum recensuit et juxta ordinem chronologicum Lucæ præsertim et Joannis concinnavit R. P. Maria-Joseph Lagrange, O.P. Sociatis curis R.P. Ceslai Lavergne ejusdem ordinis. Barcinonæ apud Editorial Alpha, Via Laietana 30.*

rates more than the other two, and expressly promises to arrange the events according to their actual sequence; while John, who wrote last of all to supplement the others, and whose Gospel makes the time-setting very conspicuous by the prominence given to the dates of feasts kept by Our Lord, is held as the final authority in case of doubts.

Fr. Lagrange adds to his work a "Conspectus Geographicus," a map showing the chief localities of Palestine and Jerusalem that are mentioned in the Gospels, and a "Conspectus Chronologicus," which indicates the months of the chief happenings of the public ministry.

The volume is clearly and beautifully printed, the text of the Evangelists is given in Greek arranged in parallel columns, and the various sections are preceded by Latin headings. It is very well adapted for classes in the New Testament, as well as for private reading of the Gospels. Teachers, students, preachers and all lovers of Scripture are once more under a great debt of gratitude to the distinguished and venerable head of the Biblical School of Jerusalem. Though now well along in years and burdened with physical infirmities, he continues, like another St. Jerome, to give his days and nights to the study of the Word of God, and to illumine the world with the light of his scholarship. May the "Synopsis Evangelica" be widely read, and its author be spared for still other works in this field which he is so preëminently fitted to produce!

C. J. CALLAN, O.P.

Other Recent Publications

Psychologia Speculativa in Usum Scholarum. Auctore Josepho Frobes, S.J. Tomus II. **Psychologia Rationalis** (B. Herder Book Co., St. Louis, Mo.).

In his previous volume devoted to the sensitive soul, Fr. Frobes introduced from the investigations of recent modern scientists many facts, laws, theories and explanations unknown to Aristotle and the Scholastics, and which have an important bearing on speculative psychology. Empirical science does not play so important a part in this second volume. On the one hand, the Scholastics themselves gave far more attention to the study of the rational soul on account of the relations of this part of psychology to logic and ethics; on the other hand, experimental psychology has only recently taken up the study of the higher functions of the soul, and hence the facts and laws it has collected regarding them are far less than those concerning the sensitive functions. Furthermore, many of the empirical psychologists are followers of false systems (such as sensism, determinism, if not of positivism itself), according to which all consideration of the soul should be omitted. Thus it happens that modern science offers much less here that can modify or amplify the teachings of Psychology, than in the part on the sensitive soul; on the contrary, it teaches many things that need to be corrected or rejected.

This volume has three sections, devoted to the intellect, the will, and the soul. This order of treatment, which is also followed in some other Neo-Scholastic works, has the advantage that it calls attention to the fact that Scholastic Psychology is not *a priori* like that of Descartes or Wolff, who in geometrical fashion deduced all the properties of the soul from the concept of its essence. The Scholastics have argued from experience—especially internal experience—in every part of Psychology; and, while they have usually treated the soul before its faculties, this has been with a view to synthetic presentation and a combination of induction and deduction. Nevertheless, Fr. Frobes' arrangement is useful, since it agrees with that followed by scientists, and thus makes his refutation of modern errors more striking and decisive.

Elizabeth Seton. By Madame De Barberey. Translated by the Rev. Jos. B. Code (The Macmillian Co., New York City).

Elizabeth Ann Bayley was born in New York, August 28, 1774, and married William Magee Seton, January 25, 1794. After she had become the mother of five children, three girls and two boys, her husband's health began to fail. For the sake of his health she crossed the ocean with him to become the guests of the Filicchis, with whom Seton was commercially connected. After arriving at Leghorn, Italy, they were subjected to a long and severe quarantine. Shortly afterwards William Seton died of what seems to have been tuberculosis. In the Filicchi family Madame Seton saw something of real Catholic faith and life, and began to have misgivings with regard to her own Episcopalian Protestantism. After her return to New York she became a convert, not without going through a period of spiritual suffering in doubt and anxiety. Her people turned against her, and for some time she had to earn the necessary means to support herself and her children by teaching. After sundry vicissitudes she became the foundress of the Charity Sisters, with their cradle in Emmitsburg, Maryland. The undertaking was providentially directed and prospered in poverty. Madame Seton died in Emmitsburg, January 4, 1821.

There is considerable unsound and verbose sentiment in the story, and the diction of the translation is not faultless. Fortunately there is a fully redeeming virtue in this work: its subject is allowed to speak for herself by means of her many letters and journals. And here one can see the difference and the contrast between language that is sincere and unaffected, never straining after effect, and language that is wanting in these qualities. Mother Seton's style has literary finish and her diction is surprisingly good, though there are a few minor slips such as will steal into letters that are not critically read over by the writer. She seems to have had a special talent for literary expression and a genius for finding the right word, but even so one is struck by the virility of her style, though she never ceases to be a woman in her philosophy of life and in her feelings.

One cannot help being charmed by the genuine sentiments of her letters and their consummate literary artistry. She did not aim or strain after anything, but simply wrote what was in her mind and heart. She charms and moves and convinces, because she is always sincere. It is difficult to

speak of oneself in either praise or blame without striking a false note, but she always rings true even in her bits of self-depreciation. She turns her mother's heart inside out, but she is so honestly sincere that she never degenerates into sentimentality even when she places no restraint on her feelings and their expression.

Her story is interesting and instructive and fascinating for everybody. Like many other earnest converts she found true in her case the words of the Psalmist (Ps. cxviii., 85) : *Narraverunt mihi iniqui fabulationes, sed non ut lex tua.* People of the world will be both sobered and charmed by her experiences and intimate self-revelations. Mothers may learn from her how to love their children. Converts and non-Catholic readers will be stirred by her utter religious seriousness before and after her conversion. Professed religious may learn much from her who was not only a model mother but also a model religious and never swerved from the injunction (*Æn.*, vi., 629) : *Carpe viam et susceptum perfice munus.*

Whether Mother Seton will be found worthy of canonization does not matter much to the reader of this life-story. By virtue of her work and of its results, she is an outstanding personality in our American Church history, and this "Life," with all its minor defects, should make her better known and an inspiration and encouragement for more religious living.

F. W.

The Link Between Flemish Mystics and English Martyrs. By C. S. Dur-
rant (Benziger Bros., New York City).

The story of the persecution of the Catholics of England from the revolt of Henry VIII until the beginning of the last century and the loyalty of many to the Ancient Faith from the days of Edward VI, Elizabeth, the Stuarts and the Georges, has been frequently told. But the history of the exiled priests and nuns on the Continent, and their return to England in happier times, is known only to the few who have read Dr. Gilday's splendid work, "The English Catholic Refugees on the Continent, 1558-1795," and especially Volume I of "The English Catholic Colleges and Convents in the Catholic Low Countries."

The author of the present volume relates the adventures of the children of the Martyrs who crossed the seas to seek education and to foster that spiritual life denied them in their native land. Many of these English maidens consecrated themselves to God's service in the cloister and founded convents at Bruges, Louvain and other hospitable towns. There the daughters of the English nobility were educated, there many of them learned to love the sweetness of the religious life and embraced the holy state, and there too were trained the future nuns who in God's own time returned to England to continue the unbroken continuity of the convents of the Low Countries at Newton Abbot and Hoddesdon. Their first foundations may be traced in spirit and traditions to the earlier Augustinian Canonesses, and from them to the monks of Windesheim and the great Flemish mystics—John Ruysbroeck and Gerard Groote, culminating in Thomas a Kempis and *The Imitation of Christ*. "Thus, the offshoot of Catholic

English heroism was grafted on this old Flemish mystic tree with results glorious to contemplate," says Cardinal Bourne in his splendid Preface.

The book is both inspiring and instructive. It brings the reader into the realms of asceticism, and shows him the prayerful life of these exiled Britons, harbingers of the Second Spring in the land of St. Augustine. It is likewise interesting for the student, as it sheds a flood of radiant light on the history of the period, especially on the home life of the Dutch and English Catholics, and shows the indomitable faith of many of the English Catholics, who surrendered position, property and even life itself, rather than barter their eternal inheritance for worldly peace. T. P. P.

Holy Week, the Complete Offices of Holy Week in Latin and English. A New Explanatory Edition. By The Rt. Rev. Abbot Cabrol, O.S.B. (P. J. Kenedy & Sons, New York City).

Holy Week is the most important of all the liturgical seasons. The moving ceremonies full of profound meaning which the Church has instituted for the commemoration of the Saviour's last days on earth are well adapted to impress upon the mind the meaning of the mysteries of Redemption and to fill the heart with grateful love of Jesus Christ. It is the earnest desire of the Church that her children should spend Holy Week in recollection and prayer, and there is nothing that can better serve such a purpose than assistance at the solemn rites. Abbot Cabrol has done well, therefore, to publish separately his Holy Week Book, giving a full explanation of the various ceremonies with their mystical meaning.

Legislation on the Sacraments in the New Code of Canon Law. By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, California, Professor of Moral Theology and Canon Law (Longmans, Green & Co., New York City).

A previous volume of Dr. Ayrinhac's Commentary on the Code of Canon Law having been devoted to the Sacrament of Matrimony, the present treats of the other six Sacraments. The Canons on the Sacramentals are also treated here. Those who are acquainted with the four volumes of this work that have already appeared, are familiar with the method followed in this Commentary. The Canons are stated in turn in clear language, explanations are added where necessary, the history of the discipline throughout the centuries is sketched, that of the Code compared with that which preceded, and the main applications of the law are pointed out. The chief difference observed in this volume from its predecessors is that the Latin text of the Canons is no longer given, and a paraphrase takes the place of the English translation. This allows more room for the interpretations and introductions, and is not a detriment, since the student can easily consult the Codex in a separate volume. The references given at the head of the main divisions of the volume are also an improvement.

The Evolutionary Problem As It Is Today. By Sir Bertram C. A. Windle, Sc.D., Ph.D., LL.D., F.R.S. (Joseph F. Wagner, Inc., New York City).

The readers of this REVIEW who followed with great satisfaction its re-

cent series of articles on Evolution written by the distinguished scientist, Sir Bertram Windle, will be glad to know that those papers have now been gathered into book form under the title given above. For the benefit of those who did not see the issues in which these articles appeared, let it be said that the purpose of the series was to give a plain statement of problems of the origin of species and of the claims made by Evolutionists, to define the meaning of the terms "species" and "evolution" as they are understood in the present question, and to give an impartial judgment on the status of Evolution as a scientific teaching at the present moment. Thus are all the important aspects of a leading question of our time successively discussed; and, since the author is admirably qualified by his wide learning, experience and impartiality to deal with this question, there were many requests that the papers be collected into a book, so that they might have a wider diffusion and be made more accessible for students and inquirers. The accurate and up-to-date presentation of the facts given in this book and its sound interpretations and conclusions make it a very valuable help as an antidote to the false and irreligious science and philosophy that have so much vogue today. The style, far from being dryly scientific or technical, is simple and interesting, and enable the reader to study a difficult problem with ease and pleasure.

Confessionum S. Aurelii Augustini Libri Decem. Cum Notis P. H. Wagnereck, S.J. (Frederick Pustet Co., Inc., New York City).

This little volume is the seventeenth in the series *Bibliotheca Ascetica* of which Fr. Francis Brehm is editor. In his Preface, Fr. Brehm gives a short sketch of St. Augustine and also of the author of the Notes that are added to this volume. The latter, Fr. Henry Wagnereck, S.J. (1595-1664), a Bavarian, was the author of many books on the subjects of philosophy, theology and canon law. The Notes which he added to the *Confessions* of St. Augustine are very useful, since the great Doctor of Hippo, on account of the very sublimity of his subjects, is not always easy to understand. Moreover, the errors of the Manicheans, to which Augustine constantly refers throughout this work, need some comment from history or theology or from the other writings of the Saint.

At the head of each chapter Fr. Wagnereck has also placed a short title which summarizes what is to follow, so that the reader is enabled to have a general idea of the thought from the beginning and to read throughout with more ease and understanding. A summary is also provided for each Book, with a view not only to assist the memory but to keep the order and connection of the whole work ever before the mind.

The "Confessions" were a favorite book of spiritual reading (even during the lifetime of St. Augustine, as he himself tells us), and they can be read with no less profit today, if they are not only understood, but also taken to heart as lessons and directions. Fr. Wagnereck, therefore, is not content to add notes and summaries to help the understanding. He has also placed after the principal chapters one or more salutary thoughts and applications designed to assist the reader in drawing spiritual fruit from St. Augustine's words.

The purpose of this edition being utility and convenience, Fr. Wagnereck

felt obliged to omit the last two books of the "Confessions," which are concerned with various intricate problems that are not of general interest, and would also necessitate his giving his notes and applications such development as would properly belong only to a commentary.

Acquaintance with the Fathers of the Church is a great help to a priest, not only in nourishing his own spiritual life, but also in breaking the bread of life to the faithful. This is especially true in the case of St. Augustine, in whom wisdom, piety, unction and eloquence are preëminent. This edition of the "Confessions" is, therefore, a useful book of spiritual reading for a priest, and will moreover serve as a remote preparation for his preaching on account of its noble thoughts and expression.

The High Way of the Cross. By Fr. Placid Wareing, C.P. (P. J. Kenedy & Sons, New York City).

The Passion and Death of Christ have been the theme of many authors. Yet, however much has been written about His Sacred Passion, the story is not exhausted. We love to read and see new books dealing with His Death, for we know that by His Death alone we have been redeemed. Hence it is the purpose of the author of this little book to set before the reader, in successive pictures, the story of Him Who died to free mankind. The events of His Sacred Passion are narrated in clear and simple language. We follow Christ from the Cenacle to His Sepulchre. No event is omitted. The story is told with the purpose of stirring up the reader to a greater love of Christ crucified. No attempt is made at scholarship, and perhaps at times the events shift too quickly. To the reader the author has left the duty of making his own meditation on each scene of the Sacred Passion of Christ. We welcome this little book and trust that it will draw many to study more and more the Passion, thus bringing them to a greater appreciation of the Crucified Redeemer.

Dies Iræ. The Sequence of the Mass for the Dead Dogmatically and Ascetically Interpreted for Devotional Reading and Meditation. By the Rev. Nicholaus Gihr, D.D. Translated from the Fourth German Edition by the Rev. Joseph J. Schmitt (B. Herder Book Co., St. Louis, Mo.).

The *Dies Irae* (now almost universally attributed to the Franciscan, Thomas of Celano, a companion of St. Francis of Assisi and his first biographer) is one of the sublimest of sacred poems, and has deservedly held for centuries a place in the Mass for the Dead on account of its spirited description of the Judgment and its pathetic prayer for pardon. Originally it was intended, like the *Stabat Mater*, for private meditation. Surely there can be no more profitable meditations than those which are found in this marvellous Sequence—the end of the world, the Last Judgment, the love of God, the mercy of Christ. And, if we seek for a graphic and stirring portrayal of these solemn spiritual realities, surely we shall find it in the stanzas of Thomas of Celano. For who has ever expressed in accents more tender and touching the soul's petition for pardon that it may not be lost on the great day of the Lord? Fr. Gihr's interpretation of the sixteen

stanzas and concluding lines of the *Dies Irae* forms, therefore, an excellent book for spiritual reading and meditation. It is also well suited to serve as the groundwork for a series of instructions on the Last Things.

The Life of Prayer in a World of Science. By William Adams Brown, Ph.D., D.D. (Charles Scribner's Sons, New York City).

"In many ways," says the author of this volume, who is a Protestant, "science has transformed our world and in the process put obstacles in the way of our praying." To begin with, slowly but surely man's control over nature is increasing, and his need for prayer in the older sense of that term has grown correspondingly less. Then "psychologists have been dissecting the inner life as the botanist dissects a flower, and they have found no convincing evidence of the soul," and so have resolved prayer into auto-suggestion. Finally, science often generates a temper of mind that is fatal to prayer—the questioning, critical attitude that substitutes the religion of the quest for the religion that has found.

These the author believes are the special obstacles characteristic of our times which make prayer more than ordinarily difficult for many people, and which chiefly account for the decline in the practice of prayer in the religious life of this generation. He approaches the subject of prayer, therefore, from the viewpoint of the modern scientific habit of mind, taking up one by one the difficulties which it offers, and pointing out that, far from being the insuperable obstacles they are often assumed to be, the findings of science can be made to minimize the difficulties and to assist one in mastering the art of prayer.

Dr. Brown has made extensive use of Catholic authorities in the preparation of this work, and devotes ten pages to the subject, *What Protestants Can Learn From Catholics*. Here he singles out for special praise the "Introduction to a Devout Life" of St. Francis de Sales, the "Spiritual Exercises" of St. Ignatius, and the Interior Life.

The Defence of the Catholic Church. By Francis X. Doyle, S.J. (Benziger Bros., New York City).

The present volume is the first of a series of four textbooks which are designed for collegiate use in the field of Catholic Apologetics. The arrangement follows the usual trend of apologetical works, but has an added feature in that it includes the complete text of the Four Gospels. The author has wisely included the Four Gospels in this single volume in order to make the student reasonably well acquainted with the earthly life of Christ and to furnish instant references to the matter in hand. Readings in the Gospels are assigned for each lesson, which do not as a rule coincide with the doctrinal treatise that is set forth. We must make allowances here, however, for the author, in order to effect such a connection, would have been forced to abandon his primary purpose of presenting the life of our Divine Lord in the generally ascertained chronological sequence. The plan followed is better.

As a textbook for colleges, Father Doyle's book may be unqualifiedly

recommended and it is to be hoped that the companion volumes of this present series may soon follow. It is a textbook that should prove attractive to the student as well as stimulating to the teacher. Fault might be found with the rather sketchy treatment with which some of the less important facts in Catholic doctrine are dealt, but we can hardly offer criticism on that score. Father Doyle has produced a book of Apologetics that will fulfill the necessary requirements of collegiate usage and at the same time will prove less cumbersome than so many of our doctrinal treatises. We look for a wide acceptance of this book in Catholic colleges throughout this country.

G. C. P.

Planting the Faith in Darkest Africa. The Life Story of Father Simeon Lourdel. By F. A. Forbes (B. Herder Book Co., St. Louis, Mo.).

Readers familiar with the present author's biography of Pius X will scarcely need urging to read this story of the missionary labors of Father Simeon Lourdel. Briefly the life of Father Lourdel is the story of Calvary and Easter reenacted in the "Dark Continent." As one of the first companions of the illustrious Cardinal Lavigerie, and one of the chosen band of White Fathers who in 1879 blazed their way into a then practically unknown land, Father Lourdel had the special privilege of being the first Catholic missionary to penetrate into the present flourishing mission field of Uganda. His life there had its trials, but he regarded all as the expected lot of the missionary. From Africa he writes: "The lot of a missionary, stripped of all illusion, is this: to live for the love of God a humble, hidden life in a hut or tent tending foul sores and diseases, to work on perhaps for years without making a single conversion, fighting all the time against the temptation to discouragement at the sight of all the good that you might be doing, and are not. This is what it means. Yet, if, by the grace of God, you feel the call to it, come to us, for you will be a true apostle." Father Lourdel had no illusions about the task to which he had dedicated his life, and while his was not to be the privilege of joining the chosen group of martyrs in whose blood the Church in Africa was nourished, he contributed no small share in strengthening those who were chosen. In this story of the African missions there is again the picture of the Church living through the sorrows and glories of her Master, and the brightest pages of the earlier persecutions of the Church afford no more sublime picture than is this. A volume such as the present one is a real service to the cause of the missions.

A History of the Seal of the Confessional. By the Rev. Bertrand Kurtscheir, O.F.M., D.D. Authorized Translation by the Rév. F. A. Marks. Edited by Arthur Preuss (B. Herder Book Co., St. Louis, Mo.).

Strange as it may seem, no complete history of the seal of the confessional appeared until the year 1912. There was a treatise published by Fresnoy 220 years ago, but, as its material was exceedingly meager and fragmentary, it cannot rightly be called a complete history. The 1912 work referred to is that of Fr. Kurtscheid, which has the merit not only of being a complete history of its subject, but also of giving a treatment of the theological,

canonical and civil law aspects. Moreover, since fifteen years have passed from the time of the first edition, the author has brought his work up to date by adding much new material which he has collected, many new texts, and the regulations of the Code of Canon Law. Thus, this English edition presents an up-to-date revision of the 1912 original.

Vest Pocket Book of Catholic Facts. By the Rt. Rev. John Francis Noll, D.D. (Our Sunday Visitor, Huntington, Ind.).

Though small in size, this work is a veritable encyclopedia in contents. The busy Catholic who wishes to know more about his religion but has not the time to read large books, and the non-Catholic who is seeking for a brief statement of the teaching, practice and polity of the Church, will welcome Bishop Noll's "Vest Pocket Book" as perfectly suited to their needs. Priests and teachers of religion will find it a most useful book of reference, enabling them to secure information readily and without loss of time. The arguments for religion, Christianity and the Church are presented in a striking and convincing manner; the teachings of the Church are explained in a clear and interesting way; the questions usually asked by non-Catholics are given and answered. The section on *Religious Statistics and Data*, written chiefly from information gathered by the author personally on visits to various countries, is an invaluable feature of this excellent book.

Brother John; A Tale of the First Franciscans. By Vida D. Scudder (Little, Brown & Co., Boston).

Brother John, as its complete title tells, is a story of the First Franciscans. In its entirety it goes to show that, though the followers of Francis were not of the World, yet they were in it and had to cope with its problems, not the least of which for them was an insinuation into their ranks of its worldly spirit. In their handling of this problem, the character of Brother John, the main figure of the narrative, is developed, and we see him taking sides with those who thought that Francis had chosen the better part and not Brother Elias. As one follows John through the pages, there rises a certain sympathy for him, not alone because of his youth and joyful spirit, but also because of his sincere efforts to choose the right amid the difficulties presented by the selection of either party—that of the so-called true sons of Francis or that of the innovating Elias. As a narrative, this book of Miss Scudder's furnishes a few pleasant hours, and from the perusal of its pages one gets a sympathy for the Franciscan spirit and an entertaining picture of the early days of the Order.

The Radiant Story of Jesus. By Alphonse Sèche. Done Into English by Helen Davenport Gibbons (The Century Co., New York City).

This life of Our Lord was written not so much from the religious as from the cultural point of view, and the readers whom the author chiefly had in mind were the young and those who do not go to church. Because so many of the present generation are confessedly ignorant or unconcerned in

matters religious, but are yet aware that a knowledge of the story of Christ would open to them a whole domain—spiritual, literary, artistic—that is now closed, he has written for them this book as a guide to the history of the Gospels and of the morality, mysticism and culture that has been inspired by them. The story is told in simple language, to a large extent in the very words of the Evangelists; sentimentalism is avoided, but the beauty and charm of the life of Christ is strikingly depicted. M. Sèche borrows from the imagery and vocabulary of the Old Testament, and seeks inspiration in the art of the Middle Ages and in the liturgy of the Church, as well as in the more beautiful of the apocryphal gospels or legendary texts of the Middle Ages. Every passage not taken from the Gospels is starred, and so without any embroidery of imagination or of picturesque language, the reader is enabled to follow the divine life in its simple outline and at the same time to perceive its radiance and glory.

For those for whom it was written, this volume will no doubt be of great benefit, introducing them to the life of Jesus and impressing them with His greatness. It cannot be said, however, that this book will give an adequate view of its subject, for professedly it does not deal with the religious or doctrinal aspect: just as Renan sought to set aside all that was miraculous in the Gospels, so does Sèche abstract from the teaching there delivered. Our Lord was God as well as man and He delivered a divine revelation. These are two primary messages of the Gospels, and it cannot be said that they are brought out in this book. On the contrary, we have noticed no reference to the divinity of Christ in its pages, but have observed a number of places where His teaching is passed over hurriedly or given in non-Catholic expression (cfr. pp. 153, 372, 373).

Greek Culture and the Greek Testament. By Doremus Almy Hayes (Abingdon Press, New York City).

This book is professedly a plea for a wider and more intelligent study of the Greek Classics and the Greek New Testament. There is much to commend in this work, as the author demonstrates a knowledge of the Classics that only the intimacy of a life-long association could give. In presenting his case, however, Dr. Hayes adds little to the persuasiveness of his plea by occasional sweeping and faulty generalizations. When, for instance, he informs us that "Modern Theology has not transcended the moral notions of Æschylus and his school" (p. 25), it appears that he is not as well acquainted with theology as with the Classics. Again we are told (p. 216) that Western Europe awaited the fall of Constantinople before "the darkness" of medieval "ignorance" vanished in the superlative light of the new learning. Even a cursory knowledge of the fourteenth and early fifteenth centuries would have saved the author from venturing that opinion.

It is such faulty statements that do harm to an otherwise eloquent and convincing plea for a better appreciation of the value and beauties of the Greek language. A more restrained plea—one that readily admits the difficulties as well as the attractions of its study—would be a valuable contribution to the literature that is designed to quicken the interest of educators

and students in the store of beauty and culture held by the language of Hellas—a treasure that is sealed from the knowledge of all too many.

G. S. P.

God in His World. By Edward F. Garesché, S. J. (Frederick Pustet Co., Inc., New York City).

This is the second series of "God in His World" by Father Garesché, and will be welcomed in a special manner by those who read his first series. In spirit, the author of this book takes the reader to ten famous places in Catholic history. The work relates in a most vivid manner the personal impressions and experiences of the author in his recent trip through Europe. Some of the subjects treated are Lourdes, the Passion Play at Oberammergau, and a day at Barcelona. There are ten such subjects in all, covering over two hundred pages, making it possible for the author to go into detail concerning his trip and what he saw. Those who are acquainted with Fr. Garesché's books know his style. It is pleasing and very easily read. We need many books such as this to set before the world the visible effects of God working in His Church. Too often we forget that the days of miracles are not passed, and hence we need some one to remind us that God is the same today as He always has been, and works ever in the same way. This the author has done.

Recent Foreign Works

Explication Dogmatique sur le culte du Cœur Eucharistique de Jésus.
Par le R. P. Ed. Hugon, O.P. (P. Téqui, Paris).

A devotion, to be solid, must be built on the foundation of Catholic dogma. Such a devotion is that to the Eucharistic Heart of Jesus. To be convinced of this, one needs but read the above work, in which the late Fr. Lepidi, Master of the Sacred Palace, points out clearly and briefly the meaning and advantages of this devotion. Fr. Hugon has reedited this work, adding a preface, annotations and a historical supplement, which increase the value of this useful little book of asceticism and doctrine. It is unnecessary to state that a work coming from two such authorities in theology and mysticism is both solid and pious, and that its use will be profitable for instruction and edification.

Les Deux Grandes Dévotions de l'Heure Presente. Devotion à l'Eucharistie et Devotion au Sacré-Cœur. Par L. Garriguet (P. Téqui, Paris).

Abbé Garriguet condenses here into a book of devotional reading the substance of what is contained in a complete historical and theological treatise on the Eucharist and the Sacred Heart which he had written some years before. The similarities and dissimilarities of the two devotions, their origin and history, and the wondrous effects they produce in souls, are all discussed here in a manner both interesting and inspiring.

L'Evangile de l'Eucharistie. Par Msgr. Pinchenot (P. Téqui, Paris).

The first edition of this book appeared in 1863, and its popularity is attested to by the fact that after 60 years a new (the 7th) edition is called for. The author was Archbishop of Chambery, and the book contains discourses on the life of Our Lord reproduced in the Blessed Sacrament which he had delivered when he was Archpriest of the Cathedral of Sens. The three parts of the book are: *The Events in the Life of Our Lord*, *The Teachings of Our Lord*, and *The Virtues of Our Lord*.

Nouveau Mois du Sacré-Cœur d'après L'Evangile. Par l'Abbé J. Koenig. Deuxième édition (P. Téqui, Paris).

Here we have thirty meditations on the Sacred Heart for the month of June. Each meditation develops some aspect of the love of Christ for mankind drawn from a Gospel incident, and is followed by examples borrowed especially from the lives of recently canonized saints, to show the power of devotion to the Sacred Heart. The meditations are terminated with a prayer. There is also an appendix containing the Litany, the Act of Consecration, and special prayers for the First Fridays.

Retraite de Premier Communion Solennelle. Deuxième édition (P. Téqui, Paris).

Canon Duplessy of Notre Dame, Paris, is well known in France for various devotional works written for children and for his explanations of the catechism. The work before us contains addresses to children who are making a triduum of preparation for their Solemn First Communion and also two instructions before the reception of Confirmation.

Il Concetto di Ipostasi e l'Enosi, Dogmatica ai Concilii di Efeso e di Calcedonia. Dal Dott. Andomenico Sartori (P. Marietti, Turin).

This study which is of interest to philosophers, theologians and historians, treats of the phases of the final dogmatic declaration of the Church concerning the fundamental problem of Christology, the union of the two natures in Christ. The work has two parts. In the first, which is historico-philosophical, the author treats of the concept of hypostasis in its usage among the Fathers and in its relation to other concepts, such as those of essence, existence, person. The second part, which is historico-conciliar, discusses the various stages of the dogmatic controversies of the fourth and fifth centuries and the disputes with the Apollinarists, Nestorians and Eutychians, and terminates with the decisions given by the Church in the Councils of Ephesus and Chalcedon.

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Religious Nihilism

In the realm of religion unaided human reason is a very unsafe guide. Its faint and unsteady flickerings will not be able to keep man on the right path, but on the contrary will entice him into the devious byways of error. In the department of religion as well as that of morality, human reason has ordinarily proved itself to be a destructive agency, the main function of which seems to be to tear down rather than to build up. This fact is but too patent in human history. What men have done with religious truth and moral principle, whenever they emancipated themselves from the guidance of religious authority and trusted unduly the dim light of reason, makes sad reading. Present-day experiences confirm the testimony of history on this point. Our age has reached a condition which may aptly be designated as religious nihilism and moral chaos. It came to this deplorable state by the road of private interpretation. When, at the time of the Reformation, man repudiated external religious authority and proclaimed the supremacy of individual reason in all matters that pertain to religion and morality, a process of religious disintegration and moral dissolution began, which now has run its full course. At the outset man attacked only supernatural truth, but soon he turned his destructive criticism with ruinous effect on the entire body of natural religious and moral truth, and the most fundamental human convictions were questioned. Negation progressed until it had swept away every vestige of truth. Once more human reason has clearly demonstrated that, if left to itself, it can only destroy. Today that part of the world which has discarded revelation is as poor in religious truth and moral principle as paganism in its darkest days. Observers of the times speak not inappropriately

of a return to paganism. It is the tragedy of the human race that it cannot steadfastly pursue the course of truth except under the illumination of divine revelation. Without this supernatural assistance human reason is like a rudderless ship, unable to steer a steady course, deflected by eddies and cross-currents and finally sucked into disastrous whirlpools. Supernatural religious authority protects not only revealed truth; it safeguards also natural religious and moral truth. Human reason is truly safe only in the shadow of religious authority. This being so, we need not be surprised at the vagaries and excessive follies of the modern mind that boasts of having cast aside the shackles of all supernatural authority and declares itself absolutely autonomous and self-sufficient in all provinces of truth. Human reason has brought the world to a sorry pass, and reduced religion to a sad plight.

This unfavorable condition of religion in our days is most intimately connected with the deplorable state into which the non-Catholic Churches have fallen. Their differences among themselves, their inability to agree on any doctrine, and their wavering and hesitating attitude towards Christian truth, render them incapable of giving an authentic message to the world and of bearing convincing testimony to religious truth. When these denominations do not know what to believe, how can they feed hungry souls and break to them the bread of life? Disappointed men who are starving spiritually, turn away from them only to fall into the hands of those who will rob them even of the last bit of truth by which men live. To live man needs substantial food. His spirit also requires solid nourishment, but this solid spiritual aliment is not furnished by the Christian sects of today. Their hands are empty. As a consequence, souls in our days are in a religious sense actually underfed. They want definite doctrine, they are looking for clear-cut and authoritative teaching, and there is no one to supply it to them. And, still, the majority of the sects are concerned lest they teach too much of Christianity, and are anxious to trim their message still further and reduce the content of their doctrine. Such a diluted diet, however, does not satisfy the human soul. "Too long," says *The Christian Leader*, "we have been at the impossible task of whittling down this man's creed and that man's creed to find an irreducible minimum which each might accept. . . . The thing the world needs is

deep and abiding faith." Truly, the world needs faith. But whence shall this faith come? St. Paul tells us: "Faith then cometh by hearing; and hearing by the word of Christ. And how shall they hear without a preacher?"¹ We might continue: "And how shall the preacher be able to preach if he cannot make up his mind about the message he is to deliver to his hearers?" Without dogma there can be no preaching as Christ and St. Paul understood it, and without preaching there will be no faith. Accordingly, the modern sects who have emptied their preaching of all dogmatic content and abolished creeds, find themselves in a hopeless blind alley from which they are unable to escape.²

Entirely too many misread this hunger of the multitudes for truth. They imagine that men want a statement of the truth which they can fashion to their own liking, and which they can interpret in their own manner. Now, that is just what man really does not want at all. He wants a truth that is as hard but likewise as transparent as a diamond. He wants a truth that he must accept as it is, and that will refuse to be molded in any manner. A genuine believer looks for a statement of the truth that is absolutely unyielding. Plastic and amorphous truth that presents no sharp angles, no well-

¹ Rom., x. 14, 17. To preach enthusiastically and in season and out of season, one must be so full of the truth that of itself it presses for utterance. One who really has nothing to say, grows weary of the saying of it. It is natural that the man to whom Christianity does not [] a definite set of doctrines, will turn to other topics to fill the time he must spend in the pulpit. How different is it if he knows that he has a message to deliver! Anent the lack of definiteness in modern Protestant preaching, *The Press* (Detroit) says: "But it is a fact that the enlargement of cultural scientific and historic knowledge of all sorts has seriously unsettled the beliefs of millions of Christians, including most of the more brilliant leaders of the churches, and these people are at present hard put to it to rearrange their ideas on some satisfactory basis. Unless and until they can do so, their potency as militant, well-drilled, effective soldiers in a war for righteousness and enlightenment must of necessity be limited. People who are not quite sure what they believe regarding matters that are fundamental, can scarcely be expected to work very hard or strike very hard as crusaders. They must clear up their ideas before they can do so."

■ Churches that have no truth to offer the honest inquirer, can serve no useful purpose. Thus, Mr. A. Clutton-Brock writes: "In England, now, there is a great desire for belief, satisfied by no existing church or sect. There are still Rationalists, who continue to prove that what is said in the Book of Genesis about the creation of the world is not true; but they are ■ little negative sect by themselves. Even the fun has died out of their activities; they have lost the joy of audacity. We all know what they continue to prove; and our desire ■ to believe, not to disbelieve; but what? Many varieties of Christianity offer us belief; but not one of them satisfies us. They all have their convinced believers, but they do not win the ablest, or the most naturally religious, among us. These do not reject Christianity; they do not think that the Christian effort of feeling, of thought, of conduct, which has been maintained now for nearly two thousand years, has been futile or mistaken; but they are not content with any present statement of the Christian faith" ("Religion Now," in *The Atlantic Monthly*).

cut surfaces, and no clearly outlined facets, does not serve the purpose. In a recent booklet³ dealing with religious education, Dr. George Coe offers as a remedy for the indifference of modern youth to religious instruction "a more plastic conception of religion as in the making." To this preposterous proposal a reviewer in *The Acolyte* (January 1, 1928) fittingly remarks: "In thus mistaking the mold for the thing to be molded, the author forgets that a plastic religion as he understands it would be unacceptable to any youth, of our age or any other; and that, if religion is to mean anything at all, it must be just as plastic, but no more, as is mathematics or any other science. The conception of religious truth as something as permanent as the stars is entirely foreign to his mind." Of this plastic religion, which cannot be expressed in definite terms, which settles no doubts and answers none of the stubborn questions that harrass the mind, we have had entirely too much. It always ends where it began. Neither youth nor adult age has any use for it. And, just because this living generation does do its own thinking and does criticize, it cannot become reconciled to a plastic religious truth. It draws the logical conclusion: if it can have only plastic religious truth, it may as well have none at all. Hence, it rejects all religious truth and plunges boldly into irreligion.⁴

To be acceptable to men, religion must be positive in its statements. It must come with the clearness and the precision of a clarion note. Otherwise it will be drowned and disregarded. In seeking to win increased membership by abandoning creed and adopting a religion without dogma, the modern Protestant Churches have taken the wrong direction. They have served the cause of infidelity and irreligion.

THE DECLINE OF FAITH

Undoubtedly there once flourished in the various Protestant denominations a vigorous and sturdy faith that clung tenaciously to at least a part of revealed truth and held in high respect the Word

³ "What Ails Our Youth?" (New York City).

⁴ "Unquestionably," writes *The Camden Post*, "the youth of today is thinking more definitely than did the youth of a generation ago. And youth's thinking on religion is just as logical as it is on other subjects. Probably the only difference in the generations is that the youth of today is more alert than that of yesteryear. It wants to be shown." When a keen mind analyses the modern substitutes for religion and ponders the modern inadequate statements of Christian truth which result from an impossible compromise, the outcome must be fatal. An undogmatic Christianity cannot appeal to a thinking mind.

of God. Faith of this type has, to a large extent, vanished. The reasons for this are many. We shall enumerate a few.

As long as the various religious groups remained in comparative isolation, it was possible for each one of them to flatter itself that it possessed the truth. But, when the barriers of isolation broke down and each came into intimate contact with the other, this illusion suffered a severe shock. Even the most thoughtless could not entertain for any length of time the idea that they were all simultaneously right. The only way in which they could escape from the difficulty was by claiming that doctrine did not matter. Comparison of these divergent creeds proved their undoing. Indifference to creed was the necessary result. Thus, faith became anemic and dwindled away. Even now we have a vital faith with its attendant intolerance in undeveloped communities where there is little social contact between the dissenting sects. In the presence of innumerable varieties of doctrine faith cannot continue to exist. Faith is wrecked by dissenting and conflicting creeds.

Faith dies unless an authoritative doctrine is proposed with unhesitating assurance and absolute conviction. When the ministers of the various sects gave thought to the irreconcilable doctrines existing among them, they lost the courage to put them before the members of their congregations as matters of belief. It may be said to their credit that they did not have the heart to expect their hearers to believe what they could no longer believe themselves. They made little of doctrinal belief, and placed the emphasis on right living or turned to the discussion of the topics of the day. Surely, genuine faith could not survive in the absence of all dogmatic preaching.

A third reason for the decline of faith is the absence of sufficient religious instruction in the days of childhood and youth. The divergence of religious opinion rendered teaching of religion impracticable in the public school. The Sunday school was unequal to the task. In the home but little, if any, religious teaching was imparted. Religious ignorance and unbelief had soon to follow where religion was not systematically taught. That is the situation we are facing in our days.⁵

⁵ Mr. Mather A. Abbott, an ardent champion of the growing generation, acquits them of most of the charges brought against them, but admits the charge of irreligion. He attributes this—justly, it seems—to lack of proper instruction:

Dr. Luther A. Weigle, who holds the Sterling Professorship of Religious Education at Yale University, when asked to give his frank opinion of the status of religion, gave the following reply: "There are many mature and otherwise educated men and women of today who are not sufficiently interested in religion even to oppose it. They simply ignore it. . . . One reason why so many of the present generation of middle-aged men and women ignore religion, is because their education has ignored it. As a result, we are beginning to reap the fruit of our fathers' mistake in taking religion out of the schools. We have committed the education of our children to a system of public schools which we have almost completely stripped of religious elements. Public schools are at the mercy of minorities in matters of religious conviction. Whenever a group or even an individual objects, on conscientious grounds, to any religious element in the program of these schools, that is eliminated and nothing else of a religious sort takes its place. The result is the present situation. Public schools in many places are afraid even to use words that have religious connotations. Recently, in one of our great cities, formal objection was made to the observance of Christmas in any form by the public schools! The objection failed only when the superintendent of schools pointed out that the Christmas tree, the Yule log and the mistletoe have a history among the Teutonic tribes, antedating the Christian era. The public schools of that city may still take note of Christmas because, forsooth, it is a pagan holiday. The religion with which certain of its symbols were once associated has been dead so long that no one can object to it. The separation of State and Church is a precious principle of religious freedom. . . . But this principle must not be so constructed as to render the state a fosterer of non-religion or atheism. That is precisely what we are in danger of doing in America today. . . . It is one of the tragedies of our time that Protestant, Catholic and Jew, Fundamentalist, Evangelical and Modernist

"Secondly, the absence of religious instruction in their youth. Unfortunately, the mothers are too busy to give the fireside and bedside talks that they used to give the little fellows, and the fathers are too busy in business even to tell them the truth about the sex problem. . . . So, though the fear of God is the beginning of wisdom, the modern generation is practically without it" ("The New Generation," in *The Nation*, December 8, 1926). Bishop W. T. Manning of New York says: "It is a tragic fact that we are educating our children under a system of public schools in which religion is scarcely recognized. We are reaping the natural results."

should quarrel with one another, while the real foe of American institutions—irreligion—wins the minds of our children.”⁶ As the light of faith failed, irreligion made its entrance and tainted all layers of society. “With some warrant,” says Dr. Angell in his baccalaureate address at Yale, “our age is alleged to be glaringly irreligious, although it is stark indifference rather than aggressive opposition to religion which is its most striking characteristic in many of our social strata.”

Revealed truth primarily and directly benefits the community of believers, but indirectly it is also of great value to the non-believing world. It makes an important contribution to human thought in general, by which the non-believing part of mankind may greatly profit. Revealed truth leavens and impregnates human speculation, and gives orientation to philosophical thinking. Metaphysics will somehow be influenced by the doctrines of revelation. The idea which men hold concerning God, their concept of human nature, their notion of the universe, will in a manner reflect the light which revelation sheds on these subjects. The full light of the Christian revelation, of course, illuminates only the Christian world, but its radiance is not by any means confined to these narrow limits; it overflows these natural boundaries and is diffused throughout the rest of the world. “That was the true Light,” says St. John, “which enlighteneth every man that cometh into this world.”⁷ The darkness of human ignorance is, therefore, less dense in the world on account of revelation even for those who do not accept it. Around

⁶ Quoted from “God in the Schools” by Nathaniel Sherman, in *The Philadelphia Record* (February 20, 1927). The passage has been quoted because it confirms the contention that irreligion is a common phenomenon in our days, and because it agrees with the etiology of this lamentable fact given in the preceding paragraph. The way out of the muddle is perhaps not quite as easy as the writer envisions. We follow him with interest, but at the same time with considerable doubt when he continues: “The churches must coöperate more understandingly than they have hitherto done in a common educational purpose and policy. They must cease overemphasis upon differences to the neglect of their common faith and aspiration. That has been responsible for the present situation. In America we have not State and Church, but the State and a hundred disagreeing churches. That is why the State in its educational function has passed the churches by. Let religious bodies agree on the educational policy they desire in the schools; let them do their share of the education of children in a way that merits recognition and a fit measure of recognition will follow. In some communities such a movement is well begun.”

⁷ John, i. 9. We may also refer to the parable of the light that is not to be placed under the bushel. Christian faith enlightens the world in more than a sense. Philosophy cannot escape contact with this light, and cannot but profit by this contact.

the narrower circle of the world of believers there is a fringe of luminosity in which all mankind dwells. This light, though somewhat dimmed by remoteness, illumines the mind of the philosopher who has the advantage of living in a Christian environment. Philosophy will be able in such an environment to maintain itself on higher levels.⁸

Now, it follows that, when Christian teaching in the churches is neglected, not only the members of these congregations suffer, but also that indirectly others are deprived of much illumination. If, therefore, philosophy in our time has fallen on evil days, that is due in part to the fact that in Protestant churches positive teaching of revealed truth has been sadly neglected. Out of these churches come only faint gleams of truth that are unable to penetrate the darkness in the surrounding world, and human reason is plunged into benightedness when the scattered rays of revealed truth cease to reach it. Philosophy falters when revelation becomes inarticulate.

When the churches themselves are not saturated with doctrinal teaching but on the contrary suffer from doctrinal anemia, very little light can seep through to the surrounding world to serve as an orientating and fructifying factor. As a consequence, the surrounding darkness will become opaque and impenetrable. The dearth of positive and constructive teaching within the various Protestant Churches, their internal doctrinal dissensions and their own doubts have intellectually impoverished the world and thus inaugurated the religious nihilism of our days.⁹

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⁸ The world willy-nilly shares in the light that has been kindled by Christian Revelation. Philosophy becomes more seeing in a world flooded with the brightness of Christian truth. It is this idea which Mr. R. C. Hutchison labors to bring home in an article entitled "Christianity and Proselytism" (*The Atlantic Monthly*, November, 1927): "Evangelical Christianity is usually represented as a proselytizing religion, the benefits of which are for those who become Christians. . . . But Christianity has another function and another message which do not involve proselytism. . . . When Christ stood in the temple and cried to the surging mob that He had drink for their thirsty souls, He knew that most of them would never become Christians. Yet, He did have refreshment for them all. . . . Christianity likewise has such a gift." The Christian theology reacts on natural theodicy, Christian ethics on natural ethics. This is a natural byproduct of Christian teaching. In a similar way, the Chosen People kept alive in the world around them some worthy idea of God and an elevated concept of human destiny.

⁹ Of the failure of Protestantism in this respect Mr. Rollin Lynde Hartt writes: "'As a teaching force,' says the president of a famous university, 'Protestantism has abdicated.' Question a Catholic concerning his religion, and you get a definite reply. He has been taught. Question a Protestant, and there comes a puzzled look, then a moment of mental rummaging, then an answer so vague that, once

he has got his ideas in front of him, the man seems more perplexed than before. Ten years have passed since army chaplains first discovered the failure of Protestantism as a teaching force. Boys, a majority of whom expected soon to die, had never grasped the meaning of Christianity. No one had taught them. It was too late to teach them then. . . . Theosophy, Christian Science and New Thought have all gained ground at the expense of the churches. It was easy; their converts did not know what they were so lightly abandoning. More and more college men—and college women—have drifted away from the churches, assuming that they have outgrown Christianity. . . . Since then, agnosticism—atheism, to be more exact—has been popularized in fiction. One novel, which must have reached at least a million readers, is strewn all through with ideas borrowed from Ingersoll and Tom Paine. What will be the effect of those ideas upon people who have never been brought to understand why Christianity has outlived not only Ingersoll and Tom Paine, but the dread Charles Darwin himself?" ("Protestantism looks to the Monasteries," in *The Forum*, March, 1928).

CATECHETICAL METHODS

By RUDOLPH G. BANDAS, PH.D., S.T.D. ET M.

The heart of a child is unusually plastic and receptive towards every noble feeling. Whatever is implanted in the child's mind at any early age takes deep root, and becomes a permanent acquisition. Hence it is that men hardly ever lose the first impressions received in childhood. In no department of education is this verified to such an extent as in that of religious training. If religious instructions have vexed and wearied the child, if he has formed a sad and somber idea of virtue, he will very likely bear a secret aversion to religion during his whole lifetime, and even incline to unbelief. If religion seemed to him a mere formality or a hard law, if he applied himself to it from necessity and not from love and joyous enthusiasm, the labors of the teacher will be to a great extent in vain. If he finds weariness in study and pleasure in his games, is it to be wondered that he submits impatiently to the one and runs eagerly after the other? Conditions such as these, we have reason to think, are not attributable to our parochial schools, which are commanding such worldwide admiration. That a satisfactory state, however, has not as yet been reached, is evident—for example, from the fact that mixed marriages are not diminishing, and that vocations to the religious life are not in proportion to the number of children under our exclusive charge.¹

Why should religious training follow its own individual way and not profit by the latest profane didactic methods? We readily grant that the doctrines of Jesus Christ and profane learning cannot be placed on the same level, and that the religious teacher, while making use of profane didactic means, must also rely on the assistance of divine grace. But it is also true that grace does not destroy nature, and that, consequently, correct catechetical methods cannot be opposed to the didactic rules established for profane science. Now, in

¹ Cfr. E. R. Hull, S.J., "Collapses in Adult Life" (St. Louis, 1920), a pamphlet supplementary to the "Formation of Character" by the same author. There is perhaps no educational problem which has occupied the Church in Europe in recent times to such an extent—nor any which is beginning to be so vital to us—as the "Boy Problem" or the "Young Men's Problem." The present writer is in active communication with many Young Men's Associations on the Continent of Europe, and promises to give an exposition of their methods and doctrine in the near future.

what manner is religious instruction often imparted to our children? Frequently it is a mere memory cram and a scrupulously accurate reproduction of verbose and abstract formulæ which the children can hardly pronounce, much less comprehend. Many children repeat the correct answer of the Catechism in the same glib and thoughtless way as the altar boy recites his Confiteor and strikes his breast. Their hearts and wills are left as cold and untouched by these daily intellectual drills as by the multiplication table. Nay, the worst rascals often give the best answers in catechism. Frequently these exercises of verbal memory, instead of developing in the child the right Catholic instinct, end in making religion itself an insufferable bore. The abstract forms, instead of promoting growth, turn out to be non-functional memory loads and dead accumulations which paralyze and crush the mind. Would any one try to make adults believe that they can grasp the sense of a statement, not by an exercise of reason or understanding, but by an exercise of memory. "The child will retain the words," it is said, "and later, as his intelligence matures, he will realize the force of them." One might as well feed a piece of solid food to a mere infant, and say that when he grows up he will digest it.²

It is a fundamental psychological law that with children, and frequently also with adults, an object presented to the mind for the first time is not grasped intuitively or integrally, but only in its external outlines. It is only slowly and after repeated efforts that its inner nature, its deeper and essential characteristics are finally grasped. Hence, any attempt to divide mechanically into several equally proportioned parts the instructions designed for children from six to fourteen years, would be simply absurd. Again, the

² The reader will find a satisfactory exposition of the principles of catechetics in Gatterer-Culemans, "The Theory and Practice of the Catechism" (New York City, 1924); S. G. Messmer, "Spirago's Method of Christian Doctrine" (New York City, 1901); "The Catechist's Manual" of the Christian Brothers (Philadelphia, 1912). One might also consult P. A. Halpin, "The Instruction and Moral Training of Children" (New York City, 1909); M. V. Kelly, "Zeal in the Class Room" (Chicago, 1922); R. MacEachen, "The Teaching of Religion" (New York City, 1921); J. A. Weigand, "The Catechist and Catechumen" (New York City, 1924); F. M. Kirsch, "The Catholic Teacher's Companion" (New York City, 1924). Excellent articles on the teaching of religion will also be found in *The Catholic Educational Association Bulletin* (published yearly at Columbus, Ohio), *The Catholic Educational Review* (published monthly by The Catholic Education Press, Washington, D.C.), in the *Pharus* (published monthly by the Pädagogische Stiftung Cassianum of Donauworth), and in *The Sower* (published at St. Bede's College, Manchester, England).

varied types of mind in children of different ages must be taken into consideration. The content, method, and discipline appropriate to early adolescence should not be projected into and anticipated in childhood, much less in infancy. "Broadly speaking," says Fr. Drinkwater,³ "in the first stage we play, reverently and lovingly, but still play; in the second we learn facts, and by the help of the will store the retentive memory of childhood; in the third we reason and apply." This concentric syllabus, the same author says elsewhere,⁴ "might be compared to climbing a high tower with three successive lookout posts giving an ever-widening view of the same country; and the comparison would be improved if one supposes a pair of field-glasses at each window, each pair more powerful than the one below. The climber would see the same countryside at each stage, but with greater range and greater meaning and also with more detail." In the secular branches—as, for example, reading and arithmetic—we do not use the same text-book throughout all the grades, but follow a well defined system of graded instruction. In fact, we would think it impracticable to use in the lower grades a text which properly belongs to the higher grades. But can we say that we have drawn up and elaborated a satisfactory program of studies for the teaching of religion?

It is an equally fundamental psychological law that a child assimilates a given subject, not in one act, but gradually. First there is *apprehension*, then *understanding*, and finally *application*. These three stages of learning presuppose on the part of the teacher three corresponding teaching modes: *presentation*, which should produce a distinct and vivid picture in the imagination; *explanation*, which by analysis and synthesis should make clear the "how" and by opposite arguments the "why" of things; *utilization*, which should impress the truths upon the mind by memorization and recapitulation, drawing from them, at the same time, consequences suited to the age of the child and the concrete occurrences of his daily life.

The senses form, together with the intelligence, one natural indivisible whole. Far from being in themselves an obstacle to our intellectual life, the body and senses contribute to the perfection of

³ "A Scheme of Religious Instruction," Introduction.

⁴ "The Givers" (New York City, 1926), p. 178; cfr. also F. Jehlicka, "Graded Catechism" (New York City, 1925), and the "Graded Catechism" of the Christian Brothers (Philadelphia, 1914).

the mind. Any other view would tend to minimize the very substantial union of the soul and body. Intellectual cognition, therefore, depends upon concomitant sensible activity; *nihil est in intellectu quod non prius fuerit in sensu*,⁵ is the old scholastic adage, or again, in our present state the proper object of the intellect is derived from sensible material objects. The things best known to us (if not *quoad se*, at least *quoad nos*) are not the purely intelligible abstract objects, but sensible things. A good method, therefore, as Aristotle⁶ already remarked, proceeds from the known to the unknown, from the simple to the complex, from facts to definition, from the concrete to the abstract, from visual impressions to mental pictures.⁷

We would not for a moment wish to imply that modern theorists were the first to recognize and apply the psychological principles of education, and that catechetics should be brought into line with the teaching of secular subjects. The truth is that educators are coming to adopt the principles of a method which not only the Catholic Church but Christ Himself followed. In fact, nothing is more surprising than the frequency with which Christ prefaces the literal statement of a sublime truth with a parable. Christ could have proclaimed His doctrine in exclusively literal terms, or in formulas more precise than the most technical language ever used by a theologian. But no! He introduces His hearers to a profound spiritual lesson or truth by means of a parable, which He draws from the facts of

⁵ *Summa Theol.*, I, Q. lxxxv, art. 1.

⁶ *Physics*, lib. I, cap. 1; *Metaphysics*, lib. I, cap. 2, lib. IX, cap. 1.

⁷ The catechist will find valuable help in this regard in the following works: D. Chisholm, "The Catechism in Examples" (5 vols., London, 1919); A. Urban, "Teacher's Handbook to Bible History" (New York City, 1905); Spirago-Baxter, "Anecdotes and Examples Illustrating the Catechism" (New York City, 1903), and the same author's "Teacher's Handbook to the Catechism" (New York City, 1918); E. Duplessy, "Histoires de Catechisme" (3 vols., Paris, 1925); J. D. Hannan, "Teacher Tells a Story" (2 vols., New York City, 1925); J. Brownson, "To the Heart of the Child" (New York City, 1918); "Scripture Treasures" by the Basilian Fathers (New York City, 1926). Catechists have also used very profitably the large "Catechism in Pictures" (La Bonne Presse, Paris), which illustrates every lesson by pictures in sepia or in color, and artistically colored stereopticon slides put out by several American firms. For a more theological explanation of the Catechism consult T. L. Kinkead, "Explanation of the Baltimore Catechism" (New York City, 1921); Spirago-Clarke, "The Catechism Explained" (New York City, 1899); "Exposition of Christian Doctrine" by the Christian Brothers (Philadelphia, 1917); Nist and Girardey, "The Practical Catechist" (St. Louis, 1922); G. E. Howe, "The Catechist" (2 vols., London, 1898); Girardey, "Commentary on the Catechism of Rev. W. Taerber" (St. Louis, 1912); "Lezioni di Catechismo illustrate per le scuole elementare" (Societa Editrice "La Scuola" of Brescia, 1925).

nature or from ordinary human experience. To the lawyer's literal inquiry: "Who is my neighbor" (Luke, x. 20), He answers with a parable. He meets in the same manner the unuttered question in the mind of Simon the Pharisee concerning the sinful woman (Luke, vii. 41). He appeals to the most vital portions of the conscious content of His hearers' minds and hearts. He speaks to the shepherd of the sheepfold, to the vine-dresser of his vine, to the fisherman of his nets; to the lawyer He speaks in terms of the law, to those steeped in prophecies of their fulfillment, etc. In this colorful way the interest of His hearers was gradually aroused, an attitude of expectancy created in them, their desire to know stimulated, until unconsciously they were prepared for the enunciation of the spiritual truth. Thereafter, every new experience and contact with the objects and events of the parable served to impress more deeply upon their hearts the truth of Christ's message. These experiences, furthermore, were proper not only to the times of Christ but to all ages; if they served as vehicles of sublime spiritual truths then, why should they not be used as means of teaching the same unchangeable truths today?

In the early Christian era religious instruction was imparted by means of Bible History, which was a synopsis of revelation, dealing with concrete salient facts of salvation, from the creation of the world to the foundation of the Church. Eventually, however, the doctrines contained in the Scriptures and Apostolic Tradition had to be stated in clear abstract propositions. According to the researches of Prof. Alfred Seeberg of the Protestant faculty of Rostock, these stereotyped Christian expressions and formulas were in vogue already in Apostolic times. They served as a shibboleth for the Christians dispersed over the face of the earth; they were used as norms for the preaching and exposition of the truth, for the testing of old and new revelations and human theories, and for many other purposes. It is not surprising that such was the course of events, since, the more positive and sacred a doctrine, the quicker it comes to be summed up in formulas unalterable in their wording. What interests us here in a special manner is the fact that these formulas did not constitute the starting point of the instruction, but came only at the end to sum up the results of previous teaching. The ancient Church condensed her teaching into short formulas, and

used them in catechetical work. It is extremely important to remember this when we examine the peculiar form of our catechisms. The catechismal answers are terse, succinct, and condensed—the synthetic conclusions of concrete explanations and reasoning processes. Exposition of the catechism will be satisfactory and accurate only when it presents lucidly those concrete details which the catechism in its brevity cannot offer.

In Alcuin (735-804) we meet for the first time with a manual resembling our modern catechism; it is a Latin explanation, in questions and answers, of the Creed and the Lord's Prayer. Apart from this there were, in the Middle Ages, numerous confession books, confession mirrors, and treatises on the Ten Commandments and the different kinds of sin. These explanations were often written on tablets, and placed in parish churches, schools, and other public places. But these were not the only means of imparting Christian doctrine. A means of instruction was provided in the stained-glass windows, in the paintings and pictures which adorned the churches. Then there were the so-called "bibles of the poor," which had their origin in the thirteenth century. In them the center of the picture was taken up with the main scene from the New Testament, around it were grouped the prototypes of the Old Testament, and at the top was an appropriate inscription. Some of them may be found in missals today. Out of these developed the "catechisms in pictures," which offered their teaching in so realistic a manner as to appeal even to those who were less endowed with intellectual gifts. Lastly, recourse was had to dramatic representations (mystery plays), which often took place in the church itself. In all these cases the absence of a catechism proved apparently no obstacle to thorough knowledge.

The Church has always been able to read the needs of the human heart, and for this reason we must guard against giving the impression that the psychological method was revived only in very recent times. Its fundamental principles are all found, for example, in the so-called "Sulpician Method." This method aims at making catechization attractive by availing itself of all the natural inclinations of childhood, even of its faults, and particularly of those feelings of curiosity, of friendship, of honor, of the love of pleasure, which are strong at this age. All these may be brought into the

service of good as well as of evil. It insists that the catechist should appeal to the vital aspects of the child's conscious experience, and proceed to the abstract by means of comparisons, examples and parables. "Curiosity," we read in the well-known work, entitled "The Method of S. Sulpice," "is a natural impulse which leads on half-way to instruction. Now what is there more fit to excite their (children's) curiosity and to quiet the restlessness of their mind than a comparison taken from sensible things which are all around them, and which come to them through their senses? It speaks to their imagination, and it always interests them, provided that the thing is described to them with animation, and that the comparison is well put before them. As the catechist talks to them, the picture he is drawing excites their attention, and keeps their curiosity awake; and, when the application comes, their faces glow with surprise and the secret delight of their hearts."⁸

The psychological method is fostered in a special manner by a group of experienced catechists in Southern Germany, who, dissatisfied with the hitherto superficial treatment on the part of the catechist, the difficult and abstract language of most catechisms, and the wrong order of presentation, struck out in this relatively new direction. The method is known as the "Stieglitz Method" (from its chief exponent) or the "Munich Method" (because it originated among the members of the Society of Catechists of Munich). The monthly organ of this Society, *Katechetische Blätter*, is the best exponent of the method. Those who are guided by this method begin with a concrete presentation—a story from the Bible or everyday life, a picture, a saint, a detail of Church history or liturgy. Out of this concrete lesson the catechismal concepts are evolved and abstracted, then combined with the catechismal answer, and applied to conduct.⁹

⁸ Pp. 76-77. Cfr. also Bishop Dupanloup, "The Ministry of Catechising"; J. Bricout, "L'Enseignement du Catechisme en France" (Paris, 1922); P. Boumar, "Formation de l'Enfant par le Catechisme" (Paris, 1927).

⁹ Cfr. J. J. Baierl, "The Catechism Explained" (5 vols., New York City, 1920). The St. Paul Seminary procured from Munich (Pustet) the following works, recommended in a special manner by Dr. Joseph Göttler, one of the best exponents of the Munich Method and editor of the *Katechetische Blätter*: O. Willman, "Didaktik"; Kehreins "Handbuch" (3 vols.); L. Habrich, "Pädagogische Psychologie"; "Commentaries" of H. Steiglitz (12 vols.); K. Buhlmayer, "Ausgeführte Katechesen"; G. Schwab, "Katechetische Beispiele"; F. Hormann, "Lebendiger Unterricht"; G. Schreiner, "Heilige Zeiten and Stundenbilder"; J. Bernbeck, "Katechetische Skizzen"; M. Gatterer, "Katechetik"; G. Grunwald, "Philosophische Pädagogik"; L. Rogger, "Lehrbuch der katholischen Religion";

The same fundamental principles underlie the "Primary Methods" of Dr. Shields. In fact, one might say that each part of the Religion Books is cast in the essential lines of the parable. The lesson begins with a "Nature Study," which, apart from being the germinal element in the future scientific education of the child, serves as ■ basis of the parable in which the child is led to an understanding of the more intimate truths of his own life and of his relationship to God. The nature study is followed by a "Domestic Study," which is reflected in and grows out of the former. The nature study is intended to be dramatized, the domestic study to be lived out in the home. Both studies, however, are constructed in such a manner as to form an adequate preparation for the religious lesson which follows. The stories, it might be added, are told with additional fullness by a series of pictures, either in sepia or in color, which illustrate the text.

We readily admit that the use of the psychological method may easily be exaggerated. The abundance of examples and comparisons may lead the catechist to pay more attention to variety than to unity, to appearances than to reality. In view of the intellectual greediness of the child, clear, correct, and thorough instruction may give way to amusement. Hence the repeated insistence of catechists that the story be truly illustrative, that the details be not too numerous nor emphasized to the extent of absorbing unduly the child's attention, and, in a word, that a story be a means to an end and not an end in itself. Furthermore, we do not in any way wish to minimize the part which memory plays. A religious lesson directed by the psychological method should naturally and logically issue in the catechismal answer. The terse and concise formulas of the catechism are more easily impressed upon the mind, and misunderstandings and errors are thereby more easily avoided. In fact, it would be impossible to give a satisfactory survey of Bible History, unless its salient features were summarized as they are now in the catechism.

Above all, we must always remember that increase in knowledge does not necessarily imply progress in virtue. Intellectual culture in itself does not mean civilization, nor does morality always go hand in hand with intellectual advancement. The training power of mere

K. Raab, "Der Weg Gottes"; H. Schnitz, "Die religiöse Unterweisung der Jugend"; J. B. Hartmann, "Aus Schule und Kinderleben," and "Anschaulichkeit im Religionsunterricht."

knowledge is very limited. Sin, it is true, cannot be banished from the soul unless error and darkness of the mind be first dispelled. True love of God and of His holy law is unthinkable without supernatural enlightenment. But, if a catechist should conclude that his task is done when he has *instructed* his pupils, he is lamentably mistaken. "For not the hearers of the law are just before God, but the doers of the law" (Rom., ii. 13), and again "the just man *liveth* by faith" (Rom., i. 17). Unless the teacher's instructions grip the child with enthusiasm for the ideals of religion and set his heart aglow with inward fire, they will at best degenerate into stringent commands of unrelieved necessity.

The intellect, says St. Thomas, is strictly speaking a more noble faculty than the will, and knowledge of God, consequently, more excellent than love of God. However, it is only in heaven, where we shall enjoy "life everlasting which is to *know* the only true God" (John, xvii. 3), that the intellect will find its proper primacy. As Dante says:

. . . Thus happiness hath root
In seeing, not in loving, which of sight
Is aftergrowth.¹⁰

But, as long as we are in this puppet theatre of the world, we see only "in a dark manner" (I Cor., xiii. 12), and to know God here below means to know a Divine Being according to human measure, to enclose an Infinite Being within the circle of a human imperfect mind. It is only by love that we ascend to God as He is in Himself in all the starry splendor of His boundless perfections.¹¹

Revelation has been vouchsafed us, not merely for the greater illumination of our understanding, but above all for the uplifting and complete conversion of our hearts. Divine truth was communicated to us with a divine purpose, namely, the salvation of souls. There is no dogma—consequently, not even the *Filioque*—which has not a practical value. Religion is not a mere *formula*; it is *life*. Only motives drawn from revelation can steel the heart to do right, even when caprice, disappointment, difficulties, and temporal misfortune would deter us from virtue. Natural motives of mere "utility," "service," "duty," etc., will never fire the soul unto self-sacrifice and heroism.

¹⁰ *Paradiso*, canto xxviii.

¹¹ *Summa Theol.*, I, Q. lxxxii, art. 3.

The great theological syntheses of the Middle Ages, which to some extent have influenced our catechism, were abstract, cold, and critical. The great Schoolmen deemed it inadvisable to arouse the emotions in the search for truth. But they were by no means unacquainted with the ethical appeal of the truths which they were discussing. "Grant, I beseech thee, O Lord," exclaims St. Anselm in his beautiful *Meditatio XI de Redemptione Humana*,¹² "grant that I may taste by love that which I taste by knowledge; that I may feel in the heart that which I touch with the mind." Was not St. Bernard called the *doctor mellifluus* precisely because of that indescribable sweetness, strong and at the same time tender, with which his style is saturated, making it penetrate to the very depths of the soul like divine grace? If in anyone's career the golden thread of doctrine was closely woven into the tissues of a perfect life, was it not in that of St. Thomas? Of him it may be said that he wished to know God in order to love; then, because he loved, he wished to scrutinize ever more closely the object of his affections. His sublime hymns on the Eucharist are, perhaps, the best evidence that lofty speculation and precise dialectics did not warp or suppress the affective element in his nature. All these theologians were merely following the first great theologian, St. Paul, who, while expounding the profoundest verities, could still rise to such heights of divine love as to exclaim: "If any man love not our Lord Jesus Christ, let him be anathema" (I Cor., xvi. 22).

Standard catechetical methods have never dissociated religious *instruction* from religious *education*. In the Munich Method the latter is emphasized in the "Anwendung" (the "application"); in Dr. Shields' "Primary Methods" in the "Thoughts for Us," and in the Sulpician Method by the "homily" and "admonitions." These stages are intended to set forth the inherent power of religious truths to counteract all incentives to sensuality, their compelling force in arousing love for things of eternity, in a word, their ability to lift our souls from earth to heaven.

¹² P. L., CLVIII, col. 769.

POPULAR PREACHING

By THE RT. REV. MSGR. H. T. HENRY, LL.D.

I

The indulgent reader may permit a prefatory remark. At first I had placed as a heading to this paper: *Popular Preachers*. And such a title could be defended by the example of Bishop Dupanloup, who uses the terms *Popular Orator* and *Popular Preacher* several times—and always in a good sense—in the Preface to his admirable work entitled, in its English translation, “The Ministry of Preaching.”

An unpleasant suspicion, however, may leap into the mind when a priest is spoken of as a “popular preacher.” We may say to ourselves that popularity is a poor enough commendation of pulpit oratory, and may question and comment: “What do people know—the people we address in our sermons—about the just principles of criticism?” The sermon that tickles the ear may easily be judged superior to one that touches the heart. Bombast may pass for eloquence; flowery or poetical phraseology for sane rhetoric; a glib tongue for rapid thinking; a theatrical manner for earnest and persuasive argumentation. If our mind should have a cynical cast, we may even think of the terrible arraignment of the Jews of old, who asked their prophets to speak, not of things that are right, but only of things that are pleasant (Is., xxx. 10). We are apt to say to ourselves that what the people, or the popular mind, needs more than aught else in our days, is solid, practical instruction rather than entertaining oratory.

We are thus inclined to suspect that popular preachers seek, not the good, but merely the good opinion of their hearers. Popularity becomes thus a basis for unfavorable estimates. In their homiletic writings, our separated brethren discount strongly the value of popularity, and denounce popular preachers. Some illustrations are in order here. In his “Curiosities of the Pulpit,” Jackson says: “A reverend divine in the West End of London was what is called a popular preacher. . . . His sermons were full of petty larcenies. A fashionable audience is not deeply read in pulpit lore. With such hearers he passed for a model of knowledge and pathos.”

In his "Colloquies on Preaching," Canon Twells was doubtless thinking of the passage in Isaias quoted above when he wrote: "To comfort the hearts of those whom God has not comforted, to preach peace, peace, where there is no peace, to send people away satisfied with themselves, when they ought rather to be anxious and apprehensive, this may be a path to popularity, but it is one which leads right away from usefulness. No, better to be dull than to be heretical, to be uninteresting than to be misleading." The anonymous author of "Ecce Clerus" says: "It is safe to say that no occupant of the modern pulpit will be long embarrassed by the popular admiration who unsparingly declares the whole counsel of God and denounces sin in the concrete as well as in the abstract, in the individual life as well as in the temper, manners, and general conduct of society." In his "Modern Masters of Pulpit Discourse," Wilkinson criticizes adversely the preaching of Dr. Talmage in the hope of deterring preachers "from following the lure of false example seductively set before them in the dazzling success of this popular preacher," whilst admitting in him certain excellences that might well be imitated. One more illustration will suffice, albeit others could be added. Jackson, in the work quoted above, observes that "prolixity and vehemence are common arts for obtaining popularity. . . . The ignorant and enthusiastic measure the value of a sermon by the quantity of the words, rather than the quality of the matter. . . . In others, the imagination is intoxicated and the conscience drugged."

Popularity, and the "popular preacher," appear almost to be notes of infamy in the opinion of such writers. And, in view of the reasons given for this disparagement, we may well agree with the writers quoted above. The title chosen for this paper seeks to avoid, at least in part, all such unnecessary connotations of popularity in preaching, and on the contrary to elevate into excellent prominence the idea of Popular Preaching.

II

As against all the unpleasant views of popularity in preaching, we must consider the etymological connotation of "popular"—that is, preaching adapted to the intelligence and the needs of the people. It is in this good sense that Monsignor Meyenberg declares (in his

"Homiletic and Catechetic Studies") that "the second principal law of sacred eloquence is: preach in a popular manner." This principal law follows, he argues, from the very nature of preaching, since a speaker wastes effort and time if his hearers fail to understand what he says. That is the view of Quintilian, but it is also the view of any sensible man. "The councils and encyclicals of Popes constantly emphasize the popularity of sermons," Meyenberg continues, and properly notes that the importance of the means by which popularity is attained corresponds to the importance of the popularity itself.

It may seem to be a distinction without a difference, to balance nicely the two captions, "Popular Preachers" and "Popular Preaching," and to select the latter title by preference. Speaking etymologically, there is no difference, indeed; but, speaking practically, there is the fairly obvious difference, a difference worthy of notice, that a prepossession or prejudice connected with the term "Popular Preacher" is not in evidence—or at all events is not so greatly in evidence—against the term "Popular Preaching." There is also, however, a subtle suggestion in this latter title of simple objectivity as against the subjective intimation of the term "Popular Preacher." "Popular Preaching" directs attention to the sermon rather than to him who preaches the sermon. "Popular Preacher" may easily suggest to our minds the foolish reasons that may lead a preacher to seek what is commonly known as "popularity."

It has not been wasted effort to draw here even such subtle differences, for in the process of comparison and of contrast we have doubtless gained an orientation that will enable us to view the whole subject of popularity in preaching with justness of outlook and of appreciation. We shall understand better why Bishop Dupanloup should have insisted with such tearful and impressive earnestness on the modern need of Popular Preaching. His lectures on preaching were addressed to the French clergy of his day, but his Anglican translator felt that the lessons he taught were of the greatest value to English preachers. And, to speak the simple truth, the lessons are of value to us of today, and have always been of highest importance from the days of the Divine Preacher down all the centuries. The preaching of the Gospel of Christ should always be popular, and the Bishop points out the lamentable results that followed upon preaching in France wherever that preaching had ceased to be popular.

The whole volume of Bishop Dupanloup was intended to allure his clerical readers to the cultivation of popular preaching. He deplores the fact that pulpit-teaching is "too often not popular; it does not take hold of souls, of all souls; and I speak here, in the first place, of great discourses—of the solemn and dignified teaching which echoes from our principal pulpits; very frequently nothing, it is well known, is less popular than that preaching, and on that account nothing is more inefficacious and more sterile. But I also speak of the ordinary pastoral preaching, of that which congregations hear most often, and which therefore ought to have the most influence over them. But, if we inquire into the truth as to this preaching and whether it is really preaching to the people, what do we find? Too frequently it is quite the reverse. There is not wanting in that preaching another kind of merit than that of popularity; but without *that*, other merits are of no value, and do no practical good." His long Preface harps throughout its forty-four pages on this one string. And in the concluding chapter of his volume he paints a terrible picture of churches frequented almost exclusively by women, of innumerable shipwrecks of the faith floating down the stream of a listless Catholic people, and of a pulpit-oratory "icy-cold and lifeless, and, in consequence, inefficacious and barren, irremediably powerless and vain." He then asks: "Is not that kind of deadly and useless preaching precisely that which is too common among us, and which makes Pastoral Preaching absolutely powerless? A kind of preaching which is neither *ad rem* nor *ad hominem*; which hovers vaguely in the air; which is neither precise nor direct; preaching prepared beforehand, not for the audience which is before us, but for any audience, or rather for no audience at all, and which, on that account, infallibly passes over the heads, or on one side, of every audience; which is but a sound, a tinkling cymbal, and nothing more. *Æs sonans, cymbalum tinniens*, as St. Paul says." He notes that unbelief, after penetrating to a considerable extent into the middle classes, was sinking more and more into the masses of the population, whilst religious practices were dying away in families even faster than beliefs.

The Bishop drew a melancholy picture of futile preaching in the forty thousand churches with their forty thousand pulpits in France; of futile teaching in the eighty thousand to one hundred thousand

“catechisms” or instructions for Confirmation and First Communion; of a people of all ages and all conditions brought thus weekly under Catholic teaching, but nevertheless gradually losing the faith once delivered to the Saints. And yet, what splendid resources could be found in these well-nigh innumerable preachings and instructions delivered by a cultured and believing priesthood organized under a divinely planned and coherent hierarchy! And meanwhile, what embankment, he asks, was being erected to oppose the torrent of unbelief? What wreckages were being recovered from so many shipwrecks of the faith? Conversions were very few even where the priestly ministry was most successful and victorious. “Even what remains to us,” he adds, “we have great difficulty in preserving. Each day the waves carry us farther. Each day we lose ground at this or that point. And then we see so many places in which the cause retreats instead of advancing. What, then, is the cause of all this?” He thinks the explanation may lie in the fact that the preaching is not sufficiently popular. What, then, does he mean by popular preaching?

III

What, indeed, is Popular Preaching? Instead of attempting to condense into a few lines of my own the Bishop’s volume of nearly 250 pages, I must content myself with his own two questions: “Is not our preaching too often icy-cold and languishing, and, in consequence, unable to warm and vivify souls? Do we begin to understand, as you tell me, that we have at church only women?” And I may add to these two questions my own statement that he is pleading with priests for a warm, vivid, extemporaneous kind of preaching which, however, has previously been prepared for by a deep meditation of the topic which has been chosen for treatment; by a long perseverance in labor and study, in observation of the life that is thronging around the preacher, in reflection, in prayer; for a preaching which is the mellowed and ripened fruit of time, experience, and practice, and which deals with actual conditions, such as an old—a “ten-years-old”—discourse cannot do. What the preacher will then speak will be, he argues, “*a living word*, and it will bring life to souls.”

Now, all this may appear rather vague and impractical counsel.

Needless to say, on the other hand, that the Bishop was not beating the air with idealistic phrases; and assuredly a counsel to read his volume throughout its wholesome argumentation is not an impractical counsel. Meanwhile, it may be added here that Msgr. Meyenberg's volume gives us a more condensed enumeration of the things that go to make up popularity in preaching. He argues that "a personal, deep, and clear understanding of theology begets popularity," for upon a knowledge of dogmatic and moral theology must a preacher rely for clearness of exposition to the people. Next, "zeal for souls is a real creator of popularity," since this will lead the preacher to try all expedients to reach the hearts of the people. Again, "the methodical reading of popular writers—with pen in hand—is a most excellent school of popularity," for such a reading will insensibly instruct us in the language adapted to the psychology of the people. But he considers a real familiarity with Holy Scripture is, above all else, the source and model of popular sermons, since, although it contains many texts and contexts that demand a detailed commentary for their exact comprehension, Holy Scripture is, on the whole, "the most popular religious book that exists." He adds two further elements in popular preaching. First, the preacher ought to understand the popular mind and the kind of language that will reach both the intelligence and the emotions of the people; he should avoid a heavy and excessively rich phraseology, an intricate method of argumentation, and allow time for ideas to sink into the consciousness of the hearers through adequate pauses and occasional retrospects or summarizings of the argument, while the manner of speaking should be conversational rather than heavily didactic. Finally, "naturalness, *i. e.*, the language of the Christian mind and heart, is the secret of popularity." In the development and illustration of these various sources of popularity in preaching, Meyenberg properly takes up many pages of his large work. For our present purpose here, however, it must suffice merely to have indicated the lines of his thought, leaving to the industrious preacher a personal consultation and study of the volume.

The important point to emphasize here is that we are mistaken in attaching any note of unworthiness to the concept of popular preaching, as though, in order to be "popular," the preacher must flatter the ears or the minds of his hearers. This misconception has been

illustrated by quotations from various non-Catholic writers on homiletics. It is only just to add a quotation from one of the prominent authors who has not been thus quoted. In his "Theory of Preaching," Phelps justly remarks: "A sermon is an oral address *to the popular mind*. It is distinct from a scientific lecture, from a judicial oration, from a harangue to a rabble, from a talk to children. The best test of a good sermon is the instinct of a heterogeneous audience. That is not good preaching which is limited in its range of adaptation to select audiences. . . . This popular element in the ideal of a sermon is so fundamental that it should be incorporated into every definition of the thing."

IV

The Catholic preacher will not quarrel with any of the above-cited reprobations of popularity-seeking sermons, in the sense in which the critics use their terms. The words *popular* and *popularity* are ambiguous. And it is undoubtedly true that a certain danger confronts any preacher whose motives have not been purified. We naturally love praise, and may insensibly compose our sermons to meet what we are led to believe are the wishes of our hearers. And yet we should strive to achieve the truly popular kind of pulpit discourse—popular in the sense of Augustine and Chrysostom, Bernardine of Siena and Vincent Ferrer, Charles McKenna and O'Brien Pardow. We cordially dislike the non-Catholic "popular" preacher.

It might be self-righteous to assume that no taint of such catering to uninstructed popular appreciation could be found amongst ourselves. Indeed, St. Chrysostom calmly takes the opposite for granted. In his work "On the Priesthood," he notes two things which are necessary to the efficient preacher. He must be indifferent to praise, and he must have power of speech. If he should possess eloquence and intellectual weightiness of thought, and meanwhile be not indifferent to praise, he would, the Saint warns us, "probably trim his sails to catch the popular breeze, and study to be pleasant rather than profitable, to the great detriment of himself and of his flock." How modern the thought, the phrasing, the application!

Nevertheless, the priest ought to use the rhetorical arts by which his audience will be pleased, in order that his sermon may the better

succeed in instructing and moving his hearers. His object must be their good, not their applause. It is the same Chrysostom who declares that the preacher should be his own critic, since the people are poor judges of correct preaching, and, whilst aiming in all his work to please God, he should quietly accept whatever praise of his efforts may come from his auditory.

In saying that the preacher ought to make use of the rhetorical devices that tend towards interesting a congregation, an ambiguity is confronted once more. We are apt to attach an unpleasant meaning to "rhetorical," as well as to "popular." Our preaching should be popular, and, in order to make it popular, we should have at our command that training in clearness, beauty and force with which rhetoric is devised to furnish us.

In his *De Doctrina Christiana*, St. Augustine argues for a proper use of the art of rhetoric, although, like all excellent artists, he knew when to break its formal rules in order to gain greater clearness of exposition. He argues that, since both truth and falsehood can be enforced by an expert use of rhetoric, it is foolish for the defenders of truth to go unarmed against falsehood. He illustrates this point: "For example [is it right] that those who are trying to persuade men of what is false shall know how to introduce their subject so as to put the hearer into a friendly, or attentive, or teachable frame of mind, while the defenders of truth shall be ignorant of that art? That the former shall tell their falsehoods briefly, clearly, and plausibly, while the latter shall tell the truth in such a way that it is tedious to listen to, hard to understand, and, in fine, not easy to believe it? That the former shall oppose the truth and defend falsehood with sophistical arguments, while the latter shall be unable either to defend what is true, or to refute what is false? That the former, while imbuing the minds of their hearers with erroneous opinions, shall by their power of speech awe, melt, enliven, and rouse them, while the latter shall in defense of truth be sluggish, and frigid, and somnolent? Who is such a fool as to think this wisdom?" Again, how modern this is both in matter and in manner! What Ben Jonson said of Shakespeare applies to all great thinkers of all ages: they are "not of an age but for all time." We can easily believe that these words of the Saint might well have been the inspiration of Bishop Dupanloup's lectures to his clergy on the ministry of preaching.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

VIII. The Priest's Temperance

The marvelous achievements in long-distance aviation which are the occasion of exultation and admiration today, are the fruit of an immense capacity for taking pains. Instead of the rudimentary motors which painfully lifted from earth the clumsily made flying machines of a few years ago and kept them in the air for a few precarious moments, we now see motors capable of standing the terrific strain of a transatlantic voyage. This perfection is the result of the greatest effort and labor for their gradual perfecting. But, when one of the present-day aviators makes immediate preparation for a transatlantic flight, then it is that we see care and scrutiny raised to the highest power. This man knows that upon the strength and perfection of every part of his machine his own life and the lives of others who are to accompany him will surely depend. He is to mount into the air, and maintain himself in that rare medium, far above the ordinary habitat of man, for many perilous hours. Therefore, he goes over his machine again and again. He tunes up the motor until it runs to perfection. In some instances, he even uses the X-ray to make sure that every bit of metal is sound and true. For such a superhuman exploit no vigilance or preparedness seems too great.

AN ANALOGY OF PREPAREDNESS

It is easy to see how close is the analogy between the preparedness required of the transatlantic aviator and that of the priest, who is also destined for a flight above the natural powers of man. The one in the physical order, but the other in the moral order, must soar into rarefied airs, and sustain himself against the downward pull of nature. Therefore, every element of success must be attended to, and every point of danger strengthened and made firm. The preparedness of the priest begins in his seminary days, when he is making ready for the first launching forth for his noble and superhuman flight. But, just as the aviator needs often to renew his vigilance and after every flight goes over his whole machine anew

and tests and scrutinizes every part, so also must the priest time and again look to every element of his character, and make sure that there is no weak point, no incipient break, no strain of the bonds and joints, such as may hurl him down from his height to crashing ruin.

It is in something of this spirit that we have been examining the framework of our character by scrutinizing the three stout foundation parts of prudence, justice and fortitude. These are the three most excellent of the moral virtues, because the one perfects the intelligence, the other the will and the intelligence, and the third the masterly will. Yet, the last of the cardinal virtues—on which we have now to speak—deserves just as earnest a scrutiny, for though it has to do with less elevated elements in our being, for all that the danger of a crash is always imminent for anyone who lacks this sturdy virtue, or fails to strengthen it to the right degree.

THE NATURE OF TEMPERANCE

We are all familiar with the definitions of temperance. It is a habit which inclines a man to rule, in strict accordance with the dictates of right reason, his natural appetite for the pleasures of the senses. It is a moderation which governs reasonably that yearning for pleasures and delights which is so strong an instinct of the human heart. Temperance, we all remember, is very different from abstinence, because, while abstinence is the giving up entirely of this or that bodily pleasure, temperance consists in using the good things of the body as we should, and never abusing them. Thus, we call a man temperate when he uses food and drink in just the way which the law of nature intends, is chaste and pure of body and mind, is self-controlled and modest in all his demeanor. These are not easy things to achieve. Here, as everywhere else, virtue lies in the golden mean, and human nature is always inclined to excesses. It requires everlasting vigilance and self-control to use the good things of the body with absolute reasonableness.

Self-restraint and self-discipline in the use of food and drink are a form of temperance of which the practical importance is difficult to overemphasize for keeping the priest in condition to discharge his priestly office long and well. Modern medicine is forever stressing more and more the vast importance of dietetics, both in the preservation of health and the cure of disease. To use the right sort of

food and the right quantity at the right time, is a primary requisite for good health. Any considerable and protracted departure from the right and reasonable way of taking nourishment is pretty sure to meet with retribution, and the sickness which follows may be all the more severe because it is deferred. It is a little difficult for us to make ourselves realize that the laws of diet are divine ordinances, and yet in a sense this is true. We violate the essential fitness of things by either excess or defect in eating. Even where there is no moral obligation involved, right reason ought to induce everyone to observe the golden mean in eating and drinking.

TEMPERANCE IN EATING

There is no question but many precious lives are cut short by faults in eating, and experience seems to show that these faults usually lean towards excess in quantity or towards eating too much of certain sorts of food. Too much sugar tends to cause diabetes; excessive quantities of meat tend to injure the kidneys; the failure to eat raw food and green vegetables, to drink enough milk, may sometimes result in a weakening of the system through a lack of the proper elements of nutrition. A healthy diet is a well-balanced diet. Not too much meat nor too much starch or sugar, and enough milk and fresh vegetables—on such a diet a man can work hard and live long in the priestly office, whereas an unbalanced diet, chosen merely according to our tastes or habits, may cripple us in early middle age and bring us to an untimely grave.

Now, there is no question that to follow a reasonable regimen requires a high degree of the virtue of temperance. Unlike some of the lower animals, civilized man can no longer trust his own appetites. Civilization has brought such an abundance of food to everyone's door that choice and self-control are more essential than ever. Reason and the right knowledge of practical dietetics are necessary for every professional man nowadays, if he is to keep efficient. Yet, to apply these principles to one's life and to observe them day after day often requires a high degree of temperance. Every priest should scrutinize his life from this viewpoint, and insist on cultivating right habits of taking nourishment. Too often, when diseases caused by wrong eating are discovered, it is too late to cure them. An ounce of prevention in this regard is worth many pounds of cure.

INDIVIDUAL VARIATIONS

The matter requires all the more prudence because every individual is to a certain extent a law unto himself. While the general rules of dietetics are uniform, their particular application has to vary with individuals. There is a saying, variously expressed, but the gist of it is that at the age of forty every man is either a fool or a physician. Having lived with himself for forty years, it is reasonable to expect a man to know by that time the peculiarities of his own constitution. But to observe those peculiarities and respect them requires a high degree of the sturdy virtue of temperance.

One may apply this same series of reflections to the judging of the proper use of any bodily good. One of the most important of all our bodily needs is exercise, and the temperate use of bodily exercise often requires, on the part of the priest, a good deal of determination. In this age of automobiles and easy transportation, it is a constant temptation to neglect the taking of exercise. Yet, for want of exercise, the bodily organs degenerate, the system is weakened, and a man's ability to work is lessened to such a degree that he often finds it impossible to keep on with his work and breaks down before his time. This failure to take exercise, viewed as an over-indulgence in physical rest and repose, is a violation of the virtue of temperance. The right and reasonable use of exercise, neither sinning by excess or defect, is a noble exercise of the virtue.

THE ROOTS OF THE SEVEN DEADLY SINS

It is interesting to recall that, from time immemorial, the moralists have warned us of the seven radical tendencies in human nature, which, if uncontrolled, bear the evil fruit of the seven deadly sins. In themselves, these tendencies are common to human nature and are not sinful; but they are full of danger, and it is the part of the virtue of temperance to keep them all within bounds. To pride, which is an overweening love of one's excellence, temperance opposes humbleness, which moderates the appetite for praise and makes man tolerant of insult and injury. To covetousness, that excessive craving for the goods of this world and the desire for earthly possessions for their own sake, temperance opposes the virtue of moderation in seeking possessions, of openhanded generosity, of a detachment from

the things of this world. To the excessive desire of bodily pleasure, temperance opposes the spirit of self-control and self-denial, modesty and a chaste mind, and all the virtues which go with continence. How necessary these virtues are to the priest, hardly needs to be pointed out. No man can be Christlike without them, and Christ Himself invited us all to follow His perfect example, when He said: "Learn of Me, for I am meek and humble of heart."

The same may be said of the other sources of the deadly sins and the virtues opposed to them. These virtues should all shine out in Christlike men, and be the special mark of the priesthood. To anger, the tendency to indulge excessively in anger or to grow angry unreasonably, temperance opposes the virtue of meekness, which, with humility, Christ bids us specially to learn of Him. To gluttony, it opposes moderation in eating and drinking. To envy it opposes the reasonable control of our own desires of excellence, and a generous wish that the excellence of others may be recognized and their good qualities praised and rewarded. Finally, to sloth, temperance opposes moderation in rest and in the use of leisure, the virtue which a man needs to make him take sufficient exercise, to do his work faithfully and persistently, to prefer the spiritual interests of others to his own comfort and ease.

Running over the list and considering the various manifestations of these tendencies of our human nature, every man will perceive his predominant fault, and against this he must wage a life-long struggle, being content if, after many years, he wins a victory.

AN ENCOURAGING REFLECTION

In this necessary strife and warfare against self, we can encourage ourselves by the thought that, if we succeed in overcoming our predominant fault, all other defects in our character will be proportionately corrected. What more sublime victory than to change our predominant fault into its characteristically opposite virtue! Yet, this was the glorious achievement of many of the Saints of God. When we see a Saint inclined to great penance, a model of mortification, we often find that this excellent virtue is the result of a life-long struggle against the tendency to self-indulgence. The Saints most noted for humility are frequently the very ones whose predominant fault was pride. So, by courageous struggles, nature is

remade, and the development of the characteristic virtue opposed to one's predominant fault gives a wonderful symmetry to character.

When we look over this list of faults, the reflection is almost inevitable that some of the deadly sins and the tendencies which they represent are far more feared and guarded against than others. Pride, covetousness, lust, anger, and even gluttony, by their very motions alarm the virtuous man. These faults are known as they are and dreaded accordingly. But envy and sloth—both deadly sins if yielded to in serious matters and with full deliberation and consent—are often much less feared than they should be.

ENVY THE VICE OF THE GOOD

One is indeed tempted to say that envy is a pet vice of the good. Men who shrink from most other occasions of sin will sometimes contrive, with a pitiful ingenuity, to disguise the vice of envy under the cloak of zeal, of common sense, of caution, and of a dozen other virtues. Many of those who are honeycombed with jealousy and envy, steadfastly refuse to recognize their own sad state, but for all that they are really envious, and their envy does much harm to others. This pest, envy, ruins good enterprises, and, sad indeed to say, it sometimes blights and withers fine characters and noble aspirations that would have flowered out in the sunshine of friendliness and approval. There is no one who has not reason to search his heart for traces of jealousy and envy, and, if any there be who on reading such a statement declare offhand that, whatever may be true of others, envy and jealousy are strangers to their character, then it is just these unfortunate people who should most fear that envy is strong in their hearts.

Another very prevalent fault of our day is the old-fashioned one of sloth. One scarcely ever hears a sermon on sloth nowadays; it seems to be out of the fashion to speak of it. Yet, the thing itself still flourishes—spiritual sloth, in particular, which is the deadliest form of all. This shows itself in a disinclination for spiritual things, a distaste for prayer and good reading. This fault is encouraged by the multiplied distractions of our times, by the interests of modern life, and even by the very pressure of work and the many good excuses people think they have for hurrying over prayers, making little meditation and hardly any spiritual reading. The virtue of

temperance needs to be very definite and strong to make any real headway against these two vices of envy and sloth.

These brief reflections on such an important virtue will serve as a framework and outline for thought and self-examination and self-counsel. It has been wisely said that the difference between good and evil men, between the saint and the sinner, is not that the one has temptations and the other none, but rather that the saint has temptations and overcomes, while the sinner has temptations and yields to them. All mankind shares in the primitive impulses which, yielded to in grievous matters, give rise to the seven deadly sins. Every human being, therefore, has to choose between subduing these impulses or acting on them, to his own and others' destruction.

TEMPERANCE A PRIESTLY VIRTUE

Since the priest is to be another Christ, few virtues are more necessary to him or should shine out with greater beauty in his character than this virtue of temperance in all its manifestations. Temperance is the conquest of the animal nature, the ruling of animal impulses, the subduing of the flesh by the spirit. This conquest is especially Christlike; it specially distinguishes those who closely follow Christ the Lord.

Then, too, the example of the priest in showing in all things the rule of right reason in his actions through the practice of temperance, is a great and eloquent example to all his people to do likewise. Actions are much more persuasive than words, and even the simplest persons can recognize and appreciate the beauty and dignity, the self-dominion and self-governance which come from temperance. Nor will anything else take the place of this virtue, especially in those who are devoted to the salvation of souls and bear the character of ambassador of Christ. Wherefore, to return to our original comparison, it behooves all those who have, with God's grace, aspired to the lofty heights of the priesthood, to look often to this virtue, to attend to all its stays and fastenings, to guard well lest any of its bonds and joints grow loosened or insecure. For no man ever remained lifted high over the earth in the high airs of a worthy priesthood without the virtue of temperance.*

* The next article of this series will discuss "The Kindness of the Priest."

SACRUM SEPTENARIUM

By GEORGE H. COBB

The great and inspiring hymn to the Holy Ghost from which the title of this article is taken was written by St. Stephen Harding, who played so prominent a part in the foundation of the Cistercian Order in the twelfth century. It is all-important to understand the part played by the Gifts of the Holy Ghost in the building up of the soul's perfection. St. Thomas Aquinas is here our sure guide, and it is astonishing with what clearness and simplicity he writes upon a subject that is so little understood by the faithful at large.

The Gifts are certain high perfections which God freely communicates to the soul with the purpose of rendering it supple and docile to the inspirations of the Holy Ghost.¹ They are not acts but principles of action—not fleeting helps of grace to set our faculties in motion, but qualities residing in the soul for the purpose of certain supernatural operations; in other words, they are habits. St. Gregory the Great points out that "by the Gifts without which life cannot be attained, the Holy Spirit resides in a stable manner in the elect, whilst by prophecy, the gift of miracles and other gratuitous graces, He does not establish His abode in those to whom He communicates them."² "They are by no means purely passive: they are at the same time suppleness and energy, docility and strength, rendering the soul more passive under the hand of God, at the same time more active to serve Him and perform His works."³ Like the moral virtues that tend to subject our appetitive faculties to the sway of reason, whilst being real sources of activity, the Gifts are also supernatural energies and principles of operation. What better proof of this than the Beatitudes that spring from the Gifts even as an act arises from a habit.⁴

How do the Gifts differ from the virtues? Most theologians hold with St. Thomas that there is a real distinction between the two, founded on the diversity of motives that man obeys in doing good. The Gifts are inspirations; wherefore the Scripture calls them

¹ I-II, Q. lxviii, art. 1.

² *Moral.*, cap. xxviii.

³ Msgr. Gay, "Des Virtues chrétiennes."

⁴ *III Sent.*, D. XXXIV, Q. i, art. 4, ad 1.

spirits: "the spirit of wisdom, etc."⁵ An inspiration comes from without, as opposed to the reason that acts from within. Man possesses two principles of movement under whose impulse are accomplished those acts that lead to salvation: the one interior, which is the reason, and the other exterior, which is God. To be fitted to receive aright this double impulse, two kinds of perfections are necessary: that which disposes man to follow without resistance in all interior and exterior actions the movement and direction of the reason, and this is the rôle of the virtues; something of a much higher nature having for object to render man docile to the inspirations of the Holy Spirit, and this is the work of the Gifts.⁶

Man possesses in himself, in his reason—whether left to its own proper lights, or enlightened by faith—a principle of activity by which he determines himself to do this or that. As a free and intelligent being, and master of his own actions, he can in his own sphere as secondary and proximate agent—*in suo ordine, scilicet sicut agens proximum*⁷—undertake at choice such or such an action. Still, that the human faculties capable of performing a moral act may be habitually disposed to do good with ease, promptness and perseverance, they need to be perfected by certain qualities or habits that have for their purpose to render the faculties docile to the direction and rule of reason. In the natural order, this part is played by the natural or acquired virtues; in the supernatural order, this rôle belongs to the Christian virtues infused. Thus endowed, man is in a position to act, to do good, to perform salutary works.

But reason is not the sole agent nor the only determining principle of our actions; it is merely a subordinate and secondary agent. The primary and principal mover is outside ourselves and none other than God. Now, it is a truth proved by daily experience that, the higher the agent, the more perfect ought to be the dispositions preparing the one acted upon to receive that action.⁸ Take a simple example. Whilst a child can follow with little difficulty a lesson in elementary grammar, a long preparation is requisite to prepare even a cultured youth to follow profitably the lectures of a specialist in literature. A whole series of habits—acquired or infused—are needed to dis-

⁵ Is., ii. 2-3.

⁶ I-II, Q. lxxviii, art. 1.

⁷ Ibid., Q. ix, art. 4, ad 3.

⁸ I-II, Q. lxxviii, art. 1 and 3.

pose our appetitive powers to obey swiftly the injunctions of reason—enlightened by its own light or by the light of faith, according as the action is natural or supernatural. What when the professor, so to speak, is not the reason but the Holy Spirit Himself! Then other perfections and superior habits are needed for the fruitful reception and docile following of His inspirations. Such are the Gifts, preparing man to obey the inspirations of the Holy Spirit, even as the moral virtues prepare him promptly to obey his reason.⁹ Hence, St. Thomas defines the Gifts as “certain permanent habits or qualities essentially supernatural which perfect a man and dispose him to obey with alacrity the movements of the Holy Ghost.”¹⁰

What constitutes the difference between the virtues and the Gifts? Diversity (1) in mode of action, (2) in the rule employed to measure the acts. The virtues dispose a man to an act which is rational or human; on the contrary, the Gifts place it in his power to act in a superhuman fashion, in a manner that is some way divine. To explain further this difference, St. Thomas says that the natural way of knowing spiritual and divine truths is to raise ourselves from the material and visible world to the world invisible—through creatures that act as a mirror and then by way of analogy, a necessarily imperfect road to knowledge. Even the virtue of faith has recourse to these same notions to initiate us into supernatural truths. It enlarges the circle of our knowledge that we may penetrate even into the sanctuary of the divinity, revealing truths that the mere contemplation of nature would never make known to us; but it does not change our natural means of knowledge, and is moreover essentially obscure. The Gift of Understanding comes along; in place of simple assent to revealed dogma, it communicates to man a certain perception of the truth, it unveils in a manner things divine.¹¹ Contrast our behavior before the Blessed Sacrament with that of a Saint, for sanctity enjoys in a marvellous degree those gifts which we allow to lie fallow. We find ignorant men with a profound grasp of the truths of revelation, because they are ever docile to the inspirations of the Holy Ghost; they instinctively scent out error, not that they can refute by logic the argument of sophists, but because their whole

⁹ *Ibid.*, art. 8.

¹⁰ *Ibid.*, art. 3.

¹¹ II-II, Q. viii, art. 2.

being is impregnated with Catholic truth in their possession of the Gift of Understanding. Contrast the virtue of prudence with the Gift of Counsel. In matters that can pass through the portals of reason, acquired or infused prudence guides a man in the choice and use of means. To neglect to find out what it is wise to do or say, under pretence of leaving things to Providence, is to tempt God. Seeing, however, that human reason is incapable of grasping all the particular and contingent cases that may present themselves—"for the thoughts of mortal men are fearful, and our counsels uncertain" (Wis., ix. 14)—not to be deprived of a counsellor where prudence fails, man needs to be guided by Him Who knows all, even as in worldly affairs one has recourse to others when in doubt.¹² This superior direction in the affairs of salvation is the rôle of the Gift of Counsel: "The Lord ruleth me, and I shall want nothing" (Ps. xxii. 1). Here man has not to judge for himself what to do: the Holy Ghost takes this duty on Himself, and man has but to obey His inspirations, since it is for the agent to judge and command, not the instrument.¹³ In the Gifts the Spirit of God is the agent, whilst man is rather passive than active, an instrument but not inert, for he is free and active, and freely coöperates with the divine movement.

This difference in mode of action, as illustrated between prudence and counsel, can be found in the other virtues and parallel Gifts, for there corresponds to every virtue a special Gift that comes to its aid and causes it occasionally to act in superhuman fashion. The virtue of fortitude strengthens the soul to surmount obstacles in the face of every danger where salvation is concerned. This natural method of action leads a man to confront difficulties in proportion to his human powers¹⁴—to go beyond that point would be rashness, to fall short would be cowardice. However, when in a great difficulty, in a matter beyond his own native power, in dangers that of himself he is powerless to surmount, he has recourse to the divine power, he discovers a way *superior to the human mode of action* in the working of the Gift of Fortitude.¹⁵

In the acts that emanate from the virtues, acquired or infused,

¹² II-II, Q. liii, art. 4, ad 1, and art. 2.

¹³ *Ibid.*

¹⁴ III *Sent.*, Dist. XXXIV, Q. i, art. 2.

¹⁵ *Ibid.*

man acts in conformity to his state, by his own proper movement, on his own personal initiative. After reflection, deliberation, and possibly consultation, he carries out his scheme for good by his own free choice, always remembering that God is the primary cause even in a free agent. Under the influence of the Gifts, it is no longer himself who acts, but an all-powerful interior impulse drives him to do such a thing, when his mind is inspired with the thought. Man must consent and coöperate, though he remains rather passive than active. In commenting on the words of the Apostle: "For whoever are moved by the Spirit of God, they are the sons of God" (Rom., viii. 14),¹⁶ St. Augustine remarks as follows: "To be moved or acted upon is something more than to be simply guided or led, for he who is guided does something; he is guided that he may act aright. But he who is moved or acted upon, hardly seems to do anything of himself; now the grace of the Saviour acts so efficaciously on the will that the Apostle fears not to say 'Quicumque enim Spiritu aguntur, ii sunt filii Dei' (Rom., viii. 14). And our will can make no better use of its liberty than abandonment to the impulsion of Him Who can do no evil. . . ."¹⁷ The Lives of the Saints copiously illustrate this divine impulse. Was not Jesus "lead by the Spirit into the desert"? Was not the aged Simeon thus moved to come to the Temple at the very moment when Mary brought her Son: "And he came by the Spirit into the temple"?

We now come to the second distinction between the virtues and the Gifts—the different rule employed to measure their acts. In acquired virtues this standard is the reason perfected by natural prudence; in the infused virtues, the reason illuminated by faith and guided by supernatural prudence. Wherefore, a virtue is defined as "a habit that inclines us to live aright following the rule of reason."¹⁸ The higher perfection of the Gifts are given by God that we may be moved by Him to produce acts that have no other rule than divine inspiration and the wisdom of Him Who is the Spirit of Truth.¹⁹ Not uncommonly divine inspiration urges a man to deeds that overstep the ordinary bounds of reason, even when

¹⁶ It so happens that the English Version translates the Vulgate "aguntur" ■■■ "led" and not "moved."

¹⁷ *De Gestis Pelag.*, cap. iii, n. 5.

¹⁸ I-II, Q. lxviii, art. 1, ad 3.

■■■ *Ibid.*, In Corr. art.

illumined by faith. Such works are not rash, since they have God Himself for counsellor and ally; they are justified for this reason, that, when God acts thus, He is not forced to confine Himself to the ordinary limits that man's natural imperfection obliges God to respect. It is in such works that the Gifts come into play. When the Fathers of the Desert embraced a mode of life that seemed to be a perpetual defiance of nature, they did not behave according to the rules of Christian prudence, though the miracles performed in confirmation of their sanctity prove that they obeyed a divine impulse. All the heroisms of faith and charity that fill the pages of hagiography, all the astounding works undertaken for God's glory and the good of others, all the superb manifestations of the spiritual life, are the effects of the Gifts of the Holy Ghost.

No wonder certain theologians maintain, with the approbation of St. Thomas, that the Gifts are perfections that dispose man to more excellent deeds than the virtues.²⁰ Does that mean that these Gifts can be exercised only when there is question of heroic works—that they are useless for the average Catholic who makes no stir in the spiritual world? By no means. These Gifts are the common lot of all the just without exception, and St. Thomas declares them to be essential for salvation.²¹ Whilst Christian heroism forms the chief domain of the Gifts, their sphere of influence does not cease here. Nor is there a fixed line of separation between the virtues and the Gifts; they do not rule entirely different kingdoms. There is no matter of the virtues on which one or other of the Gifts may not be called at a moment's notice to exercise its superior method of action, even as there is no human faculty that cannot be acted upon by the Spirit and bettered by His Gifts.²² Both virtues and Gifts have the same field of action, though their methods differ.

It is now time to examine more closely into the respective offices of the virtues and the Gifts. The former are meant to prepare the soul to follow without resistance the movement and direction of the reason, and by way of consequence to move it to follow the divine impulse—at least that common impulse which God refuses to no creature desirous of utilizing the principles of activity that reside

²⁰ I-II, Q. Ixviii, art. 1.

²¹ III Sent., Dist. XXXIV, Q. i, art. 1.

²² I-II, Q. Ixviii, art. 2.

within. The function of the Gifts is to prepare the possessor to receive, not every kind of divine movement, but certain special impulses called inspirations or instincts of the Holy Ghost, which help man to accomplish acts out of the ordinary, if not in their material object, at least in their method of action.²³ For greater clearness we must distinguish a triple divine movement: (1) one proportioned to nature, given for natural acts, is the motion whereby God operates on every free agent as primary cause; (2) the second, of the supernatural order and proportioned to grace, is given by God for the performance of salutary works, for no soul in grace can pass from potentiality to act without a divine movement which is an actual grace; (3) the third is a very special movement, where man is rather passive than active, and here St. Thomas's commentary on the passage from the Romans already cited may be quoted: "To be moved or actioned is to be put in movement by a sort of superior instinct."²⁴ Thus, it is said of animals, not that they act as though carried into action by their own proper movement, but that they are impelled by the instinct of nature. By way of analogy it may be said that the spiritual man is impelled to certain acts, not principally by the movement of his free choice, but by the Holy Ghost. This does not do away with human freedom, but indicates that the movement of the will and free choice is caused by the Holy Spirit: "For it is God who worketh in you both to you and to accomplish" (Phillip., ii. 13).

The first kind of divine motion acts upon our natural powers, and becomes, along with the acquired virtues which perfect these same powers, the principle of morally good acts. The second puts in motion the infused virtues, which preserve their natural mode of action, for the performance of supernatural deeds. The third—which is proper to the Gifts—is a special impulsion to supernatural works, where the soul operates as the instrument of the Holy Ghost, and is rather passive than active. In the two first, the Divine Mover is, as it were, hidden behind the powers when starting the machinery. The last, anticipating our deliberation and judgment, carries us instinctively to works undreamed of and superhuman—either being beyond human powers or produced outside the ordinary methods of nature and grace. By the virtues God moves us in a way conform-

²³ I-II, Q. XXXIV, art. 8, ad 2; also Q. Ixviii, art. 3.

²⁴ In Rom., viii. 14, Lect. 3

able to our nature; by the Gifts, in quite a superior fashion. When the soul operates in a human manner, then the Gifts are not requisite; when called on to act in quite a superior way—to practise a virtue to a heroic degree, etc.—then the Gifts must come into play.²⁵

Can it be proved that the lives of ordinary Catholics, moving in the orbit of ordinary virtue, truly need these Gifts for eternal life? Yes. No one can possess the heavenly heritage who is not moved and guided by the Spirit.²⁶ Had man no other end than that which responds to the requirements of his nature, the answer would be different; but, because it has pleased God to call us to an end which absolutely surpasses the powers and needs of our nature, we must have a far more distinguished guide than the virtues provide—these very Gifts that render us docile to the inspirations from on high.²⁷ Whence arises this powerlessness of the reason? From the defective possession of the theological virtues whilst we are *in via*, and from the insufficiency of the moral virtues to resist in every case the sudden and fierce attacks of the devil, the world and the flesh. He who has only imperfectly or insufficiently a source of activity for certain actions, has need of outside help, of a special mover. A medical student in a hospital would not dare to perform a delicate operation without assistance, whilst a specialist could operate alone. A ship's captain, when he comes to the intricacies of the mouth of a river, calls in a pilot to guide the vessel to port. We possess imperfectly the principles of supernatural operation—the theological virtues being notably weak, since we know and love God imperfectly—so that it is outside our powers to reach port without the help, the inspiration and the particular assistance of the Holy Ghost.²⁸ Seeing that such impulsion is necessary, equally necessary are the Gifts. The reason is unable to know all that is of importance, or to do all that is even necessary, for it has in the virtues an insufficient remedy against ignorance, lassitude, hardness of heart, and the other miseries of our nature; wherefore, the Gifts bring that extra help needed. How many times a soul is faced with certain grave eventualities, special grave resolutions to be made, a choice of life, without knowing just what is necessary for salvation! The All-Knowing and

²⁵ I-II, Q. Ixviii, art. 2, ad I.

²⁶ *Ibid.*, art. 2.

²⁷ *Ibid.*

²⁸ *Ibid.*, art. 2.

All-Powerful takes upon Himself our direction and protection. At times salvation calls for difficult works. The convert is called upon to risk penury for himself and his family. Special help is necessary, incessant prayer, and the Gifts.

Whilst they come to the aid of the virtues, the Gifts are inferior in excellence to the theological virtues, which unite us directly to God. Yet, their help is invaluable, since they revive our faith, animate our hope, inflame our charity, and give us a taste for God and things divine.²⁹ Prudence receives from the Gift of Counsel the lights that are lacking; justice—the rendering to each his due—is perfected by the Gift of Piety that fills us with filial tenderness for God and the widest mercy for our neighbor. The Gift of Fortitude makes us fearlessly surmount all obstacles that stand in the way, brush aside difficulties, and be ready for any enterprise. The Gift of Fear buttresses the virtue of temperance against the fierce assaults of the flesh. More energetic action, more heroic efforts, a perfect conversion of heart, come from the Gifts, which can raise the ordinary life of a Christian to dizzy heights of perfection, and may be compared to the wings of a bird or the sails of a ship. We all need this special divine inspiration of the Gifts from time to time in the acute difficulties of life:

*Da Tuis fidelibus,
In Te confitentibus,
Sacrum septenarium.*

²⁹ *In Is., xi. 2.*

MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS

By JOSEPH A SPIRITU SANCTO, O.C.D.

VII. Some Inconsistencies in St. John's Theology

I. SUPERNATURAL FAITH

The analysis I have tried to give of St. John's writings on mystical theology has, I hope, shown that he bases his system on supernatural faith: mystical contemplation is an act of highly developed faith, "faith penetrates into the heights of God" ("The Ascent," Book II, Chapter 3). But what does the Saint mean by "faith"? A careful scrutiny of his writings brings home to the reader the conviction that the word "faith" is used in a twofold sense: the Saint repeatedly states that faith is light and that faith is darkness. However, there is no inconsistency in these two statements. Faith is light, because it is God Himself or—as he says in one passage ("The Ascent," Book II, Chapter 15)—the Son of God, who makes His presence manifest by illuminating the understanding; but the immediate effect of this illumination is darkness in the understanding of the recipient of that light, and therefore the Saint calls that state of darkness or emptiness of the understanding also faith. "The soul walks in the darkness of faith" ("The Ascent," Book II, Chapter 1). We must, however, bear in mind that this peculiar effect of the divine light of faith is experienced only by those who have, at least to some extent, purified their souls from inordinate passions, and feel the sweet influence of "anxious love" of God. With those persons who have not gone through "the active purgation of the senses," the effect of the light of faith consists in their being able to give assent to the doctrines of the Church. But faith in the latter sense is not the proximate means of union with God; only when, thanks to the previous active purgation of the senses and especially to the urgings of divine love, this light is able to permeate the soul in an intenser operation, does it make itself felt in the understanding as a divine force stopping the natural activity of that power as regards discursive meditations on religious subjects. According to St. John, the reason for this peculiar effect of faith is, because these mental operations are only human activities, have nothing supernatural or divine in them; they are simply dialectical juggleries, like beating the

air (Chap. 7), compared with the divine operation of the understanding induced by the influx of the divine light—*viz.*, contemplation.

There is no denying but that this is the teaching of St. John of the Cross on faith as the proximate means of union with God. But we must not overlook the puzzling fact that there are passages in his writings which seem to contradict the above statements on faith. These conflicting passages are chiefly to be found in the third chapter of Book II of "The Ascent." I have often wondered why the English translators have omitted to throw some light on the confusing and perplexing statements contained in this chapter.

St. John begins the chapter in question with the words: "According to the theologians, faith is a habit of the soul, certain and obscure." Against this explanation of faith—for it is not a definition, it misses the *differentia specifca* of the genus "habit"—may be urged, first, that if, as the Saint teaches again and again, faith is the divine essence illuminating the understanding experimentally, it can hardly be called a habit; for, according to Scholastic philosophy, a habit is a *qualitas mortua inhærens animæ*. But God's illuminating operation in the soul, in relation to the subject upon which He acts and which His illuminating activity penetrates, cannot become a *qualitas mortua inhærens animæ*; one might as well call the soul an *accidens* with regard to the body which it penetrates and vivifies.

Secondly, the designation of the habit of faith as "certain and obscure" is very puzzling. The theologians apply the terms "certain" and "obscure" to the act, not to the habit of faith. Besides, the term "certain," in its proper meaning, designates a state of the mind—*viz.*, a *firma adhæsio* (to a proposition) *sine formidine erroris*. Consequently, it can be applied to a *habitus* or *qualitas* only in an analogical sense, as when we say fresh air is wholesome. Therefore, to say that faith is a certain habit can only mean that the habit of faith causes certitude of the understanding in regard to the revealed truths. St. John seems to take it in this sense, because he says in the same chapter: "faith makes us believe the revealed truths." Quite true; but then why does he not see that faith in the sense of believing in the revealed truth is an act or operation of the mind, and consequently cannot be that faith which is the proximate means of union with God—*viz.*, that illumination which is the cause of perfect "emptiness," inactivity and "blindness" of the understanding? To

believe revealed truths is not emptiness of the mind of all concepts; when we believe, we form some ideas, however inadequate, of the things to which we give assent.

Thirdly, St. John calls faith an "obscure habit, according to the theologians." Of course, the habit of faith can be called obscure, but only *analogice*, or in so far as the revealed truths to which faith enables us to give assent are obscure in their contents; they lack, with respect to us, intrinsic evidence. But then again, the Saint, by calling faith obscure, gives to the term faith a new meaning; he does not take it in the sense of a *qualitas inhærens animæ*—still less in the proper sense of God's essential light, but in the sense of the object of our belief: for obscurity is inherent in the truths revealed by God (that is, they are beyond our understanding), not that the "habit" of faith or the illuminating presence of God in the soul is obscure. The height of confusion is, however, reached when St. John explains the obscurity of faith by a comparison: if we speak to a person born blind to light and color, he will not be able to form the slightest idea of what we say to him on such subjects. In the same predicament is man with regard to the things faith reveals to us; for faith tells us of things we have never seen, nor are able to see. So St. John. First, we notice a confounding of faith as an interior grace with the object of faith. The Saint is evidently trying to show that the state of mind requisite for obtaining immediate union with God must of necessity be darkness and obscurity (that is, the understanding must be emptied of all concepts and stop all activity); but, in the simile referred to, the *tertium comparationis* is evidently incapacity of forming any idea of the things revealed to us (or told to the man born blind). What the Saint is aiming at in using that comparison is quite clear; he wishes to show that the essential light of God, when overpowering the soul, makes the understanding as if blind, thanks to the intensity of the divine light—or, what is the same, thanks to the inadequacy of our understanding to see God in it as He is. For, let us bear in mind that this light is both the means of seeing and the object of our seeing. But what the Saint really proves is something quite different and decidedly beside the point; the comparison proves either that the human understanding is incapable of conceiving any idea of the truths presented to it for acceptance (on account of their obscurity),

or that the gift of faith tends to obscure the intellect regarding the revealed truths for the acceptance of which that gift is bestowed.

Thus, it becomes evident that the endeavor to bring the idea of faith, as the proximate means of union with God, into line with the Scholastic definition of faith (as being an infused habit which makes the act of assent to the revealed truths possible), led the Saint into irreconcilable statements to the bewilderment of the reader.

How explain these inconsistencies? Perhaps we have here an instance in support of the strong suspicion that, after the Saint's death, interpolations and changes were introduced to save his writings from the censure of the Inquisition; or perhaps the Saint himself patched up his theory in accordance with Scholastic theology, for he may have been warned that his concept of faith savors of the Lutheran heresy of man being justified by faith.

Baruzi (p. 467 sq.) points out the fact that St. John in no way has brought into harmony the two concepts of faith—*viz.*, faith as "an assent of the soul to the doctrines which enter through hearing," and faith as a complete emptiness of the mind of every intellectual concept of things revealed or naturally known. "Singulier mélange de pensée hardie et de docilité sans culture!" exclaims Baruzi. Then he goes on to say: "As a matter of fact, what becomes of the theological notion (*donné théologique*) to which we give assent? It is skilfully brushed aside [by St. John], for pure faith is the proper means of union, and this faith is not the meticulous (*minutieuse*) adhesion to dogmatic articles, but the unformulated impulse (*élan*) towards God."

I ask, is it necessary to hold the Saint responsible for the confusion as to the nature of faith? I am inclined to think that St. John of the Cross knew perfectly well that faith, taken in the sense of assent to revealed truths, is not identical with that faith which is the essential light of God, and shines into the soul causing there darkness and emptiness of every concept about dogmas and articles of faith. St. John must have known that faith, taken in the first sense, is simply initial faith, whilst faith understood in the second sense is perfect faith. Therefore, I suspect that the "singulier mélange" which Baruzi laments is the work of a bungler who did not understand the Saint's mystical system.*

* The next article of this series discusses "Faith and the Grace of Justification."

MATERIAL PHASE OF THE MARRIAGE PROBLEM

By WILLIAM SCHAEFERS

I

In the earlier days, civilization was deeply rooted and grounded in the home-loving instinct. The State, as well as the Church, acclaimed the virtuous habit that tethers a man to his home. Despite the fact that its pagan philosophers exalted the State, Imperial Rome in its best days recognized the need of sustaining the home-loving instinct among her citizens. Even the cliff-dwelling civilizations boasted a home-loving instinct; it built tiers of impregnable cliff houses for a race that coveted few things other than a peaceful family life.

The Catholic Church has always been very deeply concerned with the strength of her rural populations. Why? Because the very best environment for the practice and expression of the home-loving instinct is to be found in the rural districts. This explains at least one of the reasons why the Church is much disturbed by the fact that, whereas the rural population in America increased only four millions within the last thirty years, the urban population increased thirty-four millions within the same period of years. The Church expresses genuine alarm over the increasing preponderance of the city homes over country homes, and the history of marriage has been, and will be still more, affected by this condition of affairs.

Our people are drifting. Over one-half of our population is homeless and landless. Why? Because our urban civilization has, in criminal fashion, done away with old customs and old practices. As a consequence of this, it has lost the virtuous propensity that prized and loved a home and family life, and has substituted a fateful makeshift: a spirit of an all-around independence that is impeded and chagrined whenever the cares and the duties of home and family life step in. This independence, we all know, calls for a new scheme of things; it calls for such baneful items as renting, an easy living method that facilitates moving from place to place, a family life that is arranged to allow members to pass in and out of

the house at all hours of the day and night; and, in order to make life in our modern cities completely successful, it urges a home without children!

II

The evils resulting from a breakdown of an essential necessity for a fruitful civilization are seen in their most serious aspects in the rising tide of divorce in our country (and, for that matter, throughout the world), and in the growing number of mixed marriages within the Church. According to the latest statistics available, issued by the Census Bureau, there were 45,606 less marriages in 1924 than there were in 1923 (a decline of 3.7 per cent); at the same time, according to the same Bureau, there were 4,946 more divorces in 1924 than there were in 1923 (an increase of 3.6 per cent). These statistics represent a double threat: the decrease in the number of marriages means less homes at a time when we need more homes, while the increase in the number of divorces means the wrecking of more of the homes that we cannot afford to lose. We can thus see that two powerful and devastating forces are mercilessly hammering away at the vitals of our Christian civilization. They cry out: "Citizens, if you desire the kind of civilization that the modern conception of life preaches, then decrease the number of new marriages and destroy more of the marriage contracts already in existence." The statistics submitted above prove how well many have obeyed the cry. It is not a doctrine that is likely to produce a generation of men and women who are willing to slave for the family—the institution that is so necessary for preserving from rust and decay the religious and social structure of a Christian civilization. Thus, this double thrust at our civilization is a menace to the nation spiritual and to the nation social; unless diminished, the burden of disregard for marriage and married life will become so heavy that a collapse will result. Then, the historian may have to write sooner than anyone now suspects: "The serious loss of a decrease in the numerical strength of the home and in the vitality of the family, due to the shrinkage in the total number of marriages and the accompanying increase in the total number of divorces, robbed American civilization of much of its salt. This disaster is the penalty we paid for what we were pleased to call 'progress'."

III

Our Catholic young people are, of course, affected by what is taking place about them. The increase in the number of mixed marriages cannot be fully accounted for, unless it is admitted that there is a material phase to the marriage problem, a phase worthy of the study and attention of the authorities who are trying to check the increase of mixed marriages. To be sure, lack of faith and piety, disregard for the advice and caution of ecclesiastical superiors, disobedience to parents, and other spiritual weaknesses are probably the chief Philistines in the camp; however, there are the enemies outside the walls. To appreciate, therefore, the difficulty of the task of checking mixed marriages, we should observe closely what our Katherine and our John face when away from the pulpit, pew, and hearth.

IV

That the individual is of more value than the family is an idea growing in society; and, by all means, we must admit that, as things go today, the magnification of the independence of the individual affects Catholics as well as non-Catholics. Accordingly, our Katherine and our John parade a spirit of independence that is much stronger than formerly. The young man, of course, has always been more or less accustomed to a degree of freedom. But not the young lady. She has been "freed" only within comparatively recent times. A tremendous progress revolutionized industry, and the result of it was that Katherine was taken away from the kitchen and the broom and placed in the office and factory. Here she earns cash. This cash introduced the fullest possible freedom to women. This freedom has worked an injury upon the institution of marriage. This injury is reflected in the unhappiness in general of the American married woman—whose "unhappiness is more marked than that of her eastern sisters, possibly, because American women have a wider freedom," writes a world observer. Is domestic bliss denied to progressive America?

What, you may ask, does all this mean to the Church? It means, for one thing, that the Catholic girl, just as her Protestant sister, is so independent that marriage need seldom be a relief from penury; it means, furthermore, that our Catholic girl has changed her ways

considerably, so much so that our John is heard to remark more frequently than ever: "Our Catholic girls do not want Catholic boys." It means that our Catholic girls and boys are drifting farther and farther apart, entering a little deeper into the arms of Protestant friendships. It means that the social relations between our Catholic young folks are not improving; it means, finally, that mixed marriages are going to increase still more, and *this very increase in the number of mixed marriages tends, more than anything else, to lessen the former respect shown for the sanctity and propriety of a Catholic marriage.* This explains the spread of the cruel, matter-of-fact attitude that many Catholics are beginning to display openly in regard to mixed marriages.

V

We must realize that a phenomenon has marked the last stage of the Catholic youth's attitude towards marriage in general. In the first place, his former dread of a mixed marriage has disappeared, and with it went the shame that formerly blighted the Catholic household wherein a mixed marriage was hatched. This is a bad situation, and, worse yet, parents are frequently in conspiracy with their children. There are Catholic parents who say: "We can no longer subscribe to the practice that ostracized the unfortunate Catholic boy or girl who entered into a mixed marriage." This growing disregard for the sanctity and propriety of a Catholic marriage is something to ponder over. What has been lost is that old virtuous fear of the evil consequences attending a mixed marriage —the *material* penalties of which included such major items as having to bear the scorn of parental anger and the burden of probable disinheritance, as having to bear the sight of the parochial finger of shame and the great displeasure of the pastor, who often made the matter of performing a mixed marriage in the rectory as trying an ordeal for the couple as he could risk making it. But such penalties have gone their way. The Catholic who enters into a mixed marriage today remains a top-notcher in the eyes of his parents; the parochial finger of shame has given way to a broadminded "good luck" nod, and even the pastor seems to have relented. In a word, the material causes for mixed marriages have multiplied, while the material penalties attached to such marriages have subsided.

VI

Do we realize the situation? Here it is: the present-day industrial conditions have made it possible for the girl to say: "This is my money." The modern wife can say to her husband: "This is what I earned." The modern Catholic girl can speak in the same language. Accordingly, she is inclined to reason that she can risk a mixed marriage better now than formerly, since, if the marriage is unsuccessful, she can support herself and hers. Moreover, she reasons that men know about this new financial independence of woman (which, by the way, often does away with the old-fashioned economic partnership), and that, therefore, husbands are more ready to grant wives that liberty and freedom which their potential or, as in many cases, actual earning capacity has purchased for women. In the case of a mixed marriage, this anticipated freedom is expected to yield a free hand to the Catholic wife in the practice of her religion.

What does the Catholic young man say in the face of these economic circumstances? He declares—and he assures you, too, that he has a peck of arguments to prove the truth of his assertions—that he is more than ever forced to exert himself in the business of finding a Catholic partner for life; that he is inclined to accept the philosophy contained in the saying that "a bird in the hand is worth two in the bush," meaning by this that an uncertain prospect of being able to marry one of several near Catholic friends is not as good as a certain prospect of marriage with a Protestant. And does he want to get married at all, with the high cost of living? Can he, as a matter of fact, afford to marry the modern girl? Should he not, as a dictate of economy, invade the largest field, the Protestant field, where he has a far "better chance"—and if a mixed marriage is unsuccessful, has not the separation been made easier for both by reason of the woman's opportunities to provide for herself?

This new financial independence of the woman is something new in the history of marriage. Catholic students of the question of marriage may not accept the fact of that money independence as amounting to very much. But may it not explain much—as much, possibly, as half? Is not money god in the work-a-day world? There have come other changes, to be sure, but money alone has made a very great difference in the history of marriage; the new

way in which it can be handled has enormously affected the run of conjugal love.

Catholics are by no means immune from the effects of the material changes that have come upon the country. Is it too much to say that their material views on marriage are practically little different from those expressed by their Protestant friends? In the old days, as many can recall, money lagged in the esteem of those contemplating marriage. That money could not purchase happiness—nor heaven—was then a dogma. The chief hope was a happy Catholic marriage from which the two parties would emerge as one. The family life was the thing. Out of it came such marvelous things as mutual faith, love—and children. Out of it, too, might come sickness, worries, cares and duties. But what of that—wasn't the world wet with tears anyway? The helplessness of the individual brought the two more closely together, and strength was found in the union that was Catholic. But the modern economic system is fatal to all that. It divides the home. It dictates the rule of life. It makes for two "bosses" under the one roof. As a result, marriage has become ■ "proposition"; it is popularly referred to by society as an "experiment not to be taken too seriously." The system has tinkered with the connecting link—the interdependence between husband and wife; it has substituted the "independence of the individual," and made it the pivot around which married life may revolve. There is no reason for utter astonishment when one hears Catholics argue as follows: the modern marriage system implies independence, so that the husband can go his way and the wife her way. This system is an aid to mixed marriages; it argues strongly for the success of the mixed marriage; two opposite religions will not easily crash in a household where the movement of married life is free and easy; and, finally, the great increase in the number of mixed marriages, we are told, has not only dispelled the original orthodox horror of such marriages and cleared the social elements involved, but it clinches the argument that "mixed marriages are to be accepted as a condition of the times."

VII

We have concerned ourselves with only the material forces at work. There are, we repeat, spiritual forces at work, too—such as indifference to the danger of not being able to live ■ meritorious

Catholic life in the mixed marriage state, the absence of the virtuous fear of a clash of religious opinions, and an exaggerated hope (buoyed up by only a human love that is blind to the weakness of the spirit) that the Protestant party will be converted either before or after the marriage ceremony. Yes, there is a Catholic weakness to be considered. But, in studying ways and means of how best to cope with the problem of mixed marriage, we believe that we will do well if we will consider also those material circumstances that, taken together, constitute a new force working against the interests of Catholic marriages. This is a wicked force that obscures the spiritual needs which formerly cautioned Catholics to move slowly before contemplating a mixed marriage, a force that pretends to give Catholics the license to risk the dangers to soul, a force that has urged too many Catholics to assert dogmatically that a mixed marriage is better than no marriage at all, a force that has beguiled many of our Catholic young people into believing that *pastor and parents must wink at mixed marriages these days instead of urging that they be abandoned.*

LAW OF THE CODE

By STANISLAUS WOYWOD, O.F.M., LL.B.

Ecclesiastical Censorship

Unless the following books, images, and prayers have been submitted to ecclesiastical censorship, they may not be published by either clergymen or laymen:

(1) books of the Holy Scriptures or annotations and commentaries on them;

(2) books that deal with the Sacred Scriptures, sacred theology, Church history, canon law, natural theology, ethics, or other such religious or moral disciplines; books and pamphlets of prayers, devotion or religion doctrine and instruction, of morals, ascetics, mysticism and other matters of that kind, though they seem conducive to fostering piety; finally, writings generally in which there is something of special interest to religion and good morals;

(3) sacred images to be printed in any manner, whether they are published with or without prayers.

Permission to publish the books and images spoken of in the preceding paragraphs may be given by the following: (1) the proper local Ordinary of the author; (2) the local Ordinary of the place of the publishing firm of these books or images; (3) the Ordinary of the place where they are printed; with this proviso that, if one of these Ordinaries has refused permission, the author may not ask permission of another Ordinary without informing him of the refusal of the Ordinary first approached.

Prior and in addition to the permission of one of the above Ordinaries, members of religious organizations must also obtain permission from the major superior of their religious organization (Canon 1385).

Canon 1385 specifies the books and sacred pictures which may not be published by Catholic laymen or clergymen without first obtaining permission for their publication. Although the opening sentence of Canon 1385 speaks of books only, it nevertheless includes daily papers and periodicals appearing at various intervals and publication of all other writings whose contents deal with the subjects mentioned

in this Canon, as is evident from Canon 1384, § 2. There are canonists who seek to distinguish between books and other forms of publications, because in some parts of Canon 1385 *books* only are specified, while in others *books and pamphlets* are mentioned. There seems to be no reason for such a distinction in Canon 1385, where the legislator evidently intends to specify the character or nature of the contents of publications rather than the form in which they may be published. Thus, for instance, if an author were to publish one short book of the Sacred Scriptures with notes and comments, it might make a small pamphlet only; yet, who would deny that the publication is subject to the previous censorship of the ecclesiastical authorities? After the said Canon has enumerated in one continuous sentence books of the Sacred Scriptures, books about the holy bible, theology, etc., books and pamphlets of prayers, etc., it concludes with the general rule that *all writings* in which there is something of special interest to religion and good morals must be submitted to ecclesiastical censorship before they can be published by Catholic laymen or clergymen.

The censorship of books rests with the local Ordinaries with the exception of books dealing with subjects reserved to the Holy See and mentioned in other Canons of this chapter (cfr. Canons 1387-1389, 1391). If the author of a book, pamphlet, etc., for which ecclesiastical permission is required before publication, lives in a diocese distinct from that of the publishing house, and if the publisher gets the book printed by a printing concern established in a third diocese, the book may be submitted for censorship to any one of the three dioceses. But whether there are three or two different dioceses to which the manuscript may be submitted before publication, precaution against fraud is taken by the rule of the Code which demands that, if one local Ordinary has refused permission for the publication of the manuscript, the second or third Ordinary may not be asked for permission without informing him about the refusal of the first. The Code does not state what the second Ordinary is to do when he is requested to give permission for publication after another Ordinary has refused the same permission. Courtesy, however, demands that the second Ordinary should not act in the matter until he has entered into communication with the first to ascertain why that Ordinary refused permission. If the second Ordinary, or

rather his censors (cfr. Canon 1393), then wish to allow the publication, the "imprimatur" may be granted.

Members of religious organizations need, besides the permission of the local Ordinary, also that of their own major superior. If none of the local Ordinaries competent to give the "imprimatur" allows the publication, and the major religious superior thinks that there is no objection to its publication, the judgment of the local Ordinary prevails, for, on the one hand, he is the *ex officio* custodian of faith and morals in his diocese, and, on the other hand, there is a similar case in Canon 874, § 2, in which the religious superior has judged his subject qualified for the hearing of confessions and requests the local Ordinary to examine and approve him. Notwithstanding the judgment of the superior in the latter instance, the local Ordinary may for a grave reason refuse the faculties. If the religious superior still thinks the book should be published, he may have recourse to the Holy See. In the event that the local Ordinary grants permission for the publication of a book of a religious, and his major superior refuses, the author is not permitted to have the book published; for he owes, first of all, obedience and reverence to the superiors of his organization, and should not have approached the local Ordinary before submitting his writing to the major superior in his religious community. He may, however, have recourse from the judgment of his major superior to the next higher superior, usually the Superior General of the organization. The proper local Ordinary of an author of a religious organization would be the Ordinary of the diocese, vicariate, etc., of the place where is located the religious house to which the author is ascribed as a member by the competent religious superior.

SPECIAL RULES OF CENSORSHIP GOVERNING LITERARY WORK OF SECULAR CLERGY AND RELIGIOUS

The secular clergy are forbidden without the consent of their Ordinaries—and members of religious organizations without the consent of their major superior and the local Ordinary—to publish books which deal with purely profane matters, to write for newspapers, magazines and other periodicals, or to be directors or editors of these (Canon 1386, § 1).

Canon 1385 dealt with the publication of books, papers, maga-

zines and any other writings treating of matters of faith and morals, whether written by secular clerics, religious or laymen. Canon 1386, § 1, extends to every kind of writings, even such as deal with purely secular matters (such as stories for entertainment, books, magazines, etc., on sciences, arts, literature, daily events, past history, etc.). Since the entire exterior conduct of secular clerics and of members of religious organizations is subject to the special supervision of the Church, she may forbid them to do certain things of a purely secular character, if she thinks such regulations to be for the best interests of the Church because of the prominent position and the special service to which they have pledged themselves. If the State has special rules of conduct for its army and navy men and others engaged in government service, it need not surprise anyone that the Church has seen fit to lay down special laws for her clergy and religious. Here is one of these special rules that they shall not publish any book or writing in any form whatsoever, or be editors or directors of publications (even those dealing with purely secular matters), without the permission of their own local Ordinary, to whom they owe obedience and reverence by a special obligation imposed by Canon Law by the very fact of their asking and being admitted to the ranks of the clergy (cfr. Canon 127). In virtue of Canon 592, the members of religious organizations have to fulfil the obligations imposed on clerics generally in Canons 124-142, and the special obligation of obedience and reverence towards their religious superiors by the vows or promises that they have made (cfr. Canons 592 and 593).

Though the Code states that clerics and religious may not, without permission of their own Ordinary or religious superior, write anything in newspapers, magazines and other periodicals, it is generally understood that giving to the newspapers items about events in the parish, religious community, and the like, is permitted without first asking leave of the respective authorities. This is a reasonable interpretation, lest one make the law say more than was intended. Care should be taken, however, to write out such statements rather than leave everything to the reporter, who, after an interview with the priest, often makes a mess of the information to the chagrin of the priest and the Catholic people.

WRITING FOR PAPERS AND OTHER PUBLICATIONS INIMICAL TO CATHOLIC FAITH AND GOOD MORALS

For newspapers, magazines and other periodicals which are wont to attack the Catholic faith or good morals, not even lay persons shall write anything unless a just and reasonable cause calls for it and the local Ordinary approves of the reason (Canon 1386, § 2).

It is quite evident why the Church forbids even her lay members to publish anything in the above-mentioned papers and periodicals, for it would be a shame for Catholics to lend their coöperation to enemies of God and the Church. If it becomes necessary to force a paper or magazine of that caliber to accept a refutation of or protest against some slander or falsehood, or to engage in controversy with them, the local Ordinary should be consulted to ascertain whether he approves of the reason, as is required by Canon 1386, § 2. What local Ordinary is meant? Is it the proper Ordinary of the clergyman or layman who desires to publish something in these papers or magazines, or of the place of publication or printing? The rules of Canon 1386 do not deal with books, papers, magazines, etc., which require ecclesiastical approbation, but (1) with the special respect that clerics and religious are to show to their own local Ordinary and to the religious superior in the matter of publishing writings which have nothing to do with religion or morality, and (2) with publishing anything in papers, magazines, etc., inimical to the Catholic faith or good morals, in which writing the clergyman, religious or Catholic layman is to show special deference to the judgment of his superior. Wherefore we believe that both in § 1 and § 2 the term "Ordinarius loci" is to be understood of the Ordinary of the place where the cleric, religious or layman has his domicile (or, in default of domicile, his quasi-domicile). A cleric retains his ecclesiastical domicile in the diocese in which he is incardinated, though by permission of his Ordinary he lives and works for many years in another diocese. By making perpetual profession (cfr. Canon 585), a religious loses the proper diocese he had before, but in some affairs the Ordinary of the place where a religious is stationed by his superior is considered the proper Ordinary of the religious. Laymen may have more than one proper local Ordinary,

if, for instance, they have two domiciles (or a domicile and a quasi-domicile) in different dioceses.

Concerning members of religious organizations, not all canonists agree that the "Ordinarius loci" in Canon 1386, § 1, means the local Ordinary of the place where the religious is stationed as a member of the local community. Some expositors of the Code think that, after the religious has obtained the consent of his major superior to publish a book on secular subjects or to write for papers, magazines, etc., the consent of any one of the local Ordinaries (*i.e.*, of the place of publication or printing or domicile of the author) may be requested at the option of the writer. It seems to us that, when there is no question of obtaining the "imprimatur," the local Ordinary also for a religious is the one in whose diocese the religious is stationed; for, the obtaining of consent for the publication of books that do not need an "imprimatur" and for collaboration with the newspapers, magazines, etc., is demanded as a mark of respect and deference and filial submission to one's proper ecclesiastical superiors. Besides, the *Motu Proprio* of Pope Pius X against the doctrines of Modernists (September 1, 1910), in n. IV, gives the local Ordinary the right to stop contributors to papers and magazines—also writers of religious communities, if their superiors neglect to stop them. The said *Motu Proprio* is still in force after the promulgation of the Code (though not mentioned or referred in the Code), according to a Declaration of the Holy Office, March 22, 1918.

PUBLICATION OF WRITINGS CONCERNING BEATIFICATION AND CANONIZATION

Things that pertain in any way to the processes for the beatification and canonization of Servants of God cannot be published without permission of the Sacred Congregation of Rites (Canon 1387).

This Canon is taken almost verbatim from the Constitution of Pope Leo XIII ("Officiorum ac Munerum," January 25, 1897) on the prohibition and censorship of books. The Church does not forbid us to make known the life and virtues of the Servants of God who departed this life with the reputation of sanctity. In fact, if they remained unknown to the Catholic world, one could hardly expect that the cause of these Servants of God would ever come to a successful end. Miracles are required as part of the proofs of the

sanctity of the Servants of God, and, unless people asked the intercession of these saintly men and women in their needs, there would, ordinarily speaking, be no miracles. Wherefore, the Postulator General of the Order of Friars Minor recently (April 1, 1927) addressed by circular letter the Provincials of the Order and the Vice-Postulators to excite the devotion and confidence of the people towards the Servants of God in word and writing. Before the cause of a Servant of God has been introduced at the Sacred Congregation of Rites, the local Ordinaries have authority to approve books, pamphlets and leaflets which deal with the life and character of saintly persons whose causes are intended to be introduced later on before the Sacred Congregation of Rites; after introduction there, such publications are reserved to the approval of the said Sacred Congregation (cfr. *Monitum* of S. R. C., February 12, 1909). As to miracles which are believed to have been wrought at the intercession of a saintly deceased person, the Holy See does not permit their publication in books, magazines, pamphlets, etc., except by permission of the Sacred Congregation of Rites, as may be gathered from the various Decrees of the Holy See on this matter (cfr. *Codex pro Postulatoribus*, by the Postulator General O.F.M., Appendix, pp. 255-288).

CENSORSHIP OF PUBLICATIONS CONTAINING CONCESSIONS OF INDULGENCES

All books, summaries, pamphlets, leaflets, etc., which contain concessions of indulgences, shall not be published without the permission of the local Ordinary.

The explicit permission of the Holy See, however, is required to print and publish in any language an authentic collection of prayers and pious works to which the Apostolic See has attached indulgences and also a list of Apostolic indulgences, and finally a summary of indulgences which were formerly collected but never approved, or which is now for the first time to be made up from various concessions (Canon 1388).

The oral publication of indulgences (e.g., in an announcement to the people in church) is permitted, if they have been published at Rome. The usual method of publication of the Acts of the Holy See today is to insert them in the *Acta Apostolicæ Sedis*, the official

magazine of the Holy See. If indulgences have not been made public at Rome, even the oral publication of concessions of indulgences cannot be made without first consulting the local Ordinary (cfr. Canon 919). The written publication of indulgences, even though they have been published by the Holy See and are exactly copied from public Roman documents, is not permitted without the approval of the local Ordinary. What local Ordinary? That of the author, or of the place of publication, or place of printing? It may be said with Vermeersch-Creusen (cfr. *Epitome*, II, n. 726) that the Ordinary of the place where the indulgences are published is the one whose permission must be obtained; but this is not certain, for, when the Code speaks of publishing reprints of the liturgical books (cfr. Canon 1390), it specifies that the Ordinary of the place where they are printed or the Ordinary of the place where they are published shall attest that these books agree with the official editions of the Holy See. If the Code meant to restrict the right of approval to one Ordinary, it could easily say so. Besides, the purpose of the law is to have the public ecclesiastical authority intervene in the publication of indulgences so that he may investigate and attest that they have actually been granted by the Holy See; this can be done by the local Ordinary of the author as well as by the Ordinary where the book, pamphlet, etc., is printed or published.

If a collection of indulgenced prayers and good works is to be considered authentic, the Holy See must be requested to approve the collection. Because of the danger that the author who composes the book may be deceived by faulty or incomplete sources from which he gathers the indulgences, the Holy See wants such collections submitted to its approval. Lists of the so-called Apostolic Indulgences are not to be printed and published without permission of the Holy See. If, however, the Holy See has published these indulgences in a public document, we believe that reprints of it or translations may be authorized by the local Ordinary, according to the Decree of the Sacred Congregation of Indulgences, January 22, 1858 (*Decreta Authentica S. C. Indulg. et Reliq.*, n. 383). One might object that the Decree just mentioned allows the reprint of lists of indulgences first published by the Holy See under the supervision of the local Ordinary, but that Decree also has the proviso: unless for some list there is a special and explicit prohibition. The matter is not very

clear in the law. The Apostolic Indulgences are a short list of indulgences granted to those possessing, using, etc., various religious objects blessed by the Holy Father, or by others who have received the faculty to bless objects with these indulgences. Each Pope at the beginning of his pontificate usually publishes such a list of indulgences.

The summaries of indulgences mentioned in the second paragraph of Canon 1388 refer chiefly to collections of indulgences granted to some religious Order, confraternity, society, or pious union. As lists of this kind must be gathered from various papal concessions granted at various times (perhaps centuries ago), and are liable to be incorrect, the Holy See has reserved to itself the approval of such summaries. Once the summaries are approved, they may be reprinted with the permission and supervision of the local Ordinary.

RITES AND CEREMONIES OF THE SACRAMENTS

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

VIII. Holy Orders

I

Priests may sometimes feel inclined to imagine that the *Pontificale Romanum* is a book which holds but scant practical interest or utility for them. The very title of the book seems to restrict its use to those in whom resides the fullness of the priesthood. True, the *Pontificale* is indeed the bishop's own manual, containing as it does the formularies of rites and Sacraments the administration of which belongs to him exclusively. However, for that very reason the book is of interest to simple priests also, for it was amid the wonderful ceremonies and prayers found in its pages that they received their mysterious powers.

The *Pontificale Romanum*, as a distinct liturgical book, is of comparatively recent origin. During many centuries the matter which forms its text was scattered in divers *sacramentaries* and *ordines*. It was in the eleventh century that the formularies used at episcopal functions were first collected in a separate volume, and the first printed edition of the *Pontificale* appeared in 1485 during the pontificate of Innocent VIII, its editor being the famous liturgist, Burchard. For the sake of uniformity throughout the Latin Church, not only as regards the Office and Mass but likewise in respect to episcopal functions, Clement VIII published the first *official* edition of the *Pontificale* in 1596. The Bull *Ex quo in Ecclesia Dei*, which is printed at the head of this edition, forbids the use of any other formulary.

The book is divided into three sections: the first consists of the ritual to be used for the blessing and consecration of persons; the second part is made up of formularies for the consecration of material objects and that of places; the third section lays down the manner of performing certain functions in the administrative life of the Church, such as the celebration of synods, episcopal visitations, and so forth.

The first part of the book is the one that concerns every priest in a most intimate manner, for it was by the rites there set down that he received in succession the various "orders" which convey to him the supernatural character with which he is adorned. As we ponder the sonorous phrases of its noble prayers, there comes over us a feeling akin to that with which the scion of a noble house reads the charter by which an ancestor of his was at one time ennobled, for of all nobilities there is none comparable to that which is conferred upon those with whom Christ deigns to share His own eternal priesthood. "The priest bears the very form and appearance of Christ (*Sacerdos Christi figura expressaque forma est*)," says St. Cyril of Alexandria (Migne, *P. G.*, LXVIII, col. 882).

A study—even if necessarily a brief one—of the rites and ceremonies of ordination is most instructive, for the liturgy of the Church is nothing if not illuminating, and we learn much about the true nature of Holy Orders by studying the various steps by which we advanced in the sanctuary, until the moment came when we too heard, more even with the heart than with the ear, the echo of that sublime consecration when, in the splendors of uncreated holiness before the day-star, the Father ordained His beloved Son a priest for ever according to the order of Melchisedech.

THE TONSURE

The heading of the first rite which we meet as we open the *Pontificale* is: *De clero faciendo*. The prayers and ceremonies of the rite sufficiently explain its meaning and purpose. The tonsure is not a real order—that is, it confers no specific sacred power to the person who receives it—but it is a ceremony by which the Church marks off from the rest of the faithful those whom she calls to the service of the altar. From the moment of his tonsure the candidate becomes a *cleric*, and ceases to be a layman.

At the beginning of His public life our Lord gathered around His Person certain men in order to give to them what might be called a course of special and intensive training. Amid the intimacies of daily intercourse He imparted to them that knowledge, and raised and brought to maturity those virtues which were to make of them the worthy heralds of the glad-tidings. He Himself bears witness to the results achieved: "To you is given to know the mystery of

the kingdom of God, but to the rest in parables" (Luke, viii. 10). Here we have a clearcut differentiation: "to you . . . to the rest." Subsequently our Lord surrounded this inner circle of friends and Apostles by an outer ring of seventy-two disciples.

From the first we thus find a distinction among the followers of Christ—those who were only disciples and those to whom certain extraordinary powers were granted. Thus, St. Luke speaks of those who "from the beginning were eyewitnesses and *ministers of the word*" (Luke, i. 2). In the Acts two functions are said to be the real task of those who were at the head of the body of believers: "We will give ourselves continually to prayer and to the ministry of the word" (vi. 4). By prayer is meant not merely their personal intercourse with God, but likewise the official worship of the New Law. The imposition of hands, with prayer, is the original and essential rite of ordination (Acts, xiii. 3, 4).

A word had to be coined to designate the state of those who were chosen from among the people to be their teachers and guides. In the second century Tertullian already (*De idol.*, vii) speaks of "the ecclesiastical priestly order" (*ordo sacerdotalis ecclesiasticus*). As opposed to the state of the faithful (*λαϊκός*, *laicus*), that of the "elders" (presbyters) is called *κληρικός* (*clericus*). The word is singularly appropriate, for the sacred ministers are chosen, if not by lot (*κλῆρος*), at least by a call from God, and on entering upon their sacred career the candidates choose God as their lot or inheritance. Already St. Augustine and St. Jerome give this twofold meaning to the word: "I think they that have been ordained in the order of the ecclesiastical ministry have been called both *clergy* and *clerics*, because Matthias was chosen by lot" (Augustine, *In Ps. lxvii*). "Clerics are thus called because they are the lot of the Lord, or because the Lord Himself is their lot, that is, their inheritance" (Jerome, *Ep. ad Nepot.*, cap. v).

Nor is a man enrolled in the priesthood of the New Law by the simple fact of birth, as was the case with the Levitical priesthood. Two factors come into consideration in this matter. On the one hand, the candidate must have an inward consciousness of a call from God, and, on the other hand, the Church must approve of him. But mere acceptance by the Church for the ministry does not by itself give to the candidate any spiritual powers: that is only done

in virtue of ordination—viz., through the Sacrament of Holy Orders.

II

The tonsure does not come under the heading of the Sacrament of Holy Orders. It is more in the nature of a juridical act of the Church whereby she bestows upon the chosen candidate certain privileges belonging to the clerical state. From civilian jurisdiction the new cleric passes under that of the Church, so that, if the State were a truly Christian one, it would acknowledge the Church's right to be the sole judge of her ministers. The *privilege of the Canon*, as it is called, may be forfeited and the candidate may still be completely reduced to the lay estate; whereas, if he has received merely one of the minor Orders, he retains for ever the spiritual power thus conferred on him. This fact is pointed out by the bishop at the conclusion of the ceremony: "Dearly beloved sons, take heed that today you have come under the jurisdiction of the Church, and that you have inherited the privileges of the clergy; be you therefore on your guard lest you lose them at any time by your misconduct." The origin of the tonsure is very obscure. There are those who would trace it back to Apostolic days. We may take it as certain that during the first centuries there was nothing either in dress or cut of the hair to differentiate between clerics and laymen. To act otherwise would have been a useless courting of persecution, even of death itself. All we know is that various canons of the first centuries forbid the clergy to bestow too much care upon their hair. From the fourth century onwards, however, we meet with instances of the tonsure. Monks and nuns cut off their hair and even shaved their heads to testify to their contempt of the world. In this they were soon imitated by the clergy. St. Jerome (*In Ezech.*, cap. xliv) blames both those who carefully nourish their hair and those who shave their heads: he wishes the clergy to avoid both extremes by wearing their hair short "to show forth the modesty that should characterize a priest's outward appearance" (*ut honestus habitus sacerdotum facie demonstretur*). "Let a priest grow neither hair nor beard (*Clericus nec comam nutriat nec barbam*)," says Canon XLIV of the Fourth Council of Carthage.

There has been but little uniformity as regards the form of the

tonsure, and medieval liturgists show their usual resourcefulness in their mystical interpretations of the various shapes it took. That it is essentially a symbol, is obvious. According to the *Magister Sententiarum* (IV Sent., Dist. XXIV), it is an emblem of spiritual kingship (*ministri Ecclesiae reges debent esse*). The Fourth Council of Toledo (633) prescribes the tonsure for all members of the clergy. It is to be made in such wise that, the top of the head being shaven, a crown of hair remains encircling the head (Canon 1441). The tonsure retained this shape throughout the whole of the Middle Ages. During a number of centuries it was not given by itself, but formed a necessary adjunct to the reception of the first of the minor orders.

III

The Council of Trent makes no mention of the tonsure when it enumerates the various Orders (Sess. XXIII, cap. ii), but holds it to be a preparatory step for the reception of Holy Orders, for it expressly forbids (cap. iv) the giving of the tonsure, unless there is a reasonable presumption that the candidate asks for it, not for the purpose of escaping from the jurisdiction of secular tribunals, but with a view to dedicating himself to the service of God and His Church.

The reception of the tonsure implies the wearing of the clerical garb, or cassock. But the actual discipline with regard to the wearing of the cassock and the tonsure varies according to different countries, and is defined by the bishops of each province.

When his hair has been ceremonially cut by the bishop, the candidate is vested with the surplice which is the choir dress common to all secular clergy. The surplice (*superpelliceum*) is thus called because it used to be put on in choir over the fur coat or fur-edged coat which was worn during the winter months. The surplice is nothing else than an abbreviated and narrowed-down alb. The process of shortening the surplice gathered momentum from the fifteenth century onwards, until the manufacturers of church requisites produced the exiguous garment one sees in Italy. It is lawful to adorn with lace the edge of the surplice and its sleeves, but it is not difficult to see which of the two surplices is the more dignified—the abbreviated Roman cotta or the stately, lace-less Gothic surplice with its wide and long sleeves and ample folds.

The prayers which accompany the rite of the tonsure are an admirable explanation of the ceremony, as well as a most eloquent exposition of the mind of the Church regarding the dispositions which she expects to find in those who seek to be enrolled in the ranks of her ministers. Canon Law distinguishes the clergy into two classes, the secular and the regular clergy—that is, those who live in the world, who are in charge of parishes and so forth, and those who live in community and are bound in some way or other by vows of religion. But, because one section of the clergy is called secular, it does not follow by any means that they may be satisfied with low standards and aims. The secular priest should ever bear in mind that the Church stresses, not the word *secular*, but the word *priest*. The regular clergy are the men who hold the trenches; the secular clergy are those who “go over the top.” Both classes must be in perfect training—which, to drop the metaphor, means that without personal holiness no priest can hope to achieve much.

In the opening prayer the bishop asks that the candidate may receive the Holy Ghost precisely to guard his heart against the love of the world (*a mundi impedimento ac sæculari desiderio cor ejus defendat*). Whilst the tonsure is made, the new cleric protests that henceforth the Lord is the portion of his inheritance and of his cup, who will restore his inheritance to him.

Before vesting the candidate with the surplice the bishop recites a prayer, in which he calls it “the habit of holy religion” (*habitum sacrae religionis*). This garment is the symbol of the new man whom he is to put on, who is made according to God in true righteousness and holiness. Its whiteness is the result of the fuller’s labor, and it thus becomes a fit emblem of the constant need of renunciation and penance which are required if the cleric is to preserve unsullied the spotless purity of his soul.

The concluding prayer points out that, by the step he has taken, the cleric is bound to rid himself of all worldly habits and manners, even as he has stripped himself of worldly apparel (*ab omni servitute sæcularis habitus hunc famulum tuum emunda, ut dum ignominiam sæcularis habitus deponit, tua semper in ærum gratia perfruatur*).

We are here very far from the intention that at one time frequently prompted men, and mere callow youths, to receive the tonsure. They acted thus not from a desire to flee from the world

or from a wish to pursue perfection, but merely from that of qualifying for ecclesiastical benefices which can only be legitimately held by ecclesiastics. In this way there was at one time, especially in France, a vast number of men who received the tonsure, though they had no intention whatever of ever proceeding to the higher orders. The impoverishment of the Church has had at least the advantage of removing from the ranks of the clergy those whose conduct was too often at variance with that which they had at least implicitly promised at the reception of the tonsure.

IV. THE MINOR ORDERS

The Sacrament of Orders consists of three degrees: the diaconate, the priesthood and the episcopate. In the episcopate the priesthood of Jesus Christ is fully unfolded, for, unlike the simple priest, the bishop is able to communicate to others of the fullness that resides in him. Hence, what we call the minor orders are in the nature of sacramentals, a preparation for the reception of the Sacrament towards which they point.

DOOR-KEEPERS OR PORTERS

In the primitive Church a man frequently remained all his life long in some one of these lower degrees which we now look upon as merely the preliminaries of the priesthood. Thus, a man would often remain in the office of "porter" as long as he lived. In the ages of persecution this office was a most responsible one, for it was the duty of the guardian of the door of the church to keep a look-out for the approach of danger and to warn the faithful within the building. In the exhortation which the bishop addresses to the aspirant, he enumerates the various duties of a door-keeper: they consist not merely in guarding the door of the sanctuary, but also in seeing to the safe-keeping of all that is found in the church. Hence, the porter was from the first the natural assistant of the deacon, who kept the treasury of the church. Later on the duty of calling the faithful to church by ringing the bell was added to the other duties of the door-keeper.

The Fourth Council of Carthage (fourth century) already mentions the form still in use at the ordination of the *ostiarius*. When the archdeacon has instructed the candidate as to the nature of his

duties in the church, the bishop hands him the keys, saying from the altar: *sic age quasi redditurus Deo rationem pro his rebus quæ hisce clavibus recluduntur.*

Nowadays the ordinary parish priest (especially he who is in sole charge of a church) is necessarily his own *ostiarius*; hence, it may not be impertinent to point out here that an occasional retrospective meditation on the minor order of the *ostiarius* may be of great practical help. On that far-off day of our clerical career when we received this order, the bishop prayed that *sit ei fidelissima cura in domo Dei, diebus ac noctibus.* The church is the House of God. Surely it is no small matter, and not a trifling honor, to be appointed its guardian. The priest's spirit of faith will show itself in the neatness and seemliness of all the appointments of his church, and here there opens out to him a wide field for legitimate pride. A well-kept church (even if architecturally it has little to commend it) will yet be a "sermon in stones," and contribute no small part to the honor and glory of God. In this way the priest will render himself worthy of the reward prayed for by the bishop in the concluding prayer: . . . *inter electos tuos partem tue mereatur habere mercedis.*

(*To be continued*)

ANSWERS TO QUESTIONS

MAY CHAPLAINS IN SCHOOLS AND INSTITUTIONS—MAY ANY PRIEST—BAPTIZE CONVERTS THEY INSTRUCTED?

Question: I should be pleased if you could answer in THE HOMILETIC the following questions: Have chaplains in charge of convents and convent high schools, or in charge of Christian Brothers' institutions where there are many boarders, Catholic, non-Catholic, pagan [the correspondent writes from the foreign missions], the canonical right to baptize those who wish to become Catholics, or is the right exclusively reserved to the parish priest in whose parish the convent, high school and institutions are situated? If the chaplain has the right to baptize, ■■■ the Ordinary of the diocese or mission reserve the right to the parish priest only?

A non-Catholic living in a city where there are five or six canonically erected quasi-parishes goes and asks a priest he feels he is more at home with, and who is not ■ parish priest, to instruct him and receive him eventually into the Church. Can the priest in question, who by the way is a duly authorized priest of the diocese or mission, do so by right? A person is free to confess to any approved priest. Is a person likewise free to be instructed in the faith by whatever priest he chooses? As regards receiving him afterwards into the Church and giving baptism, this I presume is reserved to the parish priest. Could the parish priest say: "Well, I must instruct you, for I cannot baptize you unless I instruct and examine you personally?"

MISSIONARY.

Answer: By the law of the Code of Canon Law all Catholics and Catholic institutions within the territory of a parish or quasi-parish are under the pastoral care of the pastor or quasi-pastor of the parish, unless the persons or communities have the privilege of exemption (e.g., the religious communities of exempt Orders or Congregations). But, if these religious have a boarding school for lay pupils, the school is not exempt from the jurisdiction of the Ordinary and the pastor (cfr. Canon 464, § 1). The local Ordinary may for just and serious reasons exempt religious communities and schools, hospitals and other institutions from the jurisdiction of the pastor in whose parish these houses are located (cfr. Canon 464, § 2). In the United States the Bishops frequently do exempt ecclesiastical institutions from the jurisdiction of the pastor, and give to the chaplain parochial jurisdiction over the institution. The reception of converts into the Catholic Church by baptism is an official act, and Canon reserves it to the pastor of the parish where such persons have a domicile or quasi-domicile. It does not make any

difference whether the converts were never or only doubtfully baptized. If there is certainty of the validity of their baptism in some non-Catholic religion, even then not every priest can receive them into the Church, for their absolution from heresy and reconciliation with the Church is reserved to the local Ordinary. Baptism is ordinarily to be administered in a church or public oratory that has the right to have a baptismal font. All parishes and quasi-parishes have by law the right to a baptismal font. The local Ordinary may for the convenience of the faithful allow or command that baptismal fonts be installed also in other churches and public oratories (cfr. Canon 774).

It is undoubtedly true that a convert may be instructed by any priest of his choice, but his baptism is regulated by the rules just discussed. One might urge that unbaptized persons and those who are only doubtfully baptized non-Catholics, will often have nothing to do with the Catholic pastor of the parish in which they reside. Nevertheless, the Code does not point out any other place for baptism than the parish within which the person to be baptized has a domicile or quasi-domicile. Difficulties like the one mentioned by our correspondent should not happen where there is true zeal for the salvation of souls and the proper spirit of coöperation among the ministers of Christ. Unfortunately, petty jealousy, unreasonable and unchristian use of authority or insistence on one's rights has done a great deal of harm in the Church, and has discouraged many an outsider from entering the Church.

MANNER OF REVALIDATING MARRIAGE BY RENEWAL OF CONSENT

Question: Is there any special form in validating a marriage between two Catholics who had attempted marriage before a minister or a justice? Is there a particular form in validating a mixed marriage? I know priests who simply ask such couples if they made the promise at their first marriage to take each other for better or for worse, etc., until death part them. If they say that was the promise they made, he simply asks each of the parties in the presence of witnesses if that first promise still holds good. If they say "yes," these priests let it go with that without using any special form. What about such a validation?

SUBSCRIBER.

Answer: An expression of consent before two witnesses and an authorized priest is all that is required for the ordinary validation of marriage by renewal of consent. The method described seems to

suffice for the validity of the necessary consent, provided the parties are informed of the invalidity of their first marriage, and that by this so-called renewal of consent their marriage is to be validated in the eyes of the Church. Though it may appear that Canon 1134 is against the above-mentioned way of validating a marriage (for that Canon rules: "The renewal of consent must be a new act of the will towards the marriage which is known to have been invalid from the beginning"), nevertheless, when the parties are first informed that their marriage is invalid and that the renewal of consent is required to make their union a valid marriage before the Church, it matters little in what manner the consent is expressed. Since, according to Canon 1137, a marriage which is invalid for reason of the neglect of the Catholic form of marriage (*i.e.*, expression of consent before authorized priest and two witnesses) must be contracted over again in the legal form, it is necessary for both parties to renew the consent, and they could not intend to validate their marriage by this renewal of consent, unless they first knew that their marriage is invalid before the Church. The reason why the priest would rather have them renew the consent in the manner described by our correspondent is, because many States forbid ministers of religion and any other persons authorized to witness marriages to do so without the parties having a marriage license, and marrying parties without such a license is punished by fine or imprisonment. If the priest conducts the renewal in the form described, nobody can accuse him of having performed a marriage, since apparently there was nothing said about a new marriage.

There is no particular form of validating a mixed marriage. The only difficulty about validating a mixed marriage in the ordinary way (*i.e.*, without getting a *sanatio in radice*), is that no local Ordinary can give permission for the validating of the marriage by renewal of consent, unless the non-Catholic party makes the prescribed promises, and also the Catholic party makes his or her promise. In order to save the Catholic party to the Church and make it possible for him or her to be admitted to the Sacraments (when the Catholic is bound by civil marriage to a non-Catholic and has either no reason to get a divorce or does not want to leave the non-Catholic), the Holy See has given the Bishops of the United States the faculty to grant a *sanatio in radice* when the non-Catholic cannot

without grave inconvenience or danger to the Catholic be informed of the invalidity of his marriage in the eyes of the Church, or when the non-Catholic refuses either to renew the consent or to make the promises.

MALICIOUS REFUSAL OF UNBAPTIZED PARTY TO ALLOW THE OTHER PARTY THE BENEFIT OF THE PAULINE PRIVILEGE

Question: Two non-Catholics, neither of whom was baptized, were married by a minister. The wife applied for and got a divorce because he is a bootlegger and unbearably mean. She wishes to join the Catholic Church and marry a Catholic. When the interpellations were made to him, he said that he would peaceably live with his wife, not because he really means it, but because he is too mean to let the woman be happy with another man. Is there any way to get around that?

SUBSCRIBER.

Answer: The fact that the man answers that he is willing to live peacefully with the party who embraces the Catholic faith, does not necessarily deprive the convert of the right to contract a new marriage; for, if it can be proved from words and conduct and circumstances that the other party is not sincere but merely says so to deprive the other of the use of the Pauline Privilege—or if it is known that the man is confirmed in sinful and criminal habits—it is indeed true, as the Sacred Congregation of the Propaganda says (March 5, 1816), that he drags the convert into mortal sin. Even if his intention remains somewhat doubtful, the convert can be permitted to marry again, because, as Canon 1127 states, in a doubtful matter the privilege of the faith enjoys the favor of the law. For just reasons the Holy See dispenses with the necessity of making the interpellations, especially when it is useless or dangerous for the convert to make them. The interpellations are to be made after the reception of one unbaptized party into the Catholic Church.

MANNER OF RECITING THE LITANIES TO GAIN THE INDULGENCES

Question: It is claimed by some priests that, in order to gain the indulgences attached to the recitation of Litanies approved by the Church, it is necessary to repeat (i.e., say twice) each of the first invocations of the *Kyrie eleison*, *Christe Eleison*, *Christe audi nos*, *Christe exaudi nos*, whether in public or private devotions. Is there any ecclesiastical document to that effect, as there may arise a doubt whether the indulgences are gained or not?

SACERDOS.

Answer: Canon 934 of the Code of Canon Law states that by

any addition, omission or interpolation in indulgenced prayers the indulgences are lost. When two or more persons together say indulgenced prayers, they may either say them alternately, or one may recite them, while the others follow the prayers mentally. It is evident, then, that in the recitation of the various Litanies no other invocations should be added, nor should any of those found in the approved text be omitted. Several answers have been given by the Sacred Penitentiary in recent years concerning the chanting or recitation of Litanies (cfr. "Practical Commentary," Appendix III, n. 37, c.). In one of them (November 10, 1921), it is expressly stated that the priest should not say or sing the first *Kyrie* and *Christe eleison*, and then have the people repeat the same; that the *Agnus Dei* should not be said once by the priest and the people answer: *Parce nobis Domine, exaudi nos Domine, miserere nobis*. The whole Litany is to be said in the form in which the Holy See has approved it; and if the priest and people do as the Code says—recite the invocations alternately, or, after the *Christe exaudi nos*, say the second part of the invocations (*miserere nobis* or *ora pro nobis*, etc.), following the usual way of recitation—then there will be no danger of forfeiting the indulgences. The Sacred Penitentiary approved of the custom of Litany chanting, in which the choir sings three invocations with their respective *Ora pro nobis* or *Miserere nobis*, and the people sings the fourth invocation with the *Ora pro nobis* or other ending (October 15, 1920).

BLESSED CANDLES IN THE HOMES

Question: On Candlemas Day all kinds of so-called wax candles are presented for blessing. Many priests are of the opinion that candles which contain less than 51 per cent of beeswax fall under the name of wax candles, and can be blessed and used by the people in their homes when the priest comes to administer Holy Communion to the sick. I hold that such candles cannot be blessed and used by the people at Communion. The prayer of blessing refers to candles made "opera apum." PAROCHUS.

Answer: We spoke of this matter in the February issue (p. 194), where we indicated that the rubrics make a distinction between candles used for Holy Mass and for the Easter candle and candles used for other liturgical functions. Reliable manufacturers of beeswax candles nowadays stamp each candle with their firm name (or candle brand) and the percentage of beeswax used in the making of

the candles. In so doing, they make themselves liable for the statement, and the buyer has a fair assurance of the quality of the candles that he purchases. A candle which contains 51% of beeswax, has the minimum of beeswax required for liturgical functions other than Holy Mass and the Easter candle. There is no reason, however, to use the very poorest kind of candle in the houses of the people, because they use the blessed candles so little in their homes that they might get something better than the 51% candle. The priest might easily instruct the people on this matter before Candlemas Day.

PUBLIC SCHOOL COMMENCEMENT HELD IN A CATHOLIC CHURCH. —USING OLD EASTER CANDLES FOR MASS

Question: Possibly I will be requested to conduct so-called Baccalaureate services in my church some Sunday evening next June. Very few of the class are Catholic children. I do not see what service in our church would seem the proper thing. Evidently we cannot ignore our Lord's sacramental presence, nor will I relegate Him to the sacristy in order to avoid behavior unbecoming to His presence. I was thinking (if I were asked) to suggest meeting in ■ hall downtown and there addressing the graduates. This is a town of about five hundred inhabitants. What is your opinion on the matter?

Is one permitted to use two old Easter candles for Mass, and thus comply with the rule demanding two blessed candles for a private Mass? As far as the wax content is concerned, I presume that they contain at least 51 per cent beeswax.

READER.

Answer: To indicate how anxious the Holy See is to guard the Catholic church buildings against all uses which are not in harmony with the dignity of the house of God and the high purpose to which they are dedicated, Canon 1164 forbids that even the place below the floor of the church or above the ceiling be used for purely profane purposes. The question whether it is in harmony with the spirit of the Church to have Catholic school commencements in our churches has been already discussed in the pages of this REVIEW. The Catholic school is not a purely profane or secular affair; it is and must be, if it deserves the name of Catholic school, a work of religion to a great extent. The address to its graduates, the hymns sung, the distribution of diplomas, all could be conducted in such a manner that the whole affair would be entirely dignified and worthy of the house of God.

What about the commencement of the public school, which ■ pas-

tor is requested to have in his church, just as in other years the non-Catholic churches have had in their turn the commencement? It is difficult to understand why the school authorities in certain towns want to have the public school commencement connected with some church. The school never bothers about religion throughout the whole year; no school hours are set aside during which the Catholic priest could come and teach religion to the Catholic children, or the non-Catholic minister to the children belonging to his church. Why then have the graduation exercises in some church, when they should be held in the school auditorium or some other hall? Surely, the graduation exercises of a non-Catholic school cannot in any way be considered an affair of divine worship or of religion. Nevertheless, if the local circumstances are such that the refusal to have the commencement in the Catholic church would do much harm to the local Catholic community, it would not be necessary to refuse it absolutely. For the graduation ceremony is not an affair which is undignified and unbecoming to the sacred place to such an extent that it could under no circumstances be allowed; indeed, the only objection is that it is a purely secular affair. Since the exercises are of a purely secular nature and the people attending them are of all creeds so that one could not make it partly at least a religious exercise, it will be necessary to remove the Blessed Sacrament from the church while the exercises are conducted.

There is no objection to using what is left over of the Easter candle for Holy Mass, but the special marks of the Easter candle (the five grains of incense inserted in the form of a cross at the blessing of the Easter candle on Holy Saturday) should be removed. The Easter candle is to have the same amount of beeswax as the candles burnt during Holy Mass; they should be *maxima ex parte* of beeswax, *not merely 51%*. The blessing of candles used for Mass is very becoming, but there is no precept of the Church to bless them.

CONSTANT HOLY WATER FONT

Question: Noticing the difficulty parishioners have in obtaining holy water for home use in many parishes, a young pastor placed in the vestibule of his new church a holy water font above which is a small spring faucet which gives an inexhaustible supply of holy water. The overflow, if any, goes to the sacrairum.

Behind the faucet built in the wall is a five-gallon tank which automati-

cally allows as much water to enter the tank as is being drawn out, thereby keeping the tank constantly full. Canon 734 says: "If the water in the baptismal font be so diminished that it does not suffice, other common water may be added in smaller quantities, and this may be repeated."

Basing his argument on this Canon, he contends that by blessing the holy water in the tank once, he has a constant supply of holy water no matter how much is drawn out and carried away, for a less proportion of water is added immediately to that already blessed—which the Church allows in the case of baptismal water and of holy oils (cfr. Canon 734).

PAROCHUS.

Answer: This ingenious way of supplying an inexhaustible quantity of holy water by once blessing a five-gallon tank is too mechanical, we fear, to meet with the approval of the Church. The reason why the Church explicitly permits the addition of common water to the baptismal water and of common olive oil to the consecrated oils is apparently because the baptismal water is, according to the rubrics, to be blessed twice only in the year (*viz.*, on the vigils of Easter and Pentecost), and the holy oils once only (*viz.*, on Holy Thursday). As to the blessing of the holy water, the *Cærimoniale Episcoporum* demands that it should be blessed at least once a week, and the *Rituale Romanum* directs that it be blessed every Sunday before the parochial Mass, or more frequently if necessary, according to the formula of the Ritual. Considering the small amount of holy water used by the people, it is easily possible to supply the demand if the water is blessed every Sunday. The fact that our Catholic people use holy water so rarely may perhaps be due to the difficulty they have in obtaining it at their parish church. We have all kinds of candle-stands in our churches, and it would be just as easy to supply a stand with a tank of holy water within the reach of the people.

THE PROPHECY ABOUT THE SACRIFICE OF THE MASS IN MALACHIAS

Question: Funk & Wagnalls publish a *New Analytical Reference Bible*, in which Malachias, i. 11, reads: "In every place incense shall be offered unto my name, and a pure offering." Needless to tell, the Vulgate and the Douay Version have no direct mention of incense. I am wondering if this Protestant interpretation is to weaken an argument for the Mass?

SACERDOS.

Answer: The words which our correspondent quotes from the Reference Bible which we have not at hand, is a verbatim transla-

tion from the Greek (the Septuagint). Very likely the text ~~means~~ that incense is offered and ■ pure sacrifice of food. The Greek word "thysia" could more accurately have been translated "sacrifice," but it really does not make much difference whether one calls it an "offering" or a "sacrifice," for it is evident that the prophet speaks of an unbloody sacrifice. Judging from the interpretations of the Holy Fathers and Catholic scholars from the early times of the Church, the text was always understood as referring to the Sacrifice of the Mass. There have been quite a few Protestant biblical scholars who have in their writings derided the Catholic acceptation of a prophecy of the Holy Mass. Having been born in contradiction, it is natural for them to contradict the Catholic Church. If, however, they regard themselves as the only ones with intelligence, they evidently have become foolish in their own conceit.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALES

The Third Commandment

By T. SLATER, S.J.

Case.—(A) Martha is a diligent housewife, and spends Sunday afternoons in tidying up the house and in making and mending clothes for her children, for she says it is better to be usefully employed than to be idle.

(B) John, a Catholic journalist, after hearing an early Mass on Sundays, spends three or four hours in his garden, digging, pruning, planting, and finds it an admirable form of recreation. Besides, he holds the dignity of manual labor in high esteem, and considers that he is preaching sound doctrine by his example. During the afternoon and evening he writes his articles for the press, and thereby earns his living and supports his family. It is asked:

- (1) What is servile work, and does the motive with which work is done make it servile or not?
- (2) What is grave matter in the violation of the precept as to servile work?
- (3) What is to be said about Martha and John?

Solution.—(1) *What is servile work, and does the motive with which work is done make it servile or not?*

The servile work which is forbidden by the third commandment, is work done chiefly by bodily exertion, which immediately serves bodily needs, and which used to be done mainly by slaves. Digging, ploughing, sowing, building, tailoring, and sewing are examples of servile work. In determining what is servile work, we must consider the nature of the work, not the intention of the worker. Consequently, as Fr. Pruemmer says: "Therefore, work which is done chiefly by bodily exertion and immediately serves bodily needs does not cease to be servile if it is done for the sake of recreation, without pay, or with a good intention" (*Manuale theologiae moralis*, II, n. 488).

(2) *What is grave matter in the violation of the precept as to servile work?*

It is now commonly held by theologians that to do servile work without excuse for more than two hours on a Sunday is grave matter and mortally sinful. If the work is of a lighter description, three hours would be required for grave matter (Pruemmer, *loc. cit.*, n. 494).

(3) *What is to be said about Martha and John?*

(A) Martha may tidy up on a Sunday if that only means putting things in order, washing the dishes, etc., after meals, and similar housework which is done every day. She would not be justified in cleaning and scrubbing, such as is usually done in preparation for Sunday, or only at special times. She is not justified in making and mending clothes for her children on a Sunday, as such work is obviously servile. A little mending or sewing on a button may often be excused on the ground of necessity. Martha's maxim—"It is better to be usefully employed than to be idle"—is admirable in itself, but it does not warrant her in doing what the Church forbids on a Sunday. If she has any spare time after hearing Mass, going to evening service, and doing what is necessary in the house on a Sunday, she need not spend it idly. She may read, or listen to one of her children reading some useful book, or play games, or cultivate music, or even spend some time on quiet reflection on how she could improve the management of her children or her other duties. Such quiet reflection may be very fruitful.

(B) John finds an admirable form of recreation in digging, pruning and planting in his garden. It is obvious that such work is servile. It is forbidden on a Sunday, and it is not excused on the ground that John finds it an admirable form of recreation on a Sunday. He should take such recreation as is not forbidden by the Church. He does this work for three or four hours, and so at least objectively he commits grave sin. He does right to esteem manual labor, and there would be no harm in his doing manual labor at other times, and thus preaching by his example. But he is not justified in doing it on a Sunday. He spends the afternoon and evening of a Sunday in writing for the press. Such work is not servile, and it is not forbidden on a Sunday, even if he earns his living and supports his family by it.

Consanguinity or Affinity as an Impediment to Marriage

By VALÈRE J. COUCKE, S.T.B.

Case.—Titius and Caius, two brothers, marry Titia and Caia, two sisters of whom Titia is not baptized.

(1) On the death of Titia, Titius married Paula, the daughter of Caius

and Caia. What would be the number and nature of the dispensations to be sought for with regard to this marriage?

(2) And on the death of Caius, Caia marries Paul, the Catholic son of Titius and Titia. Again, how many dispensations are to be asked in connection with this marriage, and what is their nature?

Solution.—(1) With regard to the marriage of Titius and Paula, it is quite evident that, whatever impediment or impediments may arise, they would be of consanguinity or affinity.

Consanguinity lies in having the same blood in common, which blood relationship certainly existed between Titius and Paula, his brother's daughter.

As regards affinity, it should be known that the notion of affinity, as held under the existing Code of Canon Law, differs a great deal from that held under the old Canon Law. Under the latter, the source of affinity lay in the "copula," and, since this could be either matrimonial and therefore lawful or extra-matrimonial and unlawful, a distinction was made between legitimate and illegitimate affinity. Now, however, under the present Code the source of affinity lies in a *marriage* which is *valid* and at the same time "matrimonium *ratum*" (but it is not necessary that the marriage be "consummatum") : and, thus, a marriage which a widower (or widow) intends to contract with some person, between whom and the deceased spouse there existed blood relationship in no matter what degree of the direct line or in the first or second degree of the collateral line, would be invalid.

In our case, however, Titius is the widower and Paula is the blood relation of Titia, Titius' defunct wife and Caia's sister. The affinity, therefore, which can exist between a widower and the blood-relations of his deceased wife, naturally suggests itself.

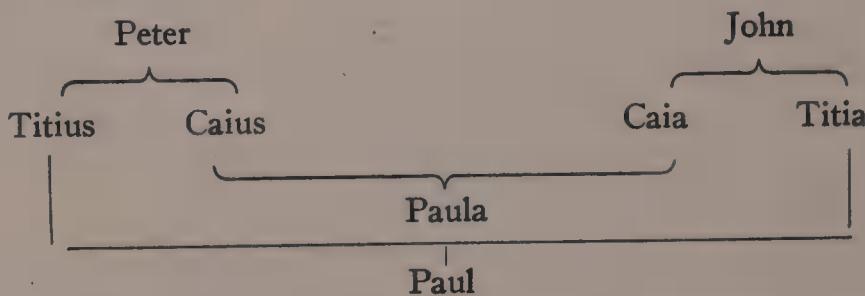
Now, as we have already mentioned above, the source of affinity lies in a marriage which is at the same time valid and "ratum," and it must be further borne in mind that Titia was not baptized. This observation is not made to raise any doubt on the validity of the marriage of Titius and Titia, which could be contracted with a dispensation for disparity of worship, but rather to question whether the marriage was "*ratum*" or not. Now in Canon 1015 a "matrimonium *ratum*" is said to be one between *baptized* persons. For this reason a doubt may arise—and that ■ "dubium juris"—as to

whether a marriage between a baptized man and a woman who has not been baptized, can be a source of affinity; but no great attention need be paid to the affinity on this score, should there be any, because in a case of "dubium juris" Holy Church does not press her laws—"etiamsi sint irritantes."

We suppose, however, that Titia was not baptized after her marriage with Titius, because, if she had been, the marriage would have become *ipso facto* "ratum."

Having recalled these notions, it will be clearly seen from the plan given below that the following impediments hinder a marriage between Titius and Paula: (1) an impediment of consanguinity in the second degree mixed with the first, because Titius is Paula's uncle on her father's side; (2) and should Titia have been baptized after her marriage, a further impediment of affinity, likewise in the second degree mixed with the first, because Titius' dead wife was Paula's aunt on her mother's side.

We will introduce into our plan Peter as father to Titius and Caius, and John as father to Caia and Titia, so as to be able to show the common stock:



(2) With regard to the marriage of Caia and Paul, from what we have stated above and from the given plan, the following impediments will likewise hinder a marriage between Caia and Paul: (1) an impediment of consanguinity in the second degree mixed with the first, because Caia is Paul's aunt on his mother's side; and (2) an impediment of affinity also in the second degree mixed with the first, because Caius, Caia's deceased husband, was Paul's uncle on the latter's father's side.

In fine it should be observed that the marriage between Caius and Caia was from the beginning a "matrimonium ratum," being a marriage between two baptized persons.

ROMAN DOCUMENTS

PROVISIONAL AGREEMENT BETWEEN THE HOLY SEE AND THE REPUBLIC OF CZECHO-SLOVAKIA

The Holy See and the Government of the Republic are agreed that no part of the territory of the Republic shall be subject to a bishop whose see is outside the Republic, and no bishop of Czechoslovakia shall have jurisdiction over territory belonging to adjoining countries. An agreement is to be prepared for the new arrangement of the dioceses of the Republic and their financial status. Two committees, one formed by the Church under the presidency of the representative of the Holy See at Prague and another to be formed by the Republic, shall independently work out proposals for the agreement.

Until the above-mentioned agreement is concluded, the administration of the real and personal property of the Church in Czechoslovakia, which is at present under a sequestrator, shall be provisionally under a commission presided over by the episcopate of the region concerned.

Houses of religious orders and congregations in Czechoslovakia shall not depend on Provinces whose headquarters are outside the country. If a Province cannot be formed of some of the houses, they shall be subject to the Superior-General of the order or congregation. The Provincial Superiors and the superiors of houses immediately subject to the General shall be Czechoslovakian subjects.

Before nominating archbishops, bishops and coadjutor bishops with the right of succession, the Holy See shall inform the Government of the men to be appointed in order to ascertain whether the Government has any objection for political reasons to the choice of the Holy See. Before assuming their functions of office, the dignitaries appointed shall take the oath of fealty to the Czechoslovakian State in this formula: "Iuro et promitto, sicuti decet Episcopum, fidelitatem Reipublicæ Czechoslovachæ necnon nihil me facturum quod sit contra salutem, securitatem, integritatem Reipublicæ."

The provisional agreement was accepted by both interested parties, February 2, 1928 (*Acta Ap. Sedis*, XX, 65-66).

COMPETENCE OF NON-CATHOLICS TO ACT AS PLAINTIFFS IN MATRIMONIAL CASES.—WHAT SACRED CONGREGATION IS COMPETENT IN MARRIAGE CASES BETWEEN CATHOLICS AND NON-CATHOLICS

The Holy See was requested to decide whether in matrimonial cases non-Catholics, baptized or unbaptized, can act as plaintiffs. The answer is that, according to Canon 87, they cannot act as plaintiffs. If circumstances arise in which there are reasons why a non-Catholic should be admitted as plaintiff, recourse is to be had in each individual case to the Sacred Congregation of the Holy Office.

The Holy See was further asked whether marriages between Catholics and non-Catholics, when the case is taken to the Holy See, are subject exclusively to the Sacred Congregation of the Holy Office. The answer is that the Holy Office has exclusive jurisdiction, according to Canon 247, § 3, with the exception of marriage cases of the supreme heads of countries and their children (cfr. Canon 1557, § 1, n. 1), which are immediately subject to the Supreme Pontiff (Holy Office, January 27, 1928; *Acta Ap. Sedis*, XX, 75).

BOOK PLACED ON THE INDEX OF FORBIDDEN BOOKS

As the book entitled "Le Danger de l'Action Française" by Paul Courcoural (Publishers: Rupella, Charles Millon, La Rochelle, 1928), defends ideas and things already condemned by the Holy See, that condemnation extends to this book, which is to be placed on the Index of Forbidden Books (Sacred Congregation of the Holy Office, February 3, 1928; *Acta Ap. Sedis*, XX, 76).

WHETHER OTHER PEOPLE BESIDES THE SICK PERSON MAY RECEIVE HOLY COMMUNION DURING SICK CALLS.

The Holy See was asked whether those people who live far away from a church, and who on that day cannot go to church, may receive Holy Communion when the Blessed Sacrament is carried to the sick, either in some chapel or even in some house on the way to the sick person. The Holy See answers that it may be done in accordance with Canons 869 and 822, § 4—that is, provided the local Ordinary permits it, because he has the right to do so in individual

cases and *per modum actus* (i.e., occasionally, not permanently).

Furthermore, the Holy See was asked whether the people who live in the house of the sick person may go to confession and receive Holy Communion, and whether these Sacraments should be given in those circumstances to people who are advanced in years or suffer from some illness. The Holy See answers that, concerning the administration of Holy Communion, the same is to be said as in the first case. Concerning the hearing of confessions Canons 910, §§ 1-2, and 909, §§ 1-2, are to be observed (Sacred Congregation of the Sacraments, January 5, 1928; *Acta Ap. Sedis*, XX, 79).

Annotations to this declaration by the Secretary of the Sacred Congregation: The questions were submitted by the Diocese of Montereale in Piedmont, Italy, in which there are small settlements scattered through the mountainous regions of the Alps, far away from their parish church. There is no difficulty if the pastor or other priest who goes to the sick wishes to say Mass in some public oratory or chapel, and gather together the people of the neighborhood. But the question is whether the priest would be allowed to hear confessions and give Holy Communion in some of the houses to people who are not sick. Since, in virtue of Canon 822, the local Ordinary has the faculty to allow the celebration of Holy Mass in a respectable room in a private house (excepting only bed-rooms), he can also allow the administration of Holy Communion even when Mass is not said. If the pastor cannot ask the local Ordinary before the sick call (as will often happen), the Ordinary can provide by delegating the pastor so that he may permit the faithful to go to confession and receive Holy Communion at their private houses. The Ordinary should, of course, take care to commit that authority to others with discretion, and instruct them on the conditions: the just and reasonable cause and on what is to be considered ~~a~~ *extraordinary case*.

Note: From the declaration and the notes of the Secretary, it is quite plain that the Holy See wants the people who are in good health to receive Holy Communion in a church or chapel where Mass is said. We have, however, many districts in the United States where people do not see a priest for several months, and where there is no chapel within many miles from the homes of Catholic families, so that they get to church a few times a year and that with great

inconvenience. In those circumstances the "casus extraordinarius" of Canon 822, § 4, is certainly verified.

SECRET CARRYING OF THE BLESSED SACRAMENT TO THE SICK

The general rule is that the Blessed Sacrament should be carried to the sick publicly with the ceremonies of the Roman Ritual. The Code (cfr. Canon 847) states that, if a just and reasonable cause makes it advisable to carry the Holy Eucharist secretly, it may be done. The question was submitted to the Holy See as to who is to judge whether there is a sufficient reason—the priest or the Ordinary of the diocese? The Holy See answers that the local Ordinary is the only judge (Sacred Congregation of the Sacraments, January 5, 1928; *Acta Ap. Sedis*, XX, 81).

Note: In reference to the United States, the declaration is of interest only in so far as it tends to confirm the old-established principle in the Church that matters of public worship are to be regulated by the public authorities in the Church—the Holy See and the local Ordinaries. In the United States, the priests have been directed by the Second Plenary Council of Baltimore to carry the Blessed Sacrament secretly to the sick, and the individual priest may not introduce the public ceremony even in a place that is almost exclusively Catholic, because in this matter the priest is not to decide what is to be done (cfr. Sabetti, *Theol. Moral.*, n. 691, ed. 27).

ORATION OF THE BLESSED SACRAMENT IN MASS

(1) Outside the Forty Hours' Devotion, must the oration of the Blessed Sacrament be said in every Mass that is celebrated at the altar where the Blessed Sacrament is to be exposed for a public cause immediately after the Mass, provided the Mass or a commemoration occurring in Mass is not of the identical mystery of our Lord?

(2) Is this oration to be said in the Mass, even when a more solemn feast of the Universal Church occurs, under a second conclusion, after the orations prescribed by the rubrics and before the collects ordered by the local Ordinary?

(3) Outside the Forty Hours', when the exposition and adoration of the Blessed Sacrament for a public cause continues for some time independently of some other sacred function, is the oration of the Blessed Sacrament to be added in all Masses (Chanted as well

■ Low), even on more solemn feasts of the Universal Church, provided the Mass or a commemoration in the Mass be not of the identical mystery of the Lord, and except in the Masses which are celebrated on the Commemoration of All the Faithful Departed?

The Sacred Congregation of Rites answers in the affirmative to all points in accordance with the Instruction on the Masses during the Forty Hours', April 27, 1927. If, however, the oration of the Blessed Sacrament takes the place of the impeded Votive Mass of the Blessed Sacrament conceded by Apostolic Indult or prescribed by the local Ordinary for a grave and public cause, the oration is to be said under one conclusion with the first oration of the Mass (January 11, 1928; *Acta Ap. Sedis*, XX, 90).

PONTIFICAL APPOINTMENTS

The Right Rev. Edward Hoban, Auxiliary Bishop of Chicago, has been appointed Bishop of Rockford; the Right Rev. Francis Kelly, titular Bishop of Mylasa, has been appointed Bishop of Winona; the Most Rev. Joseph William Forbes, Bishop of Joliette, has been appointed Archbishop of Ottawa; the Right Rev. Thomas Joseph Walsh, Bishop of Trenton, has been appointed Bishop of Newark; the Right Rev. John J. McMahon, pastor of St. Mark's, Buffalo, has been appointed Bishop of Trenton; the Rt. Rev. Joseph F. Rummel, pastor of St. Joseph's, West 125th Street, New York City, has been appointed Bishop of Omaha, Neb.

The following have been appointed Domestic Prelates to His Holiness: Rt. Rev. Msgr. Bernard Fagan (Archdiocese of Perth), Timothy Joyce (Diocese of Clonfert), Thomas Langan (Diocese of Ardagh), and Wilfrid Lebon (Archdiocese of Quebec).

Rt. Rev. Msgr. Clement Willging (Diocese of Helena) has been appointed Privy Chamberlain to His Holiness.

The Commenda of the Order of St. Gregory the Great has been conferred on Messrs. Louis Mignault (Archdiocese of Montreal) and George Bellerive (Archdiocese of Quebec). The following have been made Knights of St. Gregory the Great: Messrs. George S. Vien and Philibert Langlois (Archdiocese of Quebec). Mr. John Raskob (Diocese of Wilmington) has been made Privy Chamberlain of Sword and Cape.

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of June

FIRST SUNDAY AFTER PENTECOST

The Holy Ghost in the Church

By BONAVENTURE MCINTYRE, O.F.M.

"Going therefore, teach ye all nations" (Matt., xxviii. 19).

SYNOPSIS: Introduction: The significance of Pentecost in the Old and New Testaments, and the influence of the Holy Spirit on the Apostolic commission to evangelize the world.

- I. *The paradox in the Master's life and in the early history of Christianity.*
- II. *The Protestant Reformation and its baneful influence on modern life.*
- III. *The Roman Catholic Church alone cherishes the teaching of Christ on the great heritage of all time.*

Conclusion: Our duty as children of the Church today.

The Jews of old solemnly thanked God during their Pentecost for the Law given amid the lightning and thunder of Sinai. During this season Mother Church makes high jubilee for the Holy Ghost who gave to the organism, sprung from the heart of Christ on Calvary, new life of the Spirit. The Apostles, says St. Chrysostom, descended from the Mountain, not bearing in their hands tables of stone like Moses, but carrying in their minds the Spirit and pouring forth the treasure and fountain of doctrines and graces.

Our Blessed Lord and Saviour Jesus Christ, begotten before the day-star and the sunrise, had become in the fullness of time a man according to the flesh. He did not unseal the heavens with a display of terrible omnipotence at His coming, for He had not come to dazzle the minds of men with the brilliancy of an intellectual idealism; much less had He come to conquer the world by force. Not to the intellectual aristocrats of Athens, not to ponderous doctors of the Law in the Sanhedrin, not to sensual revelers in imperial Rome, was the vision granted. His Mother may have seen ten thousand roses in the sky and some shepherds a blinding sun of glory, but the world at large scarcely knew of the birth of Jesus Christ.

THE PARADOX OF CHRIST'S LIFE

For three and thirty years He toiled and taught up in the hills, down by a happy little silver sea, in the dusky lanes of Palestine; and, although He was the God of burning truth, He spoke the language of logic not one whit more than the language of the heart. And this paradox ran through the entire economy of Christ, in which the sick and the poor and the children were His retinue, and some unlettered fishermen the most favored at His court. In the strength of His weakness, in the might of His simplicity, in the folly of His love, He would conquer heart, intellect and soul of an obdurate, scoffing world.

He died on the Cross. Twelve Galileans, speaking only their rude provincial tongue, were His witnesses. Timid at first and then ablaze with Pentecostal fire, they came out of the Upper Chamber to preach boldly Jesus Crucified. On the four winds of Heaven they carried the good tidings of truth and love that would set men free. Eternal Rome took the place of old Jerusalem, and in the city by the Tiber a new Israel was risen among the nations. The hands of the mighty Cæsars were raised against the Christians, whose blood flowed like water on the highways of the Roman Empire. But the blood of the martyrs was only the seed of further Christianity. In one hundred years' time Justin the Martyr could write to the Emperor Adrian: "There is not a nation, Greek or Barbarian, even of those who wander in tribes or dwell in tents, among whom prayers are not offered to God in the name of Christ Crucified." Gamaliel had said in the Sanhedrin: "If it be of God, you cannot destroy it!" The biographies of those who attempted to thwart the plans of God and His Christ, very soon taught men that the persecutors of the Church met with vengeance on the wings of lightning. Thus it has been and ever shall be.

Constantine the Great ascended the throne of the Cæsars, and the Cross burst forth from the Catacombs to sanctify the squares of the Eternal City. Gone at last were the years of fire and sword and blood and tears. Rome was now bent upon a new conquest, that of flinging the mantle of Christ's domination over the nations of the earth. Immortal, God-inspired missionaries carried the name of Christ and His message, at the peril of their lives, into the groves

of the Druids, into the Scythian forest, into the flowery kingdom of China, into the pagodas of Japan.

Given an era of peace in which to achieve her destiny from the north to the south, from east to west, Europe became one sole family of Christian peoples. Many flocks, one Shepherd; many pastors, one guiding voice. Heresies and disturbances there were from time to time, but for the most part the lives of her children formed one broad shining river of peace which flowed on under the common sunlight from the Source and Center of the world's heart, which is the Heart of Jesus Christ. Those were the ages of Faith, the most beautiful chapter in Church History.

THE EFFECT OF THE REFORMATION

Then, at the beginning of the sixteenth century, the whole fabric of Christian Catholic society seemed to break down. A tide of religious revolt rolled up to the very gates of the Eternal City. Most of the Northland forsook the standards of the Faith. The denial of a central, infallible teaching authority threw open the sluice-gates to everything disorderly. Divisions of a division then followed, ragged shreds of a once glorious unity, until in our day the so-called Reformation movement, according to a eminent Protestant Divine, has become a kind of Cerberus with one hundred and twenty-five heads all barking discordantly. And, from the religious chaos, the derangement very naturally spread to the political and social order, producing an exaggerated nationalism on the one hand and a sinister modern malady best described as individualism on the other hand. The leaders of the movement could agree on no cardinal point, and the layman became totally bewildered. It was only a step into the fog of materialism. This is not meant to be a wordy dia-tribe. I am trying to explain this modern indifferentism to all religion which is expressed in the obvious tragic fact of a new paganism which compresses the whole meaning of life into the song of the banqueter: "Eat, drink and be merry, for tomorrow we are dead," and which makes the greatest common denominator of all happiness here below an ingot of gold.

Understand, errors there have been in every age, but the glorification of error was reserved for this age of supposed enlightenment. Men have succumbed to serious sin ever since Adam was formed

from the slime of the earth, but it remained for our age to gild the vices, to throw a halo of beauty around what is positively wicked. Read current literature—and literature is one of the great keystones of civilization: nine-tenths of it is bad, blasphemous, pagan.

The modern world is soul-hungry. It seeks, however, to appease its hunger with husks instead of feeding on the Bread of Life. This is the root of all that madness for thrills and of the consequent melancholia which are the curses of the age. This fever of worldliness is like a tide of fire which has swept from city to city, from sea to sea. The world never needed the teachings of Jesus so much. No other voice can still the tempest, quiet the rages of the lower man, and stop the millions who seem bent on going one way—the way of the tide, following the primrose path that leads down to hell. If the world is not turned back from the shambles to the House of Beauty, think you that the Son of Man when He comes shall find faith upon the earth? Ask any number of men who think about the situation seriously, and they will tell you that modern soft living, like a secret tide, is carrying people in the wrong direction almost in spite of themselves. Restless, discontented with life, they seek happiness everywhere but in the right place. For today as in the days of old is true the saying of Jesus: "Who loses his life shall find it." If we would scale the heights and breathe the mountain air of true joy, we must pass through the valley of renunciation. And all through that valley, in ten hundred times ten thousand places, there is a tremulous red flame burning to remind us of the personal Eucharistic Presence of Him who alone can satisfy that craving for happiness here and hereafter. There is no salvation in any other!

THE CATHOLIC CHURCH PRESERVES CHRIST'S HERITAGE

Thanks be to God, there is yet in the world a perennial saviour which cherishes the message of Jesus as the greatest heritage of the ages. Today, as in the days of the Apostles, the Roman Catholic Church is the pillar and ground of truth, the prop, the stay, the salt of the earth. Emmanuel—God in the midst of us—for she is the replica, the mouthpiece of Christ our Lord. And, as the children of the Church today, we must rally more than ever before, to the standards of the faith. For this is the day of Modernism, of Rationalism, of Indifferentism, of the rashness of Individualism, and

we must not be afraid to emphasize the fact that the Christian ideal after all is moral rather than intellectual, just as surely as Christianity is a school for saints rather than a school of philosophy. Not that Mother Church slights anything like intellectual attainment. It is a commonplace of history that she is the Mother of the world's best civilization. I mean that our lives must become more fervent. We must become an army set in battle array against all those forces whose onrush will carry the world back to the dark night of paganism. The voice of the priest must lead the way, and every Catholic worthy of the name must follow. We must enroll ourselves with double enthusiasm under the banners of Jesus Christ. So shall we by our fervent Catholic lives bind the world anew to the throne of God by links of adamant.

SECOND SUNDAY AFTER PENTECOST

The Sublime Invitation

By DANIEL A. DEVER, PH.D., D.D.

"A certain man made a great supper, and invited many" (Luke, xiv. 16).

SYNOPSIS:

- I. The real meaning of the parable.
- II. The nature of the invitation.
- III. The lesson for us today.
- IV. What the Divine Filiation implies.
- V. God's power to accomplish it.

From the present and parallel passages, it is clear that the saddening Gospel narrative of today, occurring at the close of our Lord's ineffectual ministry amongst the Jews, is of that King who is God the Father, and of the King who is Christ, His co-eternal Son. It is the plaintive story of an invitation refused, an invitation to a union of some kind between that Son and those of whom He said: "My delights are to be with the children of men" (Prov., viii. 31). But it was only an invitation, for that union is never a union of force. God made man free, and free he shall remain, even in regard to accepting the highest gifts of goodness and kindness. And that invitation had been issued before, nor had it ever been retracted. The men now refusing the invitation had already received it; they had been offered divine companionship and love on some other unnamed occasion. Today's events merely record the recalling to their

inattentive minds of this earlier supreme courtesy. And the refusals given are but a faithful register of man's usual response to supernatural things, and represent with equal fidelity his usual motives alleged for neglecting the spiritual: the love of domination, the attractions of sense demanding instant compliance, and the equally instant bondage of the matrimonial union. Yet, it must be noted that even these coarsely apathetic and ungrateful denials did not exhaust all the malice to which gross selfishness can lead. For we are told by St. Matthew that, angered by the insistence of the heavenly King, these men laid hands on His servants, and put them to death—a literal fact with regard to the prophets, as well as an allegorical representation here. And, most cruel of all, yet also truest of all, we are told that "having yet one Son most dear to Him, He also sent Him unto them last of all, saying: They will reverence My Son." But in vain; for, "casting Him out of the vineyard, they killed Him." Jesus was cast out of Jerusalem, and was killed on Calvary. And yet—incredible as it does and must seem—even then, as the parable continues to show, the divine invitation to men was not withdrawn. God is never to be defeated. His goodness must find an object. At times, in His plenary right, He has shown more especial favor to certain peoples and to certain men. But, when this special kindness is refused, it is not cast aside, nor are even the unworthy offenders placed wholly outside of its range. God "will let out His vineyard to other husbandmen that shall render Him the fruit in due season." "The kingdom of God shall be given to a nation yielding the fruit thereof." And literally and historically, from the byways and hedges, the Father who is a King—through that King who is His forever risen Son—has called and still is calling "the poor, the maimed, the lame and the blind" to the heavenly feast of His love. And the feast shall be filled.

THE NATURE OF THE INVITATION

Our real subject here is, however, the recalling to the memory of the Jewish people of an invitation given directly long before in the Garden of Eden, and now renewed by the heavenly King through the person of His only beloved Son—a Son and a King and a God become man. This invitation was to participate in all the grandeur and all the sweetness of the entire supernatural order, with the

wondrous beatific vision as its term and divine, supernatural grace as its instrument. This order to which men were invited was established in the very beginning by God, and revivified and still further ennobled by Christ. The invitation was to a real participation in the very nature of God Himself, to a really divine filiation with Him and an eternal heirship with Christ. For supplementing the present by another inspired source, we can and must say that St. Peter in one noble line has included all that St. Luke and St. Matthew and the Apocalypse have sought to explain for us through many verses in regard to this ineffable union of love. Speaking explicitly of Christ and of the heavenly gifts He bore, St. Peter says: "That by these you may be made partakers of the divine nature"—words that well may found the already given inherently magisterial thesis that the great supper mentioned here is in truth an initial, underlying, fundamental participation through Christ in the very nature of God. For Christ was certainly the royal Son for whom the heavenly Father in the Incarnation renewed and exalted His first invitation to the mystic festival of celestial sweetesses, awaiting our participation of nature with Himself. The mind naturally longs to sound this wonderful truth, but this is a subject whose magnificent depths can receive only this passing tribute here, just as the real, supreme festival, the real, supreme consummation of grace in the glory, and love, and participation of God in heaven—the ultimate meaning of all—must await the thoughts and the sighings of other days.

THE LESSON FOR US

As for our own part here, it would be worse than useless for us to expend in mere pharisaical indignation the feelings naturally evoked by these dread figures long since become the dreadest of realities. Titus destroyed Jerusalem. The Cross gleams bright beneath an alien sky. But that ineffable, supernaturally exalted invitation to share in the nature of God Himself is still awaiting—awaiting us; and there are still coarse earthly attractions to draw us aside from even the highest of heavenly things. We are no better than other men. What they have done, we may do. We can share in the nature of God, or share in its neglect. And, we shall in veriest truth cast it lightly aside, unless we watch and pray, unless we think

more deeply than some others have done, and respond more faithfully to our own internal grace-given impulses, and thus free ourselves more fully from degrading, obscuring earthly standards and ideals. It is true that the vast, the infinite value and wealth of any invitation from God to man is obvious and apparent to all. It is equally true that the wholly unworthy response recorded by the Gospel today is seen at once in all its repulsive enormity. And yet, sad to say, it is a very wide truth and an infinite pity that, even in the highest supernatural things, we are constantly deceived and led astray by mere earthly measures, and thus continually extend to divine realities all the detracting and depressing limitations of their restricted created analogues. The splendid truths that form our privilege today have many features of most especial attraction, features of highest love that leave nothing further for even God's own loving omnipotence, since they speak of Himself, and there is no greater gift. And yet in our heedless, unstudious enslavement by earthly things, even our splendid filiation with regard to God is taken merely as a kind of exaggerated compliment, having no real foundation or effect. And for the same reason whatever of reality filiation of itself and alone might have acquired has been practically lost and destroyed by the necessary qualification of "adoptive." To the unthinking even though cultured mind, as well as and as fully as to the ordinary unthinking person, the sublime truth of our "filiation of adoption" with our God loses the last vestige of reality through our hasty yet confident misconception of what these high terms really imply in this wholly supernatural fact. We think and we feel that adoptive filiation means, as a matter of course, an allegorical, figurative, merely moral relation, bearing a remote, ineffectual similarity with adoption as we know it amongst ourselves.

WHAT THE DIVINE FILIATION IMPLIES

We forget the glorious accomplished fact of our real and actual divine filiation. We forget, even, that God has really wished to make us His sons; and that, therefore, the result is real, instant, and eternal. "I have said: You are gods, and all of you the sons of the most High." We most lamentably forget that, due to this wish of God and to the all-potent, all-effective force of His will, our filiation with Him is so real as to reach—even by grace alone—to that wondrous

glory of which St. Peter speaks—to a real participation in God's own very nature, forgetting, likewise, that a participation in nature, either caused or presupposed, is the most fundamental and characteristic, the most real factor in any true filiation whatsoever, a note that civil, legal adoption demands but cannot confer, a note and a characteristic which, when used by God, are by no means merely figurative or allegorical. And we forget that the Incarnation must have added to the general splendors of grace certain other deep titles in the soul, as a foundation for an added and special companionship with Christ, with whom we are co-heirs (Rom., viii. 17). And, most carelessly throwing aside and disregarding our own necessary individual dignity, we forget that God cannot thus honor and elevate the human race, except by honoring and elevating the separate individuals that compose it. There is no general, floating humanity to be dignified by a general, floating Incarnation. Forgetting, finally, that God has called us gods, we have bent our necks to fatuous men, and have been most miserably misled and most deeply wronged in our spiritual interests by the crawling, morbid, sickly courses of so-called religious teachings which declare as a central principle that we are miserable worms and everything else that is most repulsive and vile. Christ did not die for worms.

God's POWER TO ACCOMPLISH THE DIVINE FILIATION

Indeed, we forget even the very possibility of a divine filiation with a foundation and a fact as real as God Himself. We forget that the words of a God have a sacramental power, that they effect what they signify, that they at once and completely translate His every real wish into instant, effective reality. It is the words, "This is My Body," that make the vast change of transsubstantiation. God's realities are much more real and more exalted than those which usually surround us here, and in which we place an absolute, unquestioning trust. There is absolutely no logical or real opposition between "adopted" and "real," as applied to filiation in general. Where God is the agent, adopted and real filiation can be synonymous terms; and, where He has so wished, they are synonymous terms. We forget the vast possibilities of grandeur deep down in our own being with regard to even the sublimest of things, under the omnipotent hand of God; the vast hidden potencies that theology

has so happily called "obediential"—obeying, that is, the Creator's, and only the Creator's, omnipotent plasmatic touch. We forget—if indeed we ever adverted to the fact—that God does not need any favoring previous disposition in the subject of His action; that His goodness, like His love, itself places in that subject the reason for still further goodnesses. He hurled Paul from his horse into the dust of the Damascene road, and the murderer rose a seraph of love divine. We forget that infinity does not need any created means to an end; that, in any effect surpassing creatures, it cannot have any created means, and that, if God chooses to employ a certain degree of preparation, He Himself can supply it all for an act of free will. The simple *fiat* of creation is still a daily reality.

Can it be, then, that we are just as careless and ungrateful as the men in the parable whose excuses now seem so crude? Do we too literally cast Christ out of the vineyard of the soul, and destroy Him as far as we can—destroy His love by that repellent lukewarmness which He so deeply abhors? "I believe, O Lord, help my unbelief. If we leave Thee, to whom shall we go? Thou hast the words of eternal life." "Now this is eternal life: that they should know Thee, and Jesus Christ, whom Thou hast sent." "My God and my Saviour, I humbly accept Thy deep invitation, because I accept Thee and Thy most holy love!"

THIRD SUNDAY AFTER PENTECOST

The Catholic Educator

By CHARLES C. MILTNER, C.S.C., S.T.D.

"Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of men" (Eph., v. 6).

SYNOPSIS:

- I. *Introduction: two views of educations.*
- II. *The Christ-like mind.*
- III. *The Christ-like will.*
- IV. *The example of Christ.*
- V. *Necessity of imitating Him in educational work.*

A few months ago there appeared a rather lively controversy over the question of what was essential to Catholic education. One side held that it was nothing more than secular education plus a certain amount of formal instruction in religion and the ministry of a resident chaplain. The other side maintained that, while these

were necessary, Catholic education was nothing more nor less than the expression in theory and in practice of the whole Catholic Christian view of life. Now, it is the Catholic educator who mainly makes Catholic education, and fortunately there can be no dispute about the qualifications of such a person. As Christ was the first Catholic and at the same time a perfect educator, He alone is the model to which every educator must conform, if he would deserve the title Catholic. It is he, more perhaps than any other, who must combat by word and example the deceitfulness and often the pompous vanity of those who presume to impart education without Christ and His Church. I shall, therefore, take as my theme that a Catholic educator is one who, in so far as his limited powers may allow, has ■ Christ-like mind and a Christ-like will, and who lives a Christ-like life.

THE CHRIST-LIKE MIND

We know that Christ was God, and that He was also a man. It follows, therefore, that He had a human mind and a human will, as well as a divine mind and a divine will. Now, though it is true that the human element in Him was always subject to the divine, it is also true, as Holy Scripture tells us, that "Jesus advanced in wisdom and age and grace with God and men." The essential characteristic of a Christ-like mind, a mind unspoiled by the prejudice of unbelief, is a mind that hungers for knowledge and ever seeks to increase it, a mind that seeks diligently for truth and labors generously to impart it. "For this was I born," says our Lord, "and for this I came into the world; that I should give testimony to the truth" (John, xviii. 37). Inasmuch as He was a teacher, this was His motto.

MOTIVES OF THE EDUCATOR

There may be many motives for acquiring knowledge and for discovering new truth. It may be vanity, or ambition, or utility, or mere human curiosity. But the Christ-like motive is a love of knowledge for its own sake, a passion for truth just because it is the truth, and an apostolic zeal to communicate that truth to others as worth having for its own sake, as well as for any other advantages it may bring. An educator with a Christ-like mind, therefore, will

never be a mere repeater of the stereotyped phrases of other minds, never ■ mere pedant grinding out formulæ for the interpretation of the world in terms of one fragment of science only. He will not even be merely a clever artist who, by a variety of little tricks of method, strives to accumulate in the minds of his students a rich variety of unrelated facts. No. He will look upon his vocation, ■ not so much ■ profession, as an apostolate. He will not look upon knowledge as some external good to be passed out as one might pass out food to hungry men, but he will first have made his knowledge ■ vital thing, a part of his own mental life, loving it as he loves himself, and will be as eloquent and as enthusiastic in imparting it as he would be were he repelling some charge against his own personal honor.

THE CATHOLIC VIEWPOINT

Again, a Christ-like mind is a mind that accepts as ■ living, vital truth Christ's concept of God, of man, and the relation between the two. Most un-Catholic is that educator who does not see man's soul within man's body and in both together a creature who is to be aided, in some measure at least, through his teaching to realize that life's purpose is higher than learning, higher than art or science, higher even than culture or civilization or virtue itself—that it is none other than the secret of so living that he may come finally to the possession of the Eternal God. Remove that final goal from Catholic education, and at once it ceases to be Catholic. Remove that viewpoint, that ideal, from the mind of the Catholic educator, and at once he ceases to be Catholic, for at once his mind ceases to be true to the mind of Christ. This is not at all to say that all teaching should be the teaching of religion. But it is to say that all teaching should have a religious flavor and a religious spirit. It is to say that any teacher who lacks that viewpoint, who fails to grasp its full significance and to direct his effort according to its implications, is to some extent deceiving his pupils with vain words and courting the just anger of God.

THE CHRIST-LIKE WILL

Now, a man's soul is not a mere reservoir in which knowledge can be stored. It is also a dynamo of activity. It is the mind that

knows, but it is the will that moves. And, though we cannot will what we do not know, we can refuse to do what we know we ought to do. That fact is at once the proof of our liberty and the evidence that systematic training is necessary if we would safeguard it. That training results in virtues, or a set of good habits which enable a man constantly and consistently to live up to what he knows to be right and to avoid what he knows to be wrong. It makes a man of character, or, if you will, a man with a Christ-like will. Now, it is the merest platitude to say that a Catholic educator should be a man of character. But the term character is variously understood, because the terms "mind" and "will" and "habit" and "person" are variously understood. But there is one habit, one virtue, which because of the place it held in the estimation of Christ is of the very essence of Christian character. "My meat," He says, "is to do the will of Him that sent Me, that I may perfect His work" (John, iv. 34). "He humbled Himself becoming obedient unto death."

THE END OF OBEDIENCE

Always Christ's will was a submissive will, a will that chose habitually to fulfill whatever duty the laws of God or the just enactments of the State imposed upon Him. And why was this so? It was so because in no better way could He manifest His goodness and His justice, His humility and His charity. It was so because, — He told us, "the obedient man shall speak of victory": victory first of all over self, the victory of self-control; the domination over the inclination to laziness and indifference, to pride and sensuality, to self-love and self-pity; the power and the courage and the disposition, in spite of temptation and of trial and adversity, to say daily with the Apostle: "I come to do Thy will, O God." This is the Christ-like will; this is Christian character; this should be the ideal of the Catholic educator; for what he is, is vastly more important than what he knows, just as it is incomparably more important that his work with his students should be more of an inspiration to high and noble living than to broad and varied learning. But perhaps this is only another way of saying that the most effective method of imparting the best and most indispensable elements of Catholic education is the example of a solidly Catholic life. And

there again Christ offers Himself as a model. Catholic education differs from secular education principally in this, that it makes the moral side of it paramount rather than the merely intellectual side. And that view is grounded on the principle that the primary purpose of life is moral and religious rather than intellectual and cultural.

CHRIST AS EXEMPLAR

The plea of Christ is always that we should strive to lead in so far as we possibly can a life like unto His own. And so He gave us in all things the example of what He would have us become—the example of charity and justice, of humility and meekness, of generosity and self-sacrifice, of purity and of patience. "Seek ye first the Kingdom of God and His justice," He says, "and all things else shall be added unto you." Let a man, therefore, be true to this divine Exemplar, let his mind be enlivened with the spirit of faith, let his external conduct be consistent with that faith, let him look upon himself from the lofty viewpoint of a coöoperator with Him Who said: "For this was I born, for this I came into the world, that I might give testimony to the truth," and that man will be a truly Catholic educator.

WE ARE ALL EDUCATORS

Now you may ask: "But why speak to us about the qualifications of the ideal Catholic educator? Why do you not rather address your remarks to some University Faculty?" Well, the obvious answer is that you too are Catholic educators. You are educators of yourselves and of one another. You also can be and you should be Catholic educators. And, unless you too are animated with a lively spirit of study, with a passion for truth and a zeal for making it known and loved—unless you too labor unceasingly to build up in yourselves that true character which is Christ-likeness of mind and of will—then all your readings and all your conversations will do you little good, and you may go out and mingle with men everywhere, and your words will be fruitless, your life barren of good results, deceiving others with the mere appearance of Christian truth, and confirming rather than combating unbelief. For our Catholic Faith is more than a mere sentiment, more than a beautiful idea, more even than a consistent and forceful philosophy. It is

the light of life itself. And the duty of every Catholic to be an educator by profession or merely by the consistency of his faith and practice, is to show that the radiance of that light must illumine the steps of every man who walks life's pilgrimage, if he would safely reach its goal.

FOURTH SUNDAY AFTER PENTECOST

Confidence in God

By G. L. CAROLAN

"Master, we have labored all the night and have caught nothing, but at Thy word I will let down the net" (Luke, v. 5).

SYNOPSIS: *Introduction: The difficulty of renewing unsuccessful efforts.*

- I. Time and circumstances.*
- II. The demand on the faith of the Apostles.*
- III. The miracle and its lesson.*

It is hard to be asked to renew an effort which one is sure will fail. The courage and determination which the facing of a difficulty for the first time demands, may be great; but there is, after all, something of the nature of novelty in such a task. But, when one's efforts have regularly and consistently resulted in failure, it is, I say, particularly hard to be asked to renew that same effort, especially when the adverse circumstances remain just as strong as before. Yet, this is the sort of trial of our faith and confidence in Him which God so often demands of us. The miracle recorded in today's Gospel, the first of a series connected with the Lake of Galilee all pointing more or less in the same direction, was the reward of a trial of faith such as we have been considering. The principal application is to the Church, but in a secondary sense the incident may be applied to the individual soul, and is full of helpful lessons.

TIME AND CIRCUMSTANCES

One cannot read St. Luke's account of the Miraculous Draught of Fishes without being convinced that it is the account of an eyewitness, and of one who paid the closest possible attention to detail. It is noted, for instance, that the multitude pressed about our Lord, that He was gradually pushed to the Lake, and was forced to enter the boat of a fisherman whose name is given, that there was a

deliberate choice of the boat from among the number drawn up on the shore. Further, the conversations and sequence of events are all accurately recorded. Yet, we know that St. Luke could not have been present on that occasion, for he did not join the company of the Apostles until after the Ascension. Whence, then, did he get such accurate information? There is a tradition of strong probability that from our Lady's own lips he derived much, if not all, the matter of his Gospel; hence it has been called "The Gospel of the Mother."

Certainly, it was a loving eye that watched and a loving mind that treasured up this singularly beautiful and instructive incident. We can see what may be described as "the mother touch" in the account; and, if the event made such a deep impression on our Lady's mind, it was because her spiritual sense, always keenly alive, recognized its importance as a revelation of our Lord's character and method of dealing with souls.

The first year of Christ's public ministry was well on its way, and Peter, James and John, those chosen souls who were to be the chiefs of the Apostolic company, had followed His footsteps, but had not as yet attached themselves to His personal service with the devotion of disciples. A pause in the journeying gave them a chance to return to their former business and time to consider their future. St. Peter and his companions had set out with the other fisherfolk of the village of Bethsaida for the night's work on the Lake, and, in spite of all their skill and perseverance, the night's labor was without result. We are not told anything about the fortune of the other boats in the company, but most likely they failed equally to make a catch, as St. Peter's subsequent speech to our Lord seems to imply.

Now, fish were plentiful in the Lake (the name Bethsaida, or "House of Fish," points to the locality being well stocked), and it must have appeared very extraordinary to those men that their efforts were entirely fruitless, though prolonged throughout the whole night! The fact of their continuing their labor for so long shows how they hoped against hope, as it were, that the luck would turn. Had such an experience been a common occurrence, they would have ceased labor long before the night was through. But, when the dawn broke, they drew in to the shore, weary and disappointed, to wash and dry their nets for the next night's work.

Then it was that our Blessed Lord appeared walking along the

shore from Capharnaum, His headquarters, followed by an ever-increasing crowd eager to hear Him. When stirred to excitement, crowds are not very considerate, an Eastern one least of all so. Hence it happened that, when our Saviour arrived at Bethsaida, the onrush of newcomers would have pressed Him into the Lake, had He not taken refuge in the fishing boat of Simon. On its being pulled out slightly from the shore, it formed an excellent pulpit.

THE DEMAND ON THE APOSTLES' FAITH

The discourse finished, our Saviour turned to Simon and said: "Launch out into the deep, and let down your nets for a draught." Naturally, all Simon's professional instincts rose in protest. Now, to hope for a catch in the bright sunlight of close on midday, when all during the night there had not been a sign of any fish being in the neighborhood! "Master we have labored all night and have caught nothing: but at Thy word I will let down the net." Asked to attempt the apparently impossible, St. Peter, even though his knowledge of Christ's power was at that time but slight, obeyed. We can picture the attitude of the watching crowd. What taunts and rough chaff must have been flung at the boat's crew when it was seen that they were going to carry out an order which to the folk who knew the Lake was evidently only wasted labor!

But the actual result! Scarcely had the net struck the water, as the boat circled round paying out the slack, when the miracle was evident. The ripple of a mighty shoal of fish furrowed the lake surface, and as the ends of the great seine net were drawn in, the strain was more than it could bear, so that it began to break. With the hastily summoned aid of their partners in the second boat, the work was carried through, and both the craft, loaded to the gunwale, made slowly to the shore! And now the crowd were silent; the half-uttered taunt was smothered on their lips, and Simon Peter, wholly astonished at the evidence of Christ's power, broke out in confused protest at the thought of his own unworthiness.

The whole course of this incident is most instructive, and is full of lessons of encouragement from which we can, each in his own degree, take comfort. It emphasizes the principle that, in carrying out any work for God, it is the fact of His command, however that may be made clear, which will ensure success, even though the cir-

cumstances be as much against us as appeared to be the case on that occasion by the lakeside in Galilee.

THE LESSON OF THE MIRACLE

“At Thy word I will let down the net.” It is the fearless cry which goes up constantly from those souls who, strong in their trust of God, accomplish things for Him the tale and sight of which make us ordinary mortals marvel.

Read the records of missionary effort in any country, and time and again the similarity of the circumstances here portrayed stands revealed. Look at the churches and schools, the convents and homes of mercy on all sides—to how many does not the same apply!

Similarly, in the quiet region of our own souls, God demands the homage of our perfect trust when He bids us, through the exhortation and guidance of those who speak in His name, to take up again and again the work of self-correction exactly at those points where we have so often previously failed.

The overwhelmingly insistent occasions of sin, the call and lure of pleasant things, the strong cry of our own nature—who has not felt the pressure of all these! Often and often, the hopeless wearinessomeness of the task of self-restraint may either tempt us to cease all effort, or so discourage us that, having once given way, we have no heart to face the effort to reform.

But here particularly the principle which we have been considering holds good, and the reality of the peril makes it all the more necessary for us to learn the lesson well.

“At Thy word I will let down the net.” Oh, how we must drive home to ourselves the force and meaning of the words! “Because I know it to be *Thy* definite command, O my God, therefore have I the will to try and try, to trust and trust!”

Aye, and how often it happens that a difficulty which we feared fades away, that a help unlooked for comes just when most needed, that the very thing which seemed to point to our undoing aids us to victory! Awed and in wonder, words like to those St. Peter used rise to our lips, for we feel that the hand of God is near us.

Book Reviews

CATHOLICISM AND DEMOCRACY

There is no doubt at all about the interest which Mr. Shuster's recent work* possesses, nor any either about its scholarship and the arresting manner in which what it contains is presented to the reading public. Nor I think as to its timeliness. But here I verge upon a path which I am unwilling to tread. Unless a man has (like Bryce in the United States or Bodley in France) spent sufficient time in a country not his own to understand it thoroughly, he has, so I think, no business to attempt a criticism of its position or doings. I have been a grateful guest in many cities and in a large number of States across the border of the country in which I live and where I am now writing, but that is not going to make me commit the ineptitude of criticizing the American attitude towards anything. Mr. Shuster discusses the question as to whether the Catholic religion can live in and alongside of American democracy. At the first blush, one would say *solvitur ambulando!*—as a matter of fact, it does so live and evidently flourish. And were it really impossible for it so to live and flourish, then, since the Church was destined to exist for the whole world, there must be something wholly wrong with the democracy in question. Which, most people would agree, is absurd.

Yet, the question has been posed (or perhaps it is more correct to say that the opinion has been, and still is held) that there is something basically irreconcilable between the two, and the outcome of that is visible in what has arisen in connection with the forthcoming Presidential election—and perhaps also in the state of affairs in connection with the horrible conditions now existing in Mexico, coupled with the silence of the great organs of opinion west of the Atlantic, which is so stupifying a fact to the outside observer of public affairs. What the author essays to do, and in the opinion of at least one deeply interested reader admirably succeeds in doing, is to analyze this question and discuss it fully and in relation to the various movements intellectual and social in his country. It seems to me, as I have said, that he does this with great success. But it is for his own fellow-countrymen to judge in a matter of that kind, and all that I have to add is that I fail to see how they can be indifferent to a work of such merit and such suggestiveness as this.

There is just one point which perhaps a writer from another country may be permitted to linger over, the more because it is one which

* *The Catholic Spirit in America.* By George N. Shuster (Lincoln McVeagh, The Dial Press, New York City).

affects his own country even more than that to which Mr. Shuster belongs. That is the vastly important matter of the output of distinctively Catholic literature on this side of the Atlantic. In Canada it must be admitted that it is practically nil—in the English language at any rate, and, as far as I am aware, the same is true of French, for the large and intensely Catholic French population is as unproductive as their much fewer English-speaking brethren. And it is a patent fact that the output south of the border between the two countries is not at all what might have been hoped for, having regard to the size of the Catholic population and to the vastly important message which the Catholic Church has for the world. Much smaller bodies of Catholics elsewhere have produced much larger and more important contributions. Why is this? Mr. Shuster thinks, and probably it is so, that the fearful strain of maintaining educational institutions for Catholic youth has had much to say to this: many a mute inglorious Milton has been nobly sacrificed to the need for supplying a Catholic education for very Catholic child. As one who lived through and bore a part in the educational struggle in England for more than twenty years, I know very well what this means for teachers and for clergy, and know that for all the former and most of the latter the struggle was one of life and death, and one allowing of no time for other occupations.

Whilst all this is true, none the less the lack of such literary output is a drawback, almost a disaster. Apologetics we have, and, things being what they are, we must have. But that is not the be-all and end-all of what we want. Far from it. Mr. Shuster is very clear on that point, and I wholeheartedly agree with him.

But the question is what is to be done to bring about a better state of affairs. It is absurd to suppose that on this side of the Atlantic—or anywhere else for that matter—it is sufficient to exclaim: "Go to! Let us have a cohort of able writers!" And forthwith the libraries will be flooded with brilliant treatises. We have got to begin a good deal lower down than that, and endeavor to breed and, where any symptoms of promise appear, encourage literary tendencies in our young people. Are we doing it? During the years which I have spent north of the boundary, I have seen great endeavors made to encourage budding youth in the art of oratory—whether the same efforts are made south of that line, I do not know. With these efforts I very imperfectly sympathize (though, for my sins, I have twice judged at oratorical contests), and for the reason that it seems to me that here, where I live, we do too much talking and too little thinking, and while that state of affairs persists, we shall not do much writing—that is, writing which is worth reading. What we really want is more books like that recently written by Dr. Mangan on Erasmus, which I had the honor of reviewing some time ago in this REVIEW. That is not a work of

apologetics; it is a fine piece of considered scholarship, and I notice, with pleasure but not surprise, that it has had really serious consideration on the other side of the Atlantic as well as on this. That is the kind of book which really counts, and which really makes people look a second time at the Catholic Church and consider its position.

It has always to be borne in mind—and, as one for years outside the Church I can testify to this—that the idea of the average uneducated Protestant is that the Church is just an antiquated foolishness which attracts people by reason of its meretricious services and splendors—its graven images especially, Heaven save the mark!—but is not a haven for anyone of real intelligence. That is an opinion which in their heart of hearts is held by many who think themselves well educated, though on this particular point they certainly are not. It is an opinion which, when held by a fair-minded man (and it is ignorantly held by many such this very day), can be dispelled by books like that which I have just mentioned, and, let me add, by that which I am now reviewing. I think and hope that I have made it plain that I have liked the book, but I should have liked it better if it had possessed an index, and thus relieved me of the trouble of making something of the kind for myself as I read my way through it. I am sure that there will be a second edition, and I hope that this deficiency will then be made good.

BERTRAM C. A. WINDLE, F.R.S.

THE LIFE OF CHRIST

The life of Christ ought to furnish the chief subject of our meditation, since it contains the model of true holiness and keeps before our minds the hope of salvation. And so charming is the Gospel story that there should be no other book that we read so willingly and with so much pleasure. It is, thus, one of the good signs of the persistence of high ideals and of the religious spirit in our times that, in spite of much in modern life that tends to degrade or to turn men away from God, there is as great—if not greater—interest today in Jesus Christ as in the ages past. Evidence of this is found in the new Lives that are continually appearing, for books are not written or published unless there is a call for them. If the demand for bad literature is discouraging, the demand for books on Our Saviour is heartening and a reason for some degree of optimism. There can never be too many Lives of Christ, because Christ needs to be brought continually before the minds of mankind, so that each generation and class will receive from His example and teachings the help which their own peculiar conditions or problems require. Many biographies written in simpler form and adapted to the general reading public have appeared in recent years, and some of them have attained to a well deserved success. Others

have been prepared with a view to serving a particular kind of readers, especially those who desire devotion or doctrine as the fruit of their reading. There are also scientific Lives of Christ, which aim at a study of the historical, textual or religious aspects of the Gospel narratives; and it is in this field especially that there is ever room for new treatment of the deeds and doctrines of Our Lord. Christ Himself remains the same, but our knowledge of His person, words and works can grow continually, and be assisted in no small degree by the results of modern historical research and exegetical study. Unfortunately, science is too often employed by those who write of Christ only with the aim of attacking the reliability of the Gospels or perverting its true meaning. The adversaries of Christianity deny that the Evangelists were eyewitnesses and reliable, and they so distort the picture of Christ as to take from Jesus, not only His divinity, but nearly all His human splendor. Their method of argumentation is so fallacious and their judgments so arbitrary that one might think it a good policy to permit their errors to refute themselves. But what these men lack in knowledge, they make up for in effrontery and in unwearied zeal for the cause of trying to deceive all the people all the time. "One cause of the influence exercised by negative criticism," says Father Vigoroux, "is the tone of assurance with which it draws its conclusions. In setting forth their views the unbelievers say with an air of great confidence: 'Science proves,' 'Criticism demonstrates'; and this assertion frequently takes the place of proof and demonstration. As though science were incarnate in their person—as though criticism did not exist outside the hypotheses invented by their imagination!"

We welcome, therefore, the translation into English of Fillion's "Life of Christ,"* in which true science, logic, and fairness are opposed to the pseudo-science, sophistry and prejudice of the Rationalists who boast that they have discovered "the true Jesus." The orthodoxy and competence of the author is guaranteed by his position as Consultor of the Biblical Commission, by his long years of study and writing on Scriptural subjects, and by his perfect acquaintance with the problems, difficulties and objections that are offered here and there by the text itself—or, as is mostly the case, that are fabricated by the critics. The present volume (the first of three) has three parts, in which are treated in order: (1) the sources of the life of Christ, His country and His people; (2) Christ before the Incarnation (*i.e.*, the Eternal Word and the Messianic prophecies); and (3) the infancy and hidden life. In order that the progress of the account of the Saviour's life may not be interrupted overmuch, the refutation of the chief Rationalistic errors is given at the end of the volume in 26 appendices. We have not been

* *The Life of Christ. A Historical, Critical and Apologetic Exposition.* By the Rev. L. C. Fillion, S.S., Consultor of the Biblical Commission. Translated by the Rev. Newton Thompson, S.T.D. (B. Herder Book Co., St. Louis, Mo.).

able to discover the date of this work, but the latest book cited in the bibliography was published in 1910.

Dr. Fosdick, the author of the "Pilgrimage to Palestine,"* is pastor of the Park Avenue Baptist church in New York City, and is well known as a successful preacher and writer of religious books. He belongs to the Modernist wing of Protestantism, as the reader of this book can easily gather from the views expressed here and there about the supernatural, miracles, inspiration, asceticism, etc. If only these doctrinal and some historical passages could be deleted, even readers who are not of Dr. Fosdick's persuasion would find nothing objectionable in his book, but would on the contrary find it very useful as well as entertaining. Four months which the author recently spent in Egypt, Palestine and Syria, are made of benefit to others who wish to make the same pilgrimage, either in the body or in the spirit, by the introductory chapters on the geographical setting and historical background of the Holy Land and by those that follow, in which the pageant of Hebrew history is traced from Sinai to the Palestine of today.

J. A. McHUGH, O.P.

* *A Pilgrimage to Palestine.* By Harry Emerson Fosdick, D.D. (The Macmillan Co., New York City).

CATHOLICISM BOURGEOIS AND SUBMERGED

The latest Borden and Whalen novels* (in the second case I am far from certain that the word "latest" is anywhere nearly accurate) afford a good view of the cliffs between which Catholic fiction in English has fallen. Mrs. Borden is a conscientious and fastidious writer, who knows as much about the details of her craft as she seems to know about the more exclusive restaurants. Unfortunately, she had never had a story to tell. This is due partly to weakness in conceiving plot and character, and partly to a habit of restricting life to a domain where dramatic intensity is out of the question. Mrs. Borden's *milieu* is what can only be termed "bourgeois Catholicism." The heroine of the present novel is the kind of woman whose confessor must be nothing less than an Apostolic Delegate. She selects her company, both social and ecclesiastical, with the utmost care; and when she desires to do penance for the sins of her youth, she hunts out a particularly charming shrine in Normandy where there is plenty of opportunity to apply "charity" to the peasants. The latter are, of course, mere picturesque automatons: they exist like Punches and Judys to supply a colorful background for the *grande dame*. The rest of the story is comprised of

* *From out Magdala.* By Lucille Borden (The Macmillan Company, New York City).—*The Forbidden Man.* By Will W. Whalen (B. Herder Book Company, St. Louis, Mo.).

scenes wherein the "hectically modern" life of a debutante and her admirers is contrasted with Normandy peace. Incidentally, there is plenty of room for unction, which is supplied in an almost sickening abundance. All of it sounds perfectly orthodox to me—excepting possibly the sweeping condemnation of feminine cigarette smoking—but I confess to like it better from authors who are competent masters of the spiritual life.

Père Sertillanges' noteworthy plea for an "objective" point of view in creative art seems applicable here. That a novelist or poet succeeds only when he has a vision of the whole of life quite in the same way that St. Thomas' philosophy deals with the whole of life, is a dictum which can be applied with effectiveness to contemporary fiction. Mrs. Borden sees humanity and religion through a lorgnette, in a manner which must—and does—positively exasperate anybody who has ever walked down a street with his eyes open.

But let us hurry on to her diametrical opposite, Father Will Whalen. Here also there is an abundance of good intentions. Father Whalen knows nothing of the novelist's craft. He has tumbled head over heels in love with "Americanese," so that his diction is one long procession of slang phrases more or less contemporary in character. And the story or the human beings in it? Mining town environment and characters; a soldier boy come home, sentimentally conceived of and never for a moment real; the girls and boys of the coal mines, a stagy ex-actress, home-spun moral issues. All this is Father Whalen's *milieu*—the illiterate, sensation-pocked, utterly trivial existence of what may be termed "submerged Catholicism." The wholeness of life is not reflected in it any more than in Mrs. Borden's plush-filled drawing rooms. Our reverend author seems to lose consciousness the moment he drops the cheap "lingo" of the ruthlessly dehumanized Pennsylvania hills. There is a spark in him, but he appears to be incapable of doing anything with it other than kindling the wrath of those who care, not merely for the repute of literature, but also for the welfare of the people of the Church of God. When will this people receive an American novelist worthy of them? Well, when he does come—hope is a virtue—he can look at Mrs. Borden and Father Whalen, and see at least two roads he must not follow.

GEORGE N. SHUSTER.

Other Recent Publications

The Priest and St. Paul. Translated from the German of the Rev. Otto Cohausz, S.J., by the Rev. Laurence T. Emery, M.A. (Benziger Bros., New York City).

What a wonderful mission is given to the priest of today! Amid the world and its surroundings, with its triumphs and its failures, its joys and its

sorrows, its virtue and its vice, he stands as ■ vessel of election, one chosen to be a leader of men in the heavenly paths and ■ rock of defense for weak and strong in the terrors and trials of evil. Since by his power or lack of it he can do much good or place an obstacle in its way, how important it is that he realize the weightiness of his mission, the need of fulfilling it, and the holiness of life required for it! How necessary is it for him first to practise what he preaches, if he would be a true leader of men and a vigorous shepherd of souls! This, however, can he be only by modeling himself after some acme of priestly perfection. Of course, no model can be found that compares with Christ Himself, the Great High Priest, but after Him perhaps a purely human type of priest—one who strove with special zeal to follow in the footsteps of his Divine Prototype—may legitimately be sought for inspiration and imitation. Who better could be chosen as such a model than St. Paul? His life is the example of a life rich in victories for Christ because of victories over self. We can thus appreciate the value of "The Priest and St. Paul." It is not a life of the great Apostle; its purpose is "only to apply words and experiences of St. Paul to the priestly life of today," with a view to their being helpful. It gives the facts of a great priest's spirituality as a thorough and practical aid to present-day conditions of the priestly life. Its author is a Jesuit Retreat Master of long experience, and thus especially fitted for presenting such ■ work as this. The translator has done an excellent service in giving to others what he found to be helpful for himself. This volume might be well placed in the hands of every seminarian and priest. With St. Paul as their model of Apostle, Priest and Soldier of Christ, they could accomplish more in the mission assigned them.

Die Prädestinationslehre bei Thomas Von Aquin und Calvin. Von C. Friethoff, O.P., Lector Sacrae Theol. (St. Paulus-Druckerei, Fribourg, Switzerland).

It was Calvin who attempted to unify and reduce to system the religious teachings of the Reformers. As the basic principle for such a Protestant theology, he chose the sovereignty of God, making this doctrine the idea which embraced, dominated, characterized, and determined all the others. In this insistence upon the honor and majesty of God, he resembled much St. Thomas Aquinas, to whom he may also be likened by reason of the theological formulas he employed especially in such questions as Foreknowledge, Election and Reprobation. These similarities have even misled some non-Catholic writers into the belief that Supralapsarianism or Infralapsarianism was nothing more than a modified form of the Thomistic doctrine of Predestination. A detailed comparison of Thomism and Calvinism is, therefore, most useful. Hence it was that the University of Utrecht in Holland during the scholastic year 1924-1925 offered a prize for the best comparative study of the Thomistic and Calvinistic teachings on Predestination. The prize was awarded by the non-Catholic faculty to a Catholic priest, Father Friethoff, O.P. His dissertation was later translated from Dutch into German, and was published last year in the *Divus Thomas* of Fribourg, Switzerland. It is this German translation that is now issued in book form.

Fr. Freithoff's work is a most scholarly one. He has gone back to the original sources, and made a thorough study of the two theological systems which he compares, from the writings of St. Thomas and Calvin themselves. This is not to say that he overlooks extrinsic sources; for other authorities are also made use of; but, as is proper, the minds of the Angelic Doctor and of the teacher of Geneva are first investigated from their own works. The result of this scientific and able study is to show that the doctrines of the greatest of Catholic theologians, far from being the same as those held by the most influential of Protestant teachers, are in essential and diametrical opposition.

J. S. C.

Isaac Jogues, Missioner and Martyr. By Martin J. Scott, S.J. (P. J. Kennedy and Sons, New York City).

Hero-worship seems to some extent to be ingrained in every one of us. And the noble deeds of others, besides being a source of inspiration, draw from us expressions of admiration and wonder that multiply with the deeds. It is this fact that makes us—whether we admit it or not—regard the Saints and their lives with such respect, and find in them sources of consolation in trial and encouragement in difficulties. In reading Fr. Martin Scott's new Life of Isaac Jogues, one cannot but be deeply impressed by the facts and deeds of such an heroic life. To become acquainted with the work of such a noble character, to understand the enormity of his sacrifice for the missions, his sufferings for the faith, his patience and fortitude in tortures of the worst imaginable kind, his perseverance amidst it all, is to realize to some degree the extent of the heroic love that the first French Jesuit Missioners to this country possessed for God and souls. They were a band devoted and loyal to the cause of Christ, and Jogues stands out as one of the world's most heroic figures. This glowing, but by no means fictional account of Jogues' life shows him to us in his voyage to the New World, in his missions to the Huron Indians, in his capture by the Iroquois, in subsequent torture and slavery, in escape, recapture and martyrdom. Fr. Scott has clearly and interestingly portrayed this life of Jogues, and for his matter he has used nothing but facts taken from reliable documents—the *Jesuit Relations*. The work is thus, not merely the life of a Martyr and Missioner, but it is also an historical volume that furnishes a detailed account of some of the New World foundations, as well as of the customs, beliefs, and superstitions of the early Indians. It can be read by Catholic and non-Catholic alike with much profit.

The Ways of Courage. By Humphrey J. Desmond (B. Herder Book Co., St. Louis, Mo.).

By the felicitous device of expressing the good life in terms of courage, Mr. Desmond invests virtue with a special charm and a strong appeal for our generation, which loves to boast of its manly qualities of independence, sincerity and self-reliance. On the other hand, vice is stripped of its false glamor and made to appear in all its unmanly cravenness and slavish cowardice. Psychologically viewed, this is an excellent approach. Nor is this

manner of presentation purely artificial; on the contrary, the truth of the matter is that at the bottom of every virtue lies a degree of fortitude, and that the genuinely virtuous man is a potential hero. There are many, however, who do not see that gentleness and meekness in reality are strength, and that they require a measure of self-restraint of which but few are capable. The author shows this hidden virility of all the virtues, and hence makes them appear to many in a new and more attractive light. The book will make edifying as well as delightful reading. The note of high challenge which runs through it and the spirit of optimism which lights up its pages, render it especially suitable for the young and those who, though advanced in years, have not ceased to strive.

C. B.

The Ecclesiastical Year. By John Rickaby, S.J. (Joseph F. Wagner, Inc., New York City).

Though rather fulsome, the praise which the editor-in-chief of "My Book Case Series" gives to this volume is, in the main, well deserved. However, only an educated reader is likely to get out of this book most of the good that is in it. The Chapter on "Shrovetide" contains much that is particularly interesting, and should be missed by no reader who selects only the chapters that sound appealing to him. The Chapter on St. Ignatius is also very interesting and informing. In fact, after the third Chapter this reviewer was not tempted to pass over even one page. All through the book there are many passages that are instructive, charming, edifying, both for those who have studied the classics and theology and for those who have not. Those are likely to get the most good out of this book who read it painstakingly from beginning to end and linger over those parts that evoke their interest. On the whole, this is one of those books by means of which the reader might determine his I. Q. to some extent, and to a large extent his quotient in education, religion, and his appreciation of the seriousness of life. There is much refined humanism which ought to appeal to a man *qui ingenuas fideliter didicit artes.*

F. W.

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Rampant Atheism and Immoralism

When men break away from the safe moorings of revealed truth, they are likely to be carried far adrift on the sea of religious error and finally to be shipwrecked in the whirling currents of atheism. Time and again human experience has demonstrated this mournful fact. Our own age offers a new and striking illustration of this fatal law, which might appropriately be called the law of progressive religious disintegration. The rejection of revelation rarely halts at infidelity, but in most cases terminates in complete irreligion and frank atheism. It is as if once the original downward impetus has been imparted, a terrible momentum sweeps man along until the very depths have been reached. The nemesis of rejected revelation is atheism, with its attendant immoralism. Supernatural religion is the safeguard of natural religion. Natural religion is not able to maintain itself, unless it becomes reinforced by revelation. Those who repudiate the triune God end by rejecting all belief in a personal God. It is at this low point that our times have actually arrived. *Facilis descensus Averno!*

Atheism in our days is boldly lifting its head. It has become aggressive, and is carrying on an exceedingly active propaganda. It is using every means of publicity: the school, the college, the university, the lecture platform, the press. According to some, it is making alarming progress, infecting all strata of society and tainting the young as well as the old. Speaking of conditions in England, Father Owen Francis Dudley says: "But, there are millions, as I remarked, who are heading for open paganism. Not consciously perhaps. They are just drifting. Every day the strident voice of Rationalism, Materialism and Modernism dins into their ears its ugly lies: 'No creeds, no dogmas,' 'The failure of Chris-

tianity,' 'Progressive morality,' 'Man is but a monkey—sin, the monkey coming out.'"¹ The prophets of atheism are daily growing more numerous and more clamorous. The most lamentable feature about the sad fact is that these apostles of atheism are largely being recruited from the rising generation, whose mind has been consistently poisoned by evolutionary and materialistic doctrines. Calm observers of the time speak of a revival of paganism in thinking as well as in living.²

The following is the flippant manner in which a professor at one of our state universities disposes of traditional Christianity: "What is Traditionalism? Briefly, it is the assumption that in the traditional dogmas and ecclesiastical forms of so-called Catholic Christianity are to be found whatever is necessary to the salvation of the individual and society. . . . The first myth of the traditionalist is that there exists or ever has existed a wholly selfconsistent content of theological truth, of Catholic truth, 'the same yesterday, today, forever.' There is not, and never has been anything of the sort. . . . No universally valid tradition has ever ex-

¹ "The Conversion of England" (Official Report, National Catholic Congress, Manchester, 1926). To this we may add the testimony of the Rev. Anselm Parker, O.S.B.: "It is common knowledge that this country, irreligious enough, is now becoming paganized with extraordinary and increasing rapidity; and the fruits of the undenominational Board School will be more marked still in another decade" ("Catholic Evidence Work," Exeter).

² Thus Dr. Joseph Alexander Leighton. A chapter in his book, "Religion and the Mind of Today" (New York City), bears the significant title, *The Recrudescence of Paganism*. Here we read: "The term paganism in the title of this chapter is used in a derogatory sense. . . . What we have in mind now is the decaying paganism which primitive Christianity confronted and conquered by the might of new moral energy. There are, I think, in our social life many symptoms of moral confusion and disintegration that present striking, and even startling analogies to the decadent paganism of the Roman world under the Cæsars. In many directions, then, our social life shows lack of ethical stability. It is an age of seeming confusion and disintegration, in which many souls are drifting rudderless on a chartless sea. . . . I think that, in their causes, as well as in their symptoms, our social diseases bear striking analogies to the sophistical age of Athenian life, and to the Roman world of the Cæsars. . . . Teachers of religion are well aware how widely disseminated in the popular mind are these generalizations of scientific thought which conflict with traditional forms of theology. There is plenty of cheap and easy materialism abroad. Even where it is not adopted in the form of a creed, it breeds in many minds confusion and a weakening, or even total loss, of spiritual conviction. And the obverse of the breakdown of the old sources of authority and the loss of faith in traditional theologies is seen in a passionate craving that breeds the credulity which seeks satisfaction for a spiritual hunger in spiritualism, Oriental cults, and the nebulous nonsense that calmly ignores the facts of experience, and blurs out in its optimistic cloudland the distinction between disease and health, pain and pleasure, good and evil, spirit and matter." Dr. Charles A. Ellwood uses practically the same language. "The third thing," he writes, "which is needed for the proper reconstruction of religion is the perception of the essential paganism and barbarity of our present civilization" ("The Reconstruction of Religion," New York City).

isted. . . . The universe, as known to modern science, is infinite in extent and eternal in duration. There can never have been a time when the world was not. Creation never began, and will never end. . . . Man is no exception in the order of life. He belongs to the Simian species. His ancestor was *Eoanthropus*, a cousin of the anthropoid ape. Adam's innocence was the ignorance of *Eoanthropus*. Man did not fall from a state of innocence and bliss and immortality either in Eden or from a star, as Plato thought. He descended, but he did not fall, from the trees of his ancestors. He shed his tail, began to walk on his hind legs, and by the use of the wonderful dawning powers of vivid memory, active imagination and creative reason, he began his long upward march. . . . The modern scientific conception of nature and man is incompatible with every single item in the traditionalist scheme, from the six-day creation to the Last Judgment and the commitment of men to eternal damnation and eternal bliss. No sudden creation by a cosmic artificer, no free fall of man from innocence, no extramundane Deity miraculously intervening once in a while, no spatial and literal heaven or hell. No damnation for men at the hands of the offended dignity of an omnipotent Creator, who, being omnipotent, might have made man able to avoid sin, but choose, in his inscrutable caprice, to make man so weak that he must fall and then punishes him through eternity for falling."■

THE INTELLECTUAL ATMOSPHERE OF THE MODERN COLLEGE

Blunt atheism and outspoken materialism are not fashionable in our days. A frank and explicit denial of God or a straightforward assertion of the material nature of man do not often occur. In spite of this, the intellectual atmosphere of our day is saturated with the miasma of atheism and materialism. They have assumed disguises which make them difficult of recognition except on close inspection.⁴ For that very reason they have become more dan-

³ Dr. Leighton, *op. cit.* We need not wonder that this unchristian philosophy and this false science are daily gaining greater vogue, when not seldom they are encouraged by so-called Christian ministers. Among the latter is Dean Inge, who says: "Science has been the slowly advancing nemesis which has overtaken a barbarized and paganized Christianity. She has come with a winnowing fan in her hand, and she will not stop until she has thoroughly purged her floor."

⁴ Here is what Dr. James Bissett Pratt has to say on the subject: "The dangers of religion today are extremely subtle, and are not always recognized by its defenders. The Atheism and Materialism of our grandfathers' time have

gerous. Modern psychology, though rarely saying so plainly, is materialistic by implication and innuendo. It tacitly denies the spirituality of the soul and the freedom of the will. It assumes the essential identity of man and the irrational animal. It acknowledges no essential difference between the higher and the lower thought processes. Philosophy makes a great show of accepting the existence of God, but the God of modern philosophy is not the God of our fathers. It is a strange, nebulous God, that possesses no personality, that is not distinct from the cosmic process, that does not yet exist, but that is only becoming. To all practical purposes and intents, this is materialism and atheism. And these are the doctrines that are taught in our modern seats of learning. Any textbook of philosophy or psychology will furnish examples.⁵

This is a deadly atmosphere in which religion cannot flourish. Hence, we need not be astonished when atheism grows in our midst, and especially when it touches like a killing blight the souls of the

wisely doffed their ancient costumes, and have put on most gentlemanly, not to say pious, disguises; but behind the masks are the same old faces. The points of their attack upon Christian theology and religious belief are still as of old the idea of God and the idea of man. In the case of the former the attack is peculiarly subtle. For the assailants assume the form of defenders. All sorts of admirable, not to say orthodox, things are said about God. But on a careful reading of these defenses it transpires that God Himself has quite evaporated. The idea of God has grown so great that God Himself has disappeared. In fact we are assured that we cannot even think of God nor mean him nor discuss His existence; for in all such thoughts and discussions the thing we are really thinking and talking about is just our idea. The natural derivation of this view from the excessive ambition of psychology and an equally excessive confidence in Pragmatism is obvious enough, as well as the absolutely destructive consequences which must flow from such psychologism upon any real theology and any vital religion" (*Matter and Spirit*, New York City).

⁵ We glean illustrative passages from various texts. "My thesis is that the living organism, when properly and adequately conceived, includes consciousness" (R. W. Sellars, "Evolutionary Naturalism"). "According to the account we have given, what may be called will is a complex resultant of native and acquired, organic and environmental developments and influences" (Dr. H. L. Hollingworth, "Psychology"). "That apish cousin of the chimpanzee from whom we descend probably differed from him in two important respects as well as in matters of degree. One was that he developed free images, and the other that he took to using speech. . . . It is not too much to say that our minds differ from those of the animals because of speech. Its discovery was probably the origin of man. He came about as a distinct genus through it" (Prof. C. K. Ogden, "The Meaning of Psychology"). "What we ordinarily call conscience is nothing more than this fear of group criticism. . . . If human life were as satisfactory to those who share it as animal life is to the animals, we should have no ethics, no deliberation, no science. . . . Religion was born of fear, not fear of the gods, but fear of the hostile element in experience" (Joseph K. Hart, "Inside Experience"). "In short, the genesis of the god-idea is a spontaneous, undriven conviction that what is most important for us is really important, that is, respected and provided for by the reality upon which we depend. For early man the world of values is the real world" (G. A. Coe, "The Psychology of Religion"). "The truth of the matter may be put this way: God is not known; He is used" (Professor Leuba).

young. The young mind is plastic and susceptible. It will be profoundly impressed by the disparaging references that are continually made to religion, to God, to the Bible, to eternal retribution, to the soul, and to other things that constitute the foundation of religion.

At a recent meeting of educators, one of the outstanding features was a virulent attack on the traditional God. Professor Leuba was the speaker and he gave utterance to the following sentiments: "When the savage went hunting, he prayed to his god. . . . Religions of today have fundamentally the same God. We have ceased to pray when we go to shoot rabbits. But we have not yet ceased to pray in the moral field. . . . The psychological and social sciences have produced or are producing the conviction that the God of the religions is equally ineffective in the formation and reformation of character. The method of the historical religions—the worship of God in direct intellectual and effective communication with man—has been found wanting; it does not work; therefore, religious worship as we have it is doomed to disappear, even as magic has disappeared and for the same reason. The method of the religions should be set aside, not only because it is inadequate, but because it does harm. The religions are guilty of misdirecting man in his search for ways and means of moral improvement. Instead of pointing to the real sources of moral knowledge and inspiration, they send man on a fool's errand to a God that does not answer. We do well to lament the neglect of moral education in our schools and colleges. But is not the main cause of this neglect the habit to regard moral matters as belonging with the religions, as dependent upon the religious method, and, therefore, as outside the province of the lay schools? Not until the Christian nations shall have renounced that tradition, and shall have separated the problem of the formation of character from the God of religions, shall the schools be able to fulfill the moral task which is theirs. The vital problem is not what religion really is or should be, but what is the best way to live. There must be first a goal and second a method of attaining it. The historic religions have presumed to solve these two vital problems, and have done it, in ages of ignorance, by alleged revelations. The word, religion, might well be dropped and we be the gainers, provided the two parts of the problem continue to beckon us onward." No mention was made in

the press report of the meeting that these sentiments were strongly opposed, or that they produced much of a flutter. The conclusion would, therefore, be justified that they were very much accepted as a matter of course, and that the members of the convention shared them. If that is the case, the fact that atheism sits enthroned in many colleges and that the minds of the students are impregnated with this poisonous doctrine is explained.

Mr. Benedict Elder summarizes the situation: "When Professor Leuba published his book, 'Belief in God and Immorality,' it recalled the words of St. Augustine that the world awoke one day to find itself Arian; only now, instead of Arian, it was atheistic. In at least nine leading universities of the United States the majority of the professors were unbelievers; among the most popular writers on science the greater number were infidels; the authors of public school texts, the syndicate writers for newspapers, the contributors to standard magazines, were largely agnostics, materialists, or out-and-out atheists. In fine, the most active and prolific sources of the nation's educative and cultural life were tainted, if not corrupted, with infidelity. Unbelief in God was revealed as a definite cult. True, it was more or less camouflaged, and, for obvious reasons, Professor Leuba did not publish the names of the persons or institutions covered by his survey; but there was no mistaking the zeal or the common purpose animating the exponents of this culminating phase of Modernism.⁶ In line with this is the complaint made at the ninety-second annual session of the New Jersey Methodist Episcopal Conference (held in Atlantic City, March 8), that many Methodist institutions are pulling away from church influence. The complaint reads: "Delegates to the General Conference of 1928 will face facts about these colleges that are shocking to godly conscience and to every elemental sense of right and duty." The Rev. Dr. William S. Mitchell, pastor of the Wesley Church, Worcester, Mass., referring to the destructive activity indulged in by some professors, says: "The professor who cynically explodes

⁶ "The Worst Evil of Our Day," in *The Fortnightly Review*, St. Louis, November 1, 1927. The writer continues: "The famous Dayton trial in Tennessee was the occasion that brought the whole atheistic and free-thinking movement to public juncture . . . From that day to this the hidden forces back of the movement have been coming more and more into the open . . . No one knew better than Mr. Bryan the extent to which the cult of unbelief had grown in our midst, or the ravages it was making on the faith of the nation's youth."

truth like a bombshell beneath the religious training of a boy or girl is as reprehensible as an anarchist." Such cynicism in dealing with sacred convictions is all but too common. The effect on youthful minds must of necessity be disastrous.⁷

The facts disclosed by Professor Leuba's famous survey provide food for thought. They point very definitely in the direction of a weakening of the belief in a personal superhuman cause. This is a disquieting phenomenon that augurs ill for the rising generation which is growing up in this polluted atmosphere. The following is a transcription from Dr. Leuba's text: "We are no longer in the dark concerning the prevalence of the two main traditional beliefs among the intellectual leaders. A careful statistical investigation carried out in the United States, according to accepted statistical methods, has yielded the following percentages of believers:

Believers in the God of the Christian Churches	Physicists	Biologists	Historians	Sociologists	Psycho- logists
Lesser Men	49.7	39.1	63.0	29.2	32.1
Greater Men	34.8	16.9	32.9	19.4	13.2

⁷ The evil is by no means confined to our country. Father P. Gillet, O.P., makes the same complaint about his native land: "Nous vivons à une époque de fièvre intellectuelle et morale, où les vérités les plus simples de la foi et les plus fondamentales sont remises en question, et passées au crible d'une critique intransigeante et souvent mal intentionnée. Il est sans doute permis de s'apitoyer sur un fait aussi grave, et d'en déplorer les résultats funestes. Mais peut-être vaut-il mieux encore en tenir compte, et organiser sa vie en conséquence. On ne saurait nier par exemple que, sous les attaques incessantes et habiles de la libre pensée, l'édifice imposant de la morale traditionnelle ait été de nos jours ébranlé dans bien des âmes, ni même qu'une multitude de consciences soient demeurées comme ensevelies sous ses ruines" ("Devoir et Conscience," Paris). Msgr. Gibier, Bishop of Versailles, expresses himself in like fashion: "Depuis plus d'un siècle, il y a chez nous des professeurs de scepticisme et de négation qui, dans des discours plus ou moins intelligibles, dans les livres plus ou moins érudits, s'évertuent à prouver au monde qu'il s'est fait tout seul, à l'âme qu'elle n'existe pas, à l'homme qu'il est toutpuissant, autonome, qu'il ne relève que de lui-même et qu'il est son maître, son roi, son dieu. Ils disent tout cela quelquefois avec talent, mais toujours sans preuves et sans hésitation, et ils le disent au nom de la science, du progrès, de la société moderne, de l'avenir. A force de le dire, ils finissent souvent par le croire et par le faire croire à beaucoup d'autres. Des milliers d'hommes les subissent avec docilité ou même les suivent avec reconnaissance, et un plus grand nombre encore ne disent ni oui ni non, s'en vont du berceau à la tombe sans s'être une fois demandé sérieusement s'il y a un Dieu ou non, s'il y a une âme ou non, s'il y a une morale ou non. Pauvres désorientés que nous sommes!" (Les Reconstructions Nécessaires, Paris). L'Abbé E. Terrasse confirms these views: "L'ignorance religieuse a, certes, existé à toutes les époques de l'histoire. Jamais, peut-être, elle n'a été si profonde ni si répandue qu'en cet orgueilleux xx siècle qui, pourtant, se vante bien haut de tout savoir. Elle n'est pas seulement un des maux, elle est, pourrait-on dire, le mal de l'heure actuelle. C'est le grand mal de notre société qui redevient païenne, observe Mgr l'archevêque de Toulouse. C'est un fléau qui s'étend de jour en jour, affirme Mgr l'évêque de Labal" ("L'Ignorance Religieuse au Vingtième Siècle," Paris).

Believers in Immortality

Lesser Men	57.1	45.1	67.7	52.2	26.9
Greater Men	40.0	25.4	35.3	27.1	8.8

These figures show that the belief in the God under discussion is still widely prevalent among intellectual leaders in the United States. Especially significant, however, is the discovery that unbelief is very much more frequent among the more than among the less distinguished, and that not only the degree of ability but also the kind of knowledge possessed is significantly related to the rejection of belief. . . . I do not see any way to avoid the conclusion that disbelief in a personal God and in personal immortality is directly proportional to abilities making for success in the sciences in question." ■

This decline of belief does not give Dr. Leuba much concern. He regards it with undisturbed calm, and is rather inclined to look upon it as a gain for humanity. There may be others who hold this view, but the vast majority of thinkers can see in this disappearance or even the impairing of the belief in God and Immortality nothing but a terrible calamity. It is in that light that Mr. Benedict Elder sees the matter. "What, then," he writes, "is the worst evil of our day? The denial of God. This is the worst evil of any day or age, the one utter evil which in eternity will be the negation that spells hell. But what is the worst evil of our day? Unbelief in God as it is actively being promoted in our midst, under the cover of education, in the guise of science, among the youth of the

⁸ "The Belief in God and Immortality" (Chicago). If atheism exists in the faculty of an educational institution, it will inevitably infect the student body. That such is the case is also borne out by the statistics of Dr. Leuba. Out of one thousand answers received, ninety-seven percent of students between eighteen and twenty years gave the following religious status: Unbelief increased from fifteen per cent in the first year students to forty or forty-five per cent among the graduates. "The students' statistics show," says Dr. Leuba, "that young people enter college possessed of the beliefs still accepted, more or less perfunctorily, in the average home of the land, and gradually abandon the cardinal Christian beliefs" (*op. cit.*). These observations warrant the Professor's conviction that belief in God and immortality is gradually disappearing. They are swept away as being incompatible with a scientific interpretation of the universe. Of course, a mechanistic evolutionary scheme, such as is usually taught in the modern college, leaves no room for God and soul. Dr. Kirsopp Lake concurs in Dr. Leuba's opinion that belief in immortality is on the wane. He says: "Meanwhile, probably most hold individual life to cease with death. It is the intellectual conviction that this is so, not any abnormal tendency to depreciate natural pleasure, which has led to a lack of interest in the question of immortality, at least in the form in which it is usually propounded. Men regard the permanent survival of their individuality much as they look at schemes for their permanent rejuvenation: a pleasant dream, impossible of fulfillment" ("Immortality and the Modern Mind," Cambridge).

nation, who are neither warned against nor protected from its deadly effect." ■

CHARLES BRUEHL, D.D.

■ That also is the firm conviction of Dr. Milton W. Brown, who in the Preface to his book, "The Superfluous Man" (Cincinnati), says: "This book is written in the conviction that Christianity not only does not stand in the way of human progress, but is its only hope; that ■ mechanistic philosophy that discards belief in ■ intelligent God and accountability to Him, that makes the gratification of natural impulses and utter adventure the goal of life, will wreck any civilization by which it is accepted." And Dr. Charles E. de M. Sajous attributes the recent increase of juvenile criminality precisely to the decay of religious sentiment ("Strength of Religion as Shown by Science," Philadelphia).

THE PRACTICAL SERMON

By THE RT. REV. MSGR. H. T. HENRY, LL.D.

A previous paper dealt with "Popular Preaching." Closely connected with that topic—or rather, say, fairly identified with it—is the subject of Practical Preaching. A sermon is not practical unless it be popular—popular, that is to say, in the sense that it is adapted to the capacity of the hearers, as the Council of Trent has warned us.

In a mistaken antithesis to what is sometimes misconceived to be a "popular" sermon, we may praise certain sermons as "solid and practical." Their solidity may simply be scholastic theology presented to the congregation in a Latinistic English terminology that is quite unintelligible to the hearers, or in a slightly veiled syllogistic form that will sate any logical appetite the latter may have long before the pulpit orator has got well into his theme. And the practicality we aim at may be simply a long string of "Let us" towards the end of our feast of reason, somewhat as the succulent lettuce comes towards the end of a material feast. Such sermons are assuredly not "popular" in any meaning of the word.

Now, the practical sermon is the truly popular sermon, for it adapts the means employed to the end which is to be attained. It must please, it must instruct, it must move the people. If it fails to please, the people will give it such poor attention that the instruction will not be understood, and without the necessary basic instruction the will can hardly be expected to endorse warmly a single one of the many "Let us."

If we look on the practical sermon in this proper light, we can freely interchange the terms *practical* and *popular*. In this connection I cite as an interesting fact that, in a work entitled "The Classic Preachers of the English Church," each one of the six pulpit orators mentioned and discussed has a characterization placed after his name. Thus Bull is styled "The Primitive Preacher"; Horsley, "The Scholarly Preacher"; Jeremy Taylor, "The English Chrysostom"; Sanderson, "The Judicious Preacher"; Tillotson, "The Practical Preacher"; Andrews, "The Catholic Preacher." Looking up Tillotson in order to see in what sense, or for what reason, he is peculiarly called "practical," I find the writer declaring that "the name of Tillotson marks an epoch in the history of English preaching. To him, more than perhaps to any one, it is due that

preaching became, in the best sense of the word, *popular*; that it was purged of the verbal conceits which, however ingenious, were unworthy of the sacred subjects with which they were associated; and that, instead of being elaborate displays of academical learning, sermons were composed in a simple, natural style, and by force of plain reasoning and plain speaking went home to every man's understanding and conscience. The preacher does not address himself to students in the closet, nor to a distant posterity, but endeavors to persuade those who hear him; by his power in moving his hearers, so far as that power is apparent to the eye of man, his success as a preacher is to be measured. To Tillotson, judged by this standard, the very highest place must be awarded." Tillotson, in the judgment of this writer, was styled justly "The Practical Preacher" because he knew how to be a *popular* preacher, and could illustrate in his preaching the identity of *popular* with *practical*.

It is in this sense that, in the long story of Christian preaching, St. Augustine and St. Chrysostom shine out as supremely practical, because thoroughly popular, pulpit orators. Graduates of long courses in rhetoric, they profited by such instruction to the advantage of their auditors. As the musical composer freely breaks the theoretical rules of his art, claiming the license to be more beautiful, so was St. Augustine willing to break an occasional rule of the grammarians in order to be more intelligible to his hearers. St. Chrysostom's rhetoric is more ornate than that of the Western Father, because the people who listened to him were, as a class, more cultured. Both preachers adapted their discourses to the tastes and intelligences of their congregations. Both desired to be popular—not as seeking, indeed at times reproving, the applause that rose spontaneously from their auditories, but—as using every means at hand to please, instruct, and move their hearers. One cannot read St. Augustine's *De Doctrina Christiana* or *De Catechizandis Rudibus* without coming upon references to his own views and efforts in popular oratory. His eyes, his mind, his heart, were always engaged upon his auditors. Neither can one read of the Eastern Father's wonderful success, and of his methods in attaining that success, without noting that he had acquired the most difficult art of popular discourse—namely, the art of instructing clearly and pleasantly, of lashing the vices of the people without sacrificing

their good will, of detailing the specific duties of a Christian's life without dampening the courage of the weak and vacillating. The congregations of either orator could perceive easily that both adjuration and reproof issued from lips that loved the objects of praise or blame.

The dominant note of popular preaching is its practical character. In his "Life and Times of Chrysostom," Bush says: "Nor can we fail to be struck with the intensely practical tone of his sermons. He never seems satisfied until he has made some earnest appeal to the hearts of his hearers. He is not content with their simple appreciation or recognition of the arguments he may lay before them, or with their earnestness in following the oratorical appeals which he may make. His intense desire was that, by means of his preaching, they should become better men and women, better citizens, better fathers and mothers, better husbands and wives, better sons and daughters. His great aim was to impress the truths of religion deeply in their hearts and consciences, so that the fruits of their faith might be seen in their daily Christian walk and conversation. To this end he never ceased to warn, exhort, encourage his hearers. Nor did he ever flinch from rebuking them even sharply and sternly when such censure was necessary. He held up their vices before them, as in a mirror, with unsparing severity. . . . Chrysostom never permitted the force of his sermons to be frittered away in bare generalities, but always pointed his preaching by a personal application. . . . But, after all, his grand success as a preacher arose from the intense depth of the Christian love which pervaded all his discourses. . . . He understood the hearts of his people, and delighted them even when he censured them" His eloquence was practical and popular—or say, rather, practical because popular.

From Bush, the biographer of St. Chrysostom, let us next turn to Burton, the biographer of St. Augustine. Father Burton reminds us that the Saint had been a celebrated professor of rhetoric, and had devoted many years to preparing himself and others to speak eloquently at the Bar—an accomplishment valued most highly in those days. We should, therefore, naturally expect to find his sermons illustrating to perfection the rules of forensic eloquence. To our astonishment, however, "they are only plain, strong, simple

discourses, in which art and rules have no place. He knew his countrymen, and knew the way to their hearts, and his only desire was their salvation; he found this plain, popular style best suited to their capacity and tastes; and used to say 'that it was better to be blamed by grammarians than not to be understood by the people.' But this apparent want of rule did not prevent him from keeping always in mind the rule he lays down for all preachers, viz: 'to be men of prayer and a holy life; and to aim always at making the truth *clear*, at making the truth *please*, and making the truth *move* the audience.' Nor did he neglect the rule he lays down for eloquent preachers, viz: 'to instruct, delight, and move the audience.' We, therefore, find his discourses extremely rich in argument from reason and Scripture; a sure sign that they were always well prepared."

We must allow for a little exaggeration, due perhaps to haste, in this analysis. It is hardly felicitous to say that in the Saint's sermons "art and rules have no place," and a little further on to say that he always kept in mind the rule he laid down for all preachers—a rule which comprises many rules of rhetoric—namely, that the preacher should aim at making the truth clear, pleasing, moving. Burton simply states the same rule when he goes on to say that the Saint did not neglect the rule he lays down for eloquent preachers, namely, "to instruct, delight, and move the audience." That is, it is true, about all there is to popular oratory. Whoever can do that, has applied practically all the guiding principles of rhetoric. In the previous paper on Popular Preaching, the Saint was quoted in some admirably strong sentences which deride the assumption that the art of rhetoric can be neglected by the preacher of truth, while it is cultivated by the preacher of error. Shall the former make fact look like fiction, while the latter has learned how to make fiction look like fact? Shall the former be hesitant, stumbling, awkward, as if groping blindly, and the latter be clear, direct, pleasantly confident?

It was worth while, nevertheless, to hear Burton's declaration emphasizing the *plain, strong, simple* character of the Saint's excellent rhetoric. We may recall the two lines of James Russell Lowell:

"But old and simple are despised as cheap,
Though hardest to achieve of human things."

II

I have said that the sermon which is justly styled popular, is virtually identical with the practical sermon. When Bishop Dupanloup, in the Preface of his lectures on "The Ministry of Preaching," combines the two words in his declaration that "St. John Chrysostom and St. Augustine show themselves always as orators, practical and popular," it is not probable that he intends to discriminate between *popular* and *practical*. Certainly, the sermon that is not popular is not practical, for it fails to attain the end for which it is preached, since it is not understood by the hearers. And the converse appears to be equally true. For the sermon that is not practical, is not popular in the true sense of popularity, since it fails to instruct and to move the auditory, however much it may please them.

Howbeit, we can sum up here the elements that make up practicality in preaching.

The preaching of St. Augustine was, declares Father Burton, *plain, simple, strong*. For our present purpose (although good reason could be urged against us) we may understand *plain* to mean that the sermon should use language intelligible to the people. This does not mean that we must try to confine ourselves to words of one syllable, since many of these would be less intelligible than polysyllabic words. It does mean that, so far as may be possible to us and to our theme, we use words generally understood by the people. Meanwhile, a word may slip occasionally into our discourse and may not be understood. Little damage is found here, unless the word be itself highly important to the theme of the discourse. But a careful re-reading of our sermon with an eye to this matter of intelligibility will perhaps give us many an opportunity to substitute an "easy" word for a "hard" one, or to put the meaning of a "hard" word into an easily intelligible phrase. In one of his practice-sermons, a student of mine used more than once the word "supererogation." He was very intelligent, and when the word was called to his attention, immediately saw the need of a substitution. Since our training in theological subjects is in Latin, we easily fall into Latinistic English, when we might, with careful revision, use words more commonly understood. I once heard a priest addressing a large congregation of children and warning them, in

impressive manner, to remember always the omnipresence, omniscience, and omnipotence of God. He might have told them plainly to remember always that God is everywhere, that He knows everything, and that He can do anything. Such phrasal substitutions are not available in every instance, it is true; but, where a technical word must be used, it should be explained. Finally, it is comforting to reflect that, while plainness of speech makes us intelligible to unlettered folk, it is by no means resented by people of the highest culture. Indeed we may rest assured that, the higher the culture of our hearers, the more will they appreciate our ability to put high thoughts into plain expression. And, conversely, our own culture ought to make us ready to eschew unnecessary technicalities of theological language.

We may understand *simple* to mean that our sentence-structure be not involved or, indeed, generally periodic. We may forget that our sermons are not intended to be read by others, but rather to be heard by them. A reader can retrace at leisure an involved or lengthily periodic sentence, if the meaning has escaped either his attention or his memory. A hearer is at a great disadvantage in this respect. Even trained intelligences may fail to connect subject and predicate when the sentence is long, and particularly so when it is either periodic or involved in structure. The ordinary man-in-the-street will soon be wholly baffled and let his attention wander elsewhere through the rest of the sermon. It may happen that a sentence is only slightly embarrassed by relative clauses (each, of course, having its own subject and predicate in addition to the main subject and predicate of the sentence), and yet is difficult to fix into one's attention and memory because of its mere length. From a volume of sermons by a notable priest, published in the present century, the following sentence may be taken in illustration. It is flowing in rhythm, clear in structure, excellent in design. It can be read with pleasure and profit. But one may wonder if its hearers were really able to gather up, either in their intelligences or in their memories, the gist of the argument:

"The causes, remote and proximate, which through the long ages, nay from the fathomless abyss of God's eternal counsels, led up to the passion and death of Christ our Lord; the mysteries which had the passion and death of Christ for their goal or their starting-point, or which were revealed in and by and through Him whose death upon

the cross was the crowning act of His earthly ministry; the prophecies which foretold it, the types which foreshadowed it, the countless and inestimable blessings which have flowed from it; these things make up the very sum and substance of the Christian faith."

Now, if this sentence were the summing up of the sermon and were spoken at the close of the sermon, the many allusions in it to causes, mysteries, prophecies, types, and blessings of the Passion could have been easily understood by its hearers. The sentence occurs, however, in the very first paragraph.

The third outstanding feature of St. Augustine's preaching was, Father Burton tells us, that it was *strong*. We may understand the word to mean what a rhetorician would call forceful. A clear sentence is given some force by its mere clarity. Simplicity of structure adds to its force. Brevity adds its contribution to force. A well-defined object in our preaching and a fairly direct march towards that object make for strength. It is always assumed, of course, that we know our theology, doctrinal and moral, and are not hazy in exposition. With all this assured, we should speak as ambassadors of Christ, having power and authority in our message. Therein lies our true strength, and it is a pity that the merely mechanical apparatus for the delivery of that message should in any wise weaken the forcefulness of the message.

It is both trite and inexact for a preacher to assign a preëminent position in the hierarchy of virtues to each virtue that he happens at the time to select for treatment. "Of all the virtues that adorn the soul, etc.," is an initial statement which, we may trust, has been abandoned by preachers. Apparently a strong beginning, the phrase is in reality weak because trite and ordinarily inexact. But the opposite manner of treatment—namely, to assign unnecessarily and argumentatively a comparatively low position to any virtue—leaves in the mind of the hearer the impression of weakness. Let me illustrate from a sermon preached to the boys of Rugby School on the sin of disobedience to the authorities of the School. One of the boys had apparently met death, not only in the act of disobedience, but as a result of the act. Sufficient time had elapsed between his death and the delivery of the sermon to render unlikely any additional sting of sorrow to his relatives, and the

preacher called attention to this fact, while ultimately arguing that disobedience of this nature was in reality sinful, and giving excellent reasons—mostly in the natural order—why disobedience is wrong. It seems to me that all the prefatory whittling away of the gravity of disobedience was quite unnecessary:

"I do not wish to make more of the unhappiness of dying suddenly in the act of disobeying some lawful human authority than every man's conscience would make of it. Nothing, for instance, would seem to me more mistaken than to talk as if God's judgment on any man who died suddenly would depend on the accident of what the man might be doing at the moment of death. No man, I think, who had any religious feeling at all, would not feel great pain at the idea of dying in the act of doing something wrong, even the very slightest wrong. But that is very different indeed from saying that the decision of God's justice is to be turned this way or that by what, as far as the man is concerned, is a mere chance."

It may be observed parenthetically that, in the Catholic novel entitled "Geraldine," the circumstance of a child dying in the act of disobedience is used as a formidable argument for the Catholic doctrine of purgatory, since a venial sin is a stain on the soul sufficient to keep it from the enjoyment of God's presence, and yet is not of sufficient gravity to condemn the soul to eternal torment. It may be for such an impasse that the Anglican preacher was so hesitant and practically floundering in his discourse. He continues:

"Still further, I should never for a moment wish to put disobedience to human authority on a level with disobedience to the Bible or disobedience to conscience. It is very wrong to disobey parents; but there are worse wrongs than that. And, though we in this place have authority given us by the parents of our scholars, I do not say that disobedience to a master is as bad as disobedience to a father. The distinction is made for us by our own consciences, and I do not wish to obliterate that distinction. Disobedience to orders here is not like lying, is not like swearing, is not like impurity. Disobedience to our orders does not stain and degrade the character, does not necessarily blunt the conscience, is not inconsistent with much true and deep religious feeling. Of course, if disobedience is persisted in day after day and becomes downright neglect of duty, it is a very serious sin indeed. But isolated acts of disobedience are not in their own nature by any means the worst faults that a boy is tempted to commit.

"I am quite willing to take the estimate of this sin—for a sin it remains, after all allowances are made—which occurs naturally to every thoughtful mind. And when we take this estimate, we still find it quite sufficiently condemned to make it impossible to treat it lightly.

"In the first place, it is the beginning of a great many temptations. . . . Again, in the second place, this fault is a most mischievous example. . . ."

Such a treatment of the sin of disobedience appears weak, especially when addressed to boys. It is hesitant, vague, too argumentative for their mental capacity. The preacher could simply have said that disobedience is not the worst fault we can commit, and then have shown how damaging are its consequences to ourselves and to society at large. Directness of statement instead of what looks like beating around the bush is required for the strength of a sermon.

To the three qualities of plainness, simplicity, forcefulness, marking the sermons of St. Augustine and making them popular and practical, we may add what Bush, in his "Life of Chrysostom," considers the dominant characteristics of that Eastern Father. There is, first of all, the earnest appeal of the preacher to his hearers to put into effect in their lives the lessons delivered to their intelligences. This appeal includes warning, exhortation, encouragement, and, where need is, even sharp rebuke and censure. But all of this is acceptable to the people, if meanwhile they recognize that it comes from a heart that loves them deeply. The priest must love his auditors. And this means that, in the words of St. Augustine, he must be a man of prayer and of a holy life. Finally, St. Chrysostom "always pointed his preaching by a personal application"—because *generalia non pungunt*. Generalities are weaknesses in preaching. But the "personal application" does not, of course, mean here the application to any particular individual in the congregation.

Throughout this paper "practicality" has been considered in respect of the manner of composing and delivering a sermon rather than the matter of the discourse. The matter will necessarily vary for the exigencies of the occasion and the auditory—and this is too vast a subject for a single paper to discuss with any hope of completeness.

ET FRUCTUM OFFERATIS

By GEORGE H. COBB

In the article of last month an attempt was made to give a clear and concise explanation of the Gifts of the Holy Ghost, as forming one of the main foundations of the spiritual edifice. The subject had to be treated at length in order to make quite clear the difference between the Gifts and the virtues, and to dissipate the mists of vagueness and uncertainty that so frequently obscure a subject with which we are often too unfamiliar. The power of the Holy Spirit to illuminate with a flood of light a human mind entirely subject to His sway has hardly ever been better illustrated than in the case of St. Thomas Aquinas, who writes with such clearness and precision on the most recondite themes. Therefore, we took him for guide in a matter where much guidance is needed, for Thomas writes with compelling conviction when treating of that Spirit of God who had inundated his whole being. The subject is of paramount importance in the spiritual life. We know all too little about the Holy Ghost, and it may be that our devotion to Him, as a consequence, is all too slight. The Middle Ages pulsate and glow with this devotion. The tenth century gave us the *Veni Creator Spiritus*, and the twelfth century endowed the world with the *Veni Sancte Spiritus*—both masterpieces of spiritual poetry providing plentiful matter for meditation, whilst causing the heart to melt and glow with love for this great Spirit of God abiding within us. We recite them once a year; would that we recited them daily, and then the mute organ might give forth the most glorious music. *Paratum est cor meum.*

Let us now consider the graces and Gifts of the Holy Ghost as bursting forth into full and fragrant blossom which finally loads the tree of the soul with fruit that ripens to maturity as it basks in the Sun that knows no waning. Rich in beauty, mellow in ripeness, delightful in flavor, are these fruits of the Holy Ghost. Precious indeed is this choice burden of the tree, but the pick of the fruit is the Beatitudes.

It is well that we should first of all take a rapid glance at God's dealings with the soul. God is in every place and every being as immediate cause of all that exists outside Himself: "In Him we

live and move and have our being.”¹ He dwells only in the souls of the just, uniting Himself to them in a marvellous manner. He is present in them not merely by His image, by His gifts; He comes personally to them: “We will come to Him, and will make our abode with him.”² He begins here that life of union which finds its ultimate consummation in heaven. No sooner does a creature pass from sinfulness into grace with God than the Holy Ghost comes to him to seal the pact of reconciliation, to set about the grand work of his salvation, to become in him the efficient principle of a new life incomparably superior to that of nature. Say not this is a passing visit—precious as that would be—for He takes up His abode in the soul along with the Father and the Son.

With that awful silence that hung over the world on the first Christmas Night does He enter the soul, and His first great gift is Himself: *Altissimi Donum Dei*. He sets about furnishing and beautifying the living temple where He chooses to reside, filling with dazzling glory that soul in grace. All defilement being effectively removed, the walls are hung about with the priceless gift of sanctifying grace that glitters like priceless gems. He justifies, transforms, deifies that living temple. Queen Grace is accompanied by a brilliant retinue of gifts that bring welcome support to the fainting soul and spur it on to supernatural activity. Marching in that train, like knights of old, are the mighty theological virtues of faith, hope and charity; the infused moral virtues for ever on the side of good; the Gifts of the Holy Ghost that carry the soul up the hill of endeavor. Over and above all, these Gifts are the seeds of the fruits that God would gather at the harvest, divine energies and sources of those excellent acts called the Beatitudes as giving a foretaste of that eternal happiness (*beatitudo*) which should be ours. “I have chosen you, and appointed you, that you should go, and should bring forth fruit, and your fruit should remain.”³

It is to the Saints we must fly if we would see the fruits that a soul can produce under the divine influence of the Holy Spirit. Children and veterans, virgins and youths, men and women, uproot their hearts from the things of earth that they may give them entirely to the Beloved. The astounding charity of a Vincent

¹ Acts, xvii. 28.

² John, xiv. 23.

³ John, xv. 16.

de Paul with a heart ever open to the multifold miseries of men, the triumphant faith of a Peter of Verona struck down by heretics and tracing on the ground with his life's blood the one word "Credo," the incredible humility of a John of the Cross who uttered the most heroic words when asked by the Master what recompense he sought: "Lord, to suffer and be despised for You"—these are samples of the fruits that the Spirit of God can cause the soul to produce.

Would that we might only realize the delicious fruits which the Holy Ghost delights to bring forth from the human soul! What an exquisite picture does the very first Psalm give of the just man's soul, that "shall be like a tree which is planted near the running waters, which shall bring forth its fruit in due season."⁴ St. Paul gives a list of these fruits: "But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity."⁵

St. Thomas defines clearly what is meant by the Fruits: "all the acts of virtue that have reached a certain perfection and in which a man takes pleasure."⁶ "They call them fruits," says St. Ambrose, "because they fill the soul with a pure and holy delight." Taken in the natural sense, fruit is the final product, full of flavor, of a plant or tree when it reaches perfection; it is the crowning of the wonderful life of a plant.⁷ Various are the fruit trees, various the taste of the fruit. Whilst delighting the eye with their delicate variety of colors and filling the air with the fragrance of their perfume, neither leaves nor blossoms merit the name of fruit, which is the end and object for which the tree was planted. This fruit is not merely the crowning adornment of the tree; it is that which gives the tree all its value and repays the husbandman for his hours of toil. We see this more especially in the case of the vine. In our Lord's parable, the tree was useless because it bore not fruit: "Cut it down; why encumbereth it the ground?"⁸ Under penalty of being cast into the fire, we cannot allow to remain inactive those divine energies which, like seed in the soil, are intended to spring

⁴ Ps. i. 3.

⁵ Gal., v. 22-23.

⁶ I-II, Q. lxx, art. 2.

⁷ *Ibid.*, art. 1.

⁸ Luke, xiii. 7.

up under the warmth of the Holy Spirit and produce the fruits of eternal life, the fruits of the Holy Ghost.

It is by analogy that, in the spiritual order, the name of fruits is given to the final product of grace in the soul. They are not habits but acts, distinguished from virtues and gifts as an effect from a cause. When St. Paul, in the quotation cited, mentions charity, patience, etc., he is not referring to the virtues, but to their operations, which are fruits. The virtues only reach their ultimate perfection when they burst forth into fruit by acts. To merit the name of fruit, these acts of the virtues must be performed with a certain delight. To the neophyte these operations are laborious, demand great effort, have the sourness of unripe fruit. By one long accustomed to the practice of virtue they are performed with far greater facility, are no longer repugnant, and what was formerly a pain is now a pleasure. When fruit reaches the stage of maturity, that which was formerly sour becomes sweet and full of flavor. Even so, the doing of virtuous deeds reaches a certain maturity when at last they are executed with pleasure, nay delight.⁹

Such delights are a puzzle to the world, which sees the cross but not the unction, to use a phrase of St. Bernard.¹⁰ Mortifications of the flesh and the senses are held in horror by worldlings, who know nothing of the consolations of the Holy Ghost that come in their wake. Saintly souls say gladly with the spouse in the Canticles: "I sat down *under His shadow*, whom I desired; and His fruit was sweet to my palate."¹¹

St. Paul gives the number of the fruits as twelve. Why twelve?—for St. Thomas asserts: "The fruits are all the acts of the virtues in which a man finds pleasure." Paul then had no intention of naming all the fruits, but stops at twelve since this number is a symbol of universality in the Scriptures; moreover, all virtuous acts can be traced back to those given by the Apostle, which embrace the whole Christian life.¹²

Though we speak of fruits, we might almost as well call them flowers, if, instead of regarding our good works as the final product of grace here below, we rather look upon them as the pledge of life

⁹ See Lallement, "Doctrine Spirituelle."

¹⁰ St. Bernard, "On the Canticles."

¹¹ Cant., ii. 3.

¹² *Ibid.*, art. iii, ad. 4.

eternal. When the tree blossoms, we look forward with pleasure to the fruit that will one day grace the tree; even so does the soul that blossoms forth into holy works give promise of arriving at never-ending joy.

The choicest fruits of the soul are the Beatitudes, the most sublime products of His presence whom the Father has deigned to send us for our holiness. They are certain acts of the present life that by reason of their peculiar perfection lead straight to eternal life. They are called Beatitudes, because they are the first fruits of true and perfect happiness. Beatitude is essentially one, consisting in the possession of God, and a soul is only truly happy in the measure in which it possesses Him. In this world we carry Him within us, but veiled; we love Him, always with the danger of losing Him. Thus, any beatitude on earth is but imperfect, more or less in the initial stage. Those mentioned in the Gospel do not imply absolute happiness. How can tears, poverty, hunger and thirst, constitute true happiness? Our Lord rather asserts that these are the means, the degrees of ascension, whereby absolute happiness is reached. Powerful means it is true, for whoever exercises them with perseverance can say with St. Paul: "I am saved in hope."¹³ We declare that a person has reached the object of his desires when he has well grounded hope of arriving there. Then, why not conceive the hope of attaining a determined end when one sets out for that object in a regular and constant fashion, draws near it, and has even a foretaste of the sweetness of the good thing desired?¹⁴ Thus, when a Catholic, docile to the inspirations of the Holy Ghost, progresses each day along the way of good by virtuous acts and the Gifts; when he sees realized little by little those wonderful ascensions—"in his heart he hath disposed to ascend by steps";¹⁵ and when he finds himself nearing the goal, why should he not feel confident of attaining the fatherland—why should he not be proclaimed happy in anticipation?¹⁶

These Beatitudes are eight in number: poverty of spirit, meekness, mourning, hunger and thirst for holiness, mercy, purity of

¹³ Rom., viii. 24.

¹⁴ *Summa*, I-II, Q. Ixix, art. 1.

¹⁵ Ps. lxxxiii. 6.

¹⁶ *Ibid.*, art. 2.

heart, love of peace, persecution suffered for God's sake. The eighth is but the manifestation of the rest, for one who possesses the other seven will never be shaken from good by persecution. These Beatitudes are neither virtues nor gifts of the Holy Ghost, but acts which those habits lead us to perform. By reason of their excellence and perfection, they should be rather considered products of the Gifts than emanations of the virtues. The virtue of poverty may inspire one to a detachment that leads to a moderate use of the things of earth, but it is the gift of fear that fills one with a contempt for them. The virtue of meekness gives a man energy to restrain his anger, but it is the gift of piety that pours over his soul unruffled calm and serenity under every provocation. Temperance puts a break on the passions champing for sensual pleasures and holds them in bounds; the gift of knowledge raises the soul to a height where it sees the emptiness of earthly pleasures, rejects them entirely, embraces mourning and tears.¹⁷

The Beatitudes can equally be distinguished from the fruits of the Holy Ghost. They are, if you like, the most excellent and exquisite of the fruits which the Divine Sun with the last touches of His rays has ripened to perfect maturity, possessing such sweetness and flavor as to be a foretaste of heaven. They are the crowning of those series of wonders which the Holy Ghost delights to perform in those souls where He takes up His abode. Alas, that such graces and gifts should be allowed to lie dormant in the soul, with the tree almost barren! "Grieve not the Spirit of God,"¹⁸ above all, "extinguish not the Spirit."¹⁹ Why does such abundant seed produce so poor a harvest? It may be because of ignorance or indifference, our little remembrance of the Holy Spirit that dwelleth in our hearts, as witness of all our triumphs and refreshment in the noonday heat of temptations:

*In labore requies,
In æstu tempesties,
In fletu solatium.*

The Temple of God is a holy place so that the soul is called to

¹⁷ *Ibid.*, art. 1 and 3.

¹⁸ *Eph.* iv. 30.

¹⁹ *I Thess.*, v. 19.

sanctity for that very reason: "Holiness becometh Thy house, O Lord."²⁰ Our deeds more than our words should declare: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth." For that place is an immortal soul in grace:

*Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.*

²⁰ Ps. xcii. 5.

MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS

By JOSEPH A SPIRITU SANCTO, O.C.D.

VIII. Inconsistencies in St. John's Theology

II. FAITH AND THE GRACE OF JUSTIFICATION

The question as to the relationship between faith and justification touches on another inconsistency to be found in St. John's writings, and a discussion of this point strengthens the impression that interpolations and changes have been made in the Saint's works.

After the Council of Trent the theologians, by almost unanimous consent, taught that the supernatural entity which makes man "sanctus, justus, filius adoptivus Dei, heres æternæ vitæ," and which is called *gratia sanctificans*, is really distinct from the supernatural entities of faith, hope and love. Some theologians, it is true, held that infused love of God is identical with *gratia sanctificans*, but it seems that no theologian identified sanctifying grace with the gift of faith. For the universal opinion of the School declared faith to be nothing more than a *habitus infusus* enabling us to give assent to the doctrines of the Church.

Now, St. John boldly overrides this theory of the School; his system of mystical theology has no room for that supernatural entity called grace of sanctification, as really distinguished from the grace of faith. In his writings he repeatedly emphasizes the doctrine that the transformation of the soul into God's likeness—the state of sonship of God, regeneration of the soul—is brought about by faith, that is, by the influx of the essential light of God and the experimental manifestation of God's presence in the soul. For instance, he says: "The means effecting union of the understanding with God must be most like to God; but no created thing can be the means of producing union with God; hence, it is God Himself communicating Himself to the understanding by faith, that is by directly and immediately manifesting His presence" ("Ascent," Book II, Chapter 8). Again (Chapter 9): "By faith alone God manifests Himself to the soul in the divine light which transcends all understanding." In "The Dark Night of the Soul" (Book II,

Chapter 2), St. John repeats: "Faith, dark, pure, is the proper and adequate means of union." And Chapter 11 of the same book declares: "In the night of the spirit the soul approaches God in most pure faith, which is the means of union with Him." To quote a passage from "The Living Flame of Love," the Saint says (p. 115): "There is a mutual interchange of love between God and soul in the conformity of union; the divine essence is possessed by both together in the voluntary giving up of each to the other (John, xvii. 10). This is effected in Heaven through the light of glory and of love, and in this life by faith most enlightened and by love most enkindled." In this passage, it is true, St. John teaches that the means of union of the soul with God is not only faith, but also love. But there is no inconsistency in this. For whenever God manifests his presence to the soul through faith (that is, through the immediate contact of His essence with the soul), love rushes in, or, in other words, the will is forcibly drawn to God, just as, when the sluices are opened, the water rushes in.

But the inconsistency in the Saint's theory of justification is found in those few passages in which he seems to suggest that the grace of sanctification is a supernatural entity really and actually different from faith or love. In Book I of "The Ascent," St. John gives a short outline of the way the soul must walk to reach union with God by faith and love. The first thing to be done is detachment from earthly "desires." Through several chapters he describes, with the help of many quotations from Scripture, the terrible havoc which the inordinate passions cause in the soul. In Chapter 12, the Saint gives a résumé of their harmful effects by saying that the evils caused by "hurtful desires" are twofold: negative evils which consist in the loss of "grace and glory," and positive evils which every kind of hurtful desire produces, be it mortal or venial sin or only imperfection: the privation of the spirit of God, fatigue, torment, defilement, weakness.¹ Then the Saint goes on to point out the difference between those desires which are mortal sins and those which are not mortal sins: a desire is mortal sin when it involves a "turning away from God"; a desire is not a mortal

¹ The "Edición critica" of F. Gerurdo, O.D.C., tom., 1, page 71, has restored to us another, still stronger expression used by the Saint to show forth the evil effects of the "hurtful desires," viz., "foulness of a dead body" (cfr. Baruzi, p. 48, note 1).

sin when it is only a "turning to creatures." One may ask: Can anybody turn to creatures without turning away from God? The one necessarily implies the other. However, what concerns us at present is that the Saint, in accordance with the teaching of the Church, states that mortal sin "casts the soul out of the state of grace." But he does not say what he means by "grace"; he simply maintains that "grace" is lost when a certain desire becomes grievous sin. We may take it for granted that St. John followed here the general teaching of the theologians that the grace which is lost by committing a mortal sin is not faith or love, but a supernatural entity actually distinct from faith and love—viz., the grace of sanctification. But if St. John assumed that the grace of sanctification is not identical with faith—that is, faith in the sense in which he uses the term (the proximate and immediate means of supernatural union of the soul with God)—why does he leave the reader in doubt who wants to know what part the grace of sanctification plays in his (the Saint's) scheme of the supernatural union of the soul with God? Every sensible reader gets the impression that the grace of sanctification—as distinguished from faith—in the system of the Saint is like a foreign body in a living organism; it does not fit in, it has no definite function to perform in the spiritual life. For, throughout his system, St. John with logical consequence carries through the fundamental principle: the supernatural life has its root and its life-force in faith and love; that supernatural entity called grace of sanctification finds no place in his theory, and drops out altogether when the Saint begins to enter into the discussion of how the soul enters the dark night of the immediate union with God by faith, and by faith alone.

Yet, the Saint picks up the grace of sanctification once more in "The Spiritual Canticle of the Soul" in a connection where it seems entirely out of place. As I have already shown in the analysis of the work, St. John of the Cross, faithful to his mystical system, teaches in that book that the way to the union with God is faith: "Faith is the only way to true union" (Stanza 12). So he plainly tells the love-sick soul, who, goaded on by love of God, does not know how to find Him and to rest in Him. Now in Stanza 11, where he gives a vivid picture of the state of the soul in her unquenchable desire for the beatific vision, St. John all at once drops

out of the serene atmosphere of mystical unearthliness, and assumes the rôle of a professor of dogmatics. He says: "God is present in His creation: (1) in essence, for thus He is present in all things; (2) by *grace*, whereby He dwells in the soul, pleased and satisfied with it; this presence is only lost by mortal sin; (3) by spiritual affection in pious souls by granting to them joy, consolation and sweetness; but He does not show Himself as He is."

It is impossible to fit this passage into the Saint's mystical system; for St. John knows—besides that presence of God in all created things and called "Immanence"—only that supernatural presence of God in human souls, which consists in the activity of God upon the understanding through the illumination of faith and the inspirations of love; and this twofold operation of God brings about contemplation, that is, direct and immediate experimental union with God. What then does the Saint mean by "the presence of God by grace"? Probably it is another gesture to pacify the claims of the School; it is a concession to Scholasticism, which maintains that the grace of sanctification is an entity that sanctifies the soul and makes it pleasing to God, as long as man does not commit a mortal sin, however "polluted, darkened, defiled, lukewarm and weak" that soul may be in consequence of its slavery to sensual desires. One wonders why St. John did not realize the awkward position in which he places himself by trying to conform his mystical theology with the theories of the School. On the one hand, we have the repeated statement of the Saint that God cannot be united to a soul that is subject to sensual passions, and that only detachment from earthly things brings about union by faith and love; on the other hand, we have the curious statement that the soul can be united with God, and be the object of God's pleasure and satisfaction, by the mere presence of "grace," though the soul may, on account of its being addicted to earthly desires, be "vile" and "impure" and "foul like a corpse" in the sight of God, and "incapable of the divine union."

Must we in this passage again look for an interpolation? Most likely. He who performed this unenvious, unsavory task seems, however, to have had little capacity for grasping the Saint's system of mystical theology, for otherwise he would have realized that the inserted passage stood in glaring opposition to St. John's funda-

mental idea that the supernatural presence of God in the soul consists in His illuminating operation on the soul, by means of which the understanding becomes enabled to know God immediately as He knows Himself.

The suspicion of an interpolation with regard to the passage referred to becomes strengthened when we examine the Saint's doctrine on "supernatural acts." There are two chief passages in his writings in which he lays down his ideas of what makes a virtuous act "supernatural." The Saint coldly rejects the Scholastic view that an act of virtue (for instance, meditation or an act of self-control) is a supernatural act, if only the subject is in the state of grace. In the first passage taken from "The Dark Night of the Soul" (Book II, Chapter 16, p. 136), St. John lays down the principle: "Without previous purgation no supernatural acts are possible." The reason he gives for saying so in the teeth of the opposition of Scholastic theology is not less clearly stated: "All the acts and movements of the soul cannot be divinely influenced by God, that is, become supernatural, unless these activities of the soul are first brought to sleep, darkened, subdued in their natural condition, and thus lose their power." The second passage which has reference to this subject of supernatural acts is found in "The Living Flame of Love" (p. 111): "The sensual man lives according to the desires and inclinations of nature, even when those desires come in contact with the things of the spirit, for he attaches himself to spiritual things with his natural desires, and therefore, his desires are natural."

Thus St. John. If theologians would adopt this view, the old controversy about where is the boundary line between supernatural and natural acts would be cut short and become superfluous. The teaching expressed in the two passages just quoted is simply this: a man who has not gone through the active purgation of the senses cannot enter into the "dark night of the spirit"—that is, experience the immediate contact with God by means of the divine light of faith and the divine inspiration of love of God; hence he is not regenerated. Therefore, even when he performs acts of religion or other virtuous acts, these cannot proceed from faith or love—that is, from a supernatural motive; they proceed from natural motives, even if directed to supernatural objects. Thus we understand why

St. John in "The Ascent" (Book II, Chapter 7) calls the meditation and other devotions, usually practised by beginners of the spiritual life, "profitless," "like beating the air." He means that these exercises have nothing spiritual or supernatural about them, for they do not proceed from faith or love, these two powers having not yet entered and controlled the souls of those who are just beginning to subdue their sensual nature. Then the Saint adds, rather sarcastically: "These instructions are useless to men of learning and dignity." This is tantamount to saying: "I am a preacher in the desert." Will he remain so? Probably. One almost wonders why this bold mystic was not put on the Index.*

*The concluding article of this series will give "A Summary of St. John's System of Mystical Theology."

SYMPOSIUM ON MIXED MARRIAGES

New York City, April 13, 1928.

DEAR FATHER CALLAN:

The article on Mixed Marriages by the Rev. Stanislaus Woywod, O. F. M., is so revolutionary in tone and treatment as to make us old conservatives rub our eyes and re-read the startling thesis, which he defends so well. Will he have the approval of the brethren? I fear not. Is his doctrine correct? I think it is, if that old bogey of "letting well enough alone" be eliminated. You may remember the pronouncement offered by one of the most distinguished members of the American Hierarchy, that marriages between Catholics and non-Catholics were productive of good for the Church. Heresy or temerity—which ever label you care to use—but I have often heard it quoted with great dignity by sober brows, who seemed to think they were in hearty accord with the teaching of the Church.

As far as the available figures show, mixed unions are hurtful. Of course, there are exceptions, but they are negligible when compared with the right kind. In my experience the reason given in the application for a dispensation is "periculum"; and so fixed is this in the average mind that I sometimes wonder if even the trouble is taken to make the necessary inquiry if such a condition exists. As a rule, a Catholic seeking to marry a non-Catholic holds the Faith very lightly. Wealthy Catholics uniformly marry non-Catholics. Why? Environment, training, the slave mind, social prestige, etc., and "it's easy to get the dispensation." On this point rich and poor, literate and illiterate, are in perfect accord.

Father Woywod implies that at least some of the dispensations granted under certain circumstances are invalid. I wonder if he is wrong. To my mind the strict adherence to the laws of the Church would in great measure stop the tremendous leakage that is going on throughout the country. A genuine Catholic should hesitate long before bartering his priceless heritage for the proverbial mess of potage.

Let the law be enforced, and let the people know what the law is and what the Church demands, and there will be fewer mixed marriages, and all concerned with the momentous question will be as happy as Father Woywod, who has aroused the storm only to bring happiness and peace to souls.

Yours in Christ,

JOHN J. DUNN, V.G.

Immaculate Conception Church, Toledo, Ohio, April 6, 1928
REVEREND FATHERS:

Father Woywod's policy urging abolition of dispensations for mixed marriages would not be effective unless general. Neither would any other policy. It is probably the very lack of uniformity in dispensing which at present makes enforcement of the law difficult in the United States.

While his proposal is well argued, I would suggest beginning with a less rigorous plan.

I. Refuse any dispensation for a mixed marriage in every case where a Catholic man asks to marry a non-Catholic woman.

The reasons for discriminating between men and women in this matter are four:

(1) The cases are fewer. Only one-half to one-third as many cases of this kind appear.

(2) The cases are more dangerous; as Father Woywod points out, loss of faith to the children is more likely.

(3) The refusal would be less of a hardship than in the case of Catholic women desiring a mixed marriage, because a man is more free to choose a consort.

(4) The restriction on Catholic men would remove, to a great extent, the excuse given by many Catholic girls—namely, that no Catholic men are available; for it would force Catholic men to seek Catholic girls only, and would thus indirectly reduce the number of cases where the girl seeks a mixed marriage.

II. Forbid Catholic women to promise marriage to any non-Catholic without first obtaining the pastor's consent three months in advance of the contemplated marriage—and conversely, forbid any pastor to apply for such dispensation, unless his consent to the promise of marriage has been thus obtained.

(1) It seems to be generally overlooked, both in preaching and in practice, that, if the Church forbids a mixed marriage, she thereby forbids a promise to enter a mixed marriage. Yet, how many girls hesitate to make such a promise without permission?

(2) If girls would withhold any promise until the visit to the pastor, and make it dependent on his consent, he could far more often succeed, with a three months' interval, in persuading the man to see the necessity of becoming a Catholic before his marriage. Or he could find more opportunity for dissuading the girl.

(3) Limit the causes for which a dispensation might be granted to a Catholic girl. And grant no dispensation to a girl under twenty-one years of age.

While there are some cases it does not cover, nevertheless I believe the above policy has the following advantages: it is rigorous enough to secure a decided betterment in conditions; it is broad enough to be applicable in any part of the United States; it is definite enough to be made a basis for strict uniformity in all dioceses.

A. J. SAWKINS.

Massachusetts, March 29, 1928.

DEAR FATHER STANISLAUS:

I have just completed reading your excellent article in the current *HOMILETIC REVIEW*. I agree with you completely, and I hope your efforts to secure data on this important problem of mixed marriages will be most successful.

Some months ago I compiled a few statistics of our own parish here. I had hoped later to transform them into an article for publication, but the time has not been given me to do it as it should be done. So I am sending you the facts and figures, which may be helpful to you in presenting your arguments.

We take considerable pains with our annual census and pride ourselves on its completeness. Almost every day, however, we hear of more who "ought to be Catholic." At present I estimate these "ought to be's" in this parish at over 500 in addition to the figures given in the enclosed pages.

If you should use the data which I enclose in any of your articles, please make no mention of myself, or of the parish, or of the diocese. Such identifying marks might cause misunderstandings and hinder the work we are trying to do. You may use them, however, in any way with these reservations.

With all good wishes for success in building up a strong case for the abolition of dispensations, I remain

Very sincerely yours,

READER.

P.S.: If I can be of help in securing other data I will be glad to do so.

A MIXED MARRIAGE SURVEY

A question box at a Sodality meeting may contain many foolish questions, but more often it contains serious and suggestive inquiries. One evening, through this medium, I was asked the question: "Why is it that our Catholic young men do not wish to marry our Catholic girls?" Many priests have probably been asked the same question, and they have answered as I did that the supposition is untrue. I thought it over afterwards, and wondered whether an argument might be found

to support the inference. My search for facts revealed most interesting data.

Our parish is one of approximately 1200 families, all fairly well tabulated by an annual census. It is a "country" parish as parishes go in this part of the country, being the only one in a town of over 10,000 people. It is near enough, however, to one of our large cities to assume the status of a regular city parish with all the problems—and all the consolations—which the city parish is supposed to enjoy. May we take it as an average parish? Whether we do, matters not. A survey of the mixed marriage statistics is our only purpose now, and it was undertaken to discover if there was any truth in the charge that our Catholic young men prefer non-Catholic wives.

Of our 1200 families, I found 158 were "mixed"—that is, about 13%. There are 113 families (or 72%) with non-Catholic fathers and 45 families (or 28%) with non-Catholic mothers. That is not a very great argument in favor of the supposition that men are the chief offenders, is it? There are three Catholic girls in this parish to one Catholic man who have preferred mixed marriage to a Catholic marriage. During 1926 we had 16 mixed marriages performed, and of these 10 were for Catholic girls and 6 were for Catholic men. You may draw your own conclusion. Over a four-year period the total number of mixed marriages was 34, and of these 22 were of Catholic girls.

We discovered on last year's census a total of 24 invalid mixed marriages, attempted before civil officers or heretical ministers. Again the Catholic girl seemed chiefly guilty of a lack of faith, for in 15 of these invalid marriages the Catholic party was the wife.

It seems difficult, therefore, to find any ground for the assertion that our Catholic young men spurn our Catholic girls. Rather the charge seems to serve as a boomerang to the sodalist member who brought it forth. Even when our young men do step where angels fear to tread, they retain the vestiges of faith better apparently than the Catholic girl. Of our 158 Catholics in the mixed marriage state, 43 have defected from the church—27%. The ratio of defection is about 4 to 1 on the female side of the argument. In the matter of the proper education of the children in the Catholic Faith, the Catholic father again does better than the Catholic mother. The exact ratio is not at hand, but, as memory serves me, the great preponderance of praise in this regard must be given to the Catholic man.

The survey unfolded many facts about the children. Similar statistics have been revealed before, but repetition will only help to bolster the argument that a mixed marriage is a dangerous thing and a source of great leakage in the Church. There are 366 children in our mixed families. 36% (or 132) are being brought up as positive Protestants

or heathens. Of these 41 are under ten years of age and 91 are over that age. To balance these, there are 234 children who are presumably receiving a Catholic training—118 of them under ten years. Judging by all human standards, at least 63 of these 234 children will live their lives as non-Catholics, and so we would make a fair guarantee of perseverance in Catholicity in favor of only 71 children—about 46%. This is surely indicative of the dangers of such unions. Some children born of a Catholic marriage have fallen victims to subsequent second marriages of the mixed variety. We have 13 of these, and 8 of them are now securely within non-Catholic folds. Some have not even been baptized—perhaps 'twere better so—and these number 19. Who is to blame—the Catholic mother or the Catholic father? Unfortunately, these last two aggregations are all children of Catholic mothers.

It is a serious problem for the Church at large and particularly for the priest in the parish. The causes, the remedies, the antidotes and solutions are beyond my purpose here. I have merely enumerated facts as I found them in this average parish, and have pointed out that our Catholic young men proportionately observe the decrees of the Church better than the women folk. Now I must go back to my labors with my brother-priests and untangle the situation, if God is willing.

Wisconsin Rapids, Wis.
Sts. Peter and Paul's Church.

THE HOMILETIC & PASTORAL REVIEW,
New York, N. Y.

I read with much interest Father Woywod's article, "Should Dispensations for Mixed Marriages be Absolutely Abolished?" I consulted the Marriage Records of this parish and found that, of all the marriages contracted during my pastorate of twenty years, there were 283 in which one of the contracting parties was either a convert or a Protestant. 54 Catholic young men and 52 Catholic young ladies married converts. 74 Catholic men and 103 Catholic women married Protestants. Of these, 32 Protestant ladies and 21 Protestant men joined the Church after marriage. There are still 124 mixed marriages, but this number will be perceptibly reduced in time.

Seventy-five of the mixed marriage couples faithfully comply with the agreement entered into at the time of the marriage, including the Catholic education of the children. Nine others are quite hopeful. 23 removed from the city; the remaining 17 are no good, although all but 3 have their children baptized.

This diocese (La Crosse) requires the instruction in Christian Doctrine before marriage. I have given instructions for thirty-five years,

and never yet did I find "one to sit through the instruction with apathy and disgust." Of all those who were able to take the instruction, only one positively refused to do so.

From the above it is apparent that the Church is the gainer rather than the loser in this parish because of instructions and dispensations.

JOHN REDING.

Marquis, Sask., April 10, 1928.

Rev. Editors:

The article of Father S. Woywod in your April number gives the facts on Mixed Marriages so well that there is not much more to be said. So by all the love that we still have for our Holy Faith, let us get together and petition Rome for an absolute abolishment of dispensations for mixed marriages.

JOSEPH LUKAS, P.P.

Iowa, April 28, 1928.

Rev. Domine:

Scisne nomen illius hominis qui in omnibus suis sermonibus dicebat: "Ceterum autem censeo Carthaginem esse delendam." Ita ego dico de matrimoniis mixtis: "Ceterum autem censeo matrimonia mixta delenda—abolenda, auferenda, omnino prohibenda."

Tuus,

J. KOPECKY.

[The great importance which the problem of mixed marriages occupies in the minds of the clergy is reflected by the large number of communications we have received on the subject. All these letters, both pro and contra, will be published in succeeding issues as quickly as space is available, so that the general attitude of the clergy may be ascertained. We shall be grateful if future correspondents will indicate clearly whether they wish their letters published over their own names or not. Correspondents must, of course, state their name, but it will not be published if so desired.—EDS.]

THE LITURGY AND THE PEOPLE

By THE RT. REV. ABBOT MICHAEL OTT, O.S.B.

A little over sixteen years ago the popular French Catholic newspaper, *La Croix*, made an inquiry into the causes of religious ignorance, requesting also its readers to express their ideas on the matter. The learned Belgian historian, Godfrey Kurth (d. Jan. 4, 1916), sent the following statement to the paper: "In my opinion one of the chief causes, if not *the* chief cause, of religious ignorance is ignorance of the liturgy. Of all the methods of teaching religion the liturgy is the most effective, because it is the most interesting, the most dramatic, the most conformative to the aspirations of the heart and the needs of the intellect. Give the people an understanding—and, as a consequence, a love—of the mysteries that are celebrated on the altar, put into their hands the Missal, which has been replaced by a lot of mediocre books of devotion. Let the faithful live the liturgical life as intensely as possible. This is the true method of teaching religion, of keeping attached to the house of God those that still visit it, and of bringing back later those that have abandoned it. By the beauty of the liturgy the human soul is led to understand the truth of religion" (*La Croix*, August 5, 1911).

Would it not be worth while for every pastor of souls to ponder over these words of the great Belgian historian and liturgist? Must not we all admit that it is the widespread ignorance in matters pertaining to religion which is largely responsible for the indifference manifested by many of the faithful in the performance of their religious duties? If ignorance of the liturgy lies at the bottom of religious ignorance, must not this religious ignorance in many cases be traced back to the meager instruction which the people receive on the liturgical cult which the Church renders to God? Must not then many a pastor of souls plead guilty of culpable negligence in the discharge of his obligations towards his flock?

Religion, cult, liturgy, are three concepts so completely interwoven that not one of them can fully exist without the other two. *Religion* is a moral virtue which inclines us to render to God the *cult* that is due to Him as our Creator and supreme Master. Hence, cult is nothing else than religion in action. Every act of religion is

cult or worship of God. What then is liturgy? *Liturgy* is to cult what the species is to the genus. Cult in general includes all the acts of religion, but liturgy comprises those acts only which *the Church* renders to God; in other words, liturgy is religion as put in practice by the Church. It is the sum total of public worship which the Church renders to God during the various cycles of the ecclesiastical year. It comprises all the acts of religion which the Church performs throughout the year—either by divine command or of her own accord—for the glorification of the triune God and for the sanctification of souls. The chief act—the center, as it were, from which radiate all the other acts—is the holy Sacrifice of the Mass. Around this center of the liturgy are grouped the other Sacraments of the Church, liturgical prayer and the sacramentals.

Liturgy, therefore, is religion itself living and vibrating in the Church. It is the whole aggregate of Christian dogmas crystallized and visualized by the Church, as she unfolds them one after the other from one Advent to another. It is a complete course of Christian theology, imparted not indeed by means of abstract formulas (as they are found in manuals of theology and in catechisms), but in a way that makes it part and parcel of daily Christian life. In the early ages of Christianity and throughout the Ages of Faith the people were deeply imbued with this true spirit of the liturgy. In union with the priest they assembled first in private homes or in the catacombs, and later in majestic temples to re-act the great drama of Mount Calvary, to praise God in common prayer, or to take an active part in the other functions of the Church. Their hearts lived and throbbed with the life of the liturgy, which gave them the strength rather to lose all than to give up their crucified Saviour. The liturgy of the Church not only gave them a theoretical knowledge of their religion, but made it also dear to their hearts. As long as this intimate union between the people and the liturgy went on, as long as the faithful took an active part in the functions of the Church, so long solid piety pervaded human society, love of God and love of man went hand in hand, and no earthly ill could disturb the peace and happiness of the Christian soul. Valuing the transitory things of this world at their true worth, the faithful made all else subordinate to the one thing necessary, the salvation of their souls. But times changed. The liturgical life began to wane, and

the spirit of secularism set in. Later the Renaissance, the Protestant Revolt, Gallicanism, Jansenism, encroachments upon the Church by the State—all these contributed their share to bring about a most deplorable decline of the liturgy. Secularism, religious ignorance, religious indifference, estrangement of the people from God and the church, irreligion, materialism advanced *pari passu* with the decay of the liturgy, until in the latter half of the eighteenth century the Catholic Church reached the lowest ebb in her influence on the minds and hearts of the Catholic people. This does not mean that any change for the worse had taken place in the Church as such. The Church remained and always will remain the mystical body of Christ, the depository of Christ's own priestly power. Her scope and functions in the eighteenth century were identical with her scope and functions in the most flourishing period of her liturgy, namely, to continue Christ's work on earth, to render due worship to the triune God, and to employ the means which Christ has given her in the salvation of souls. As the mystical body of Christ, she has never failed and never can fail. The change for the worse was all due to the members of Christ's mystical body, to the clergy as well as the laity. The clergy neglected to give sufficient instruction on the liturgy; and the laity, no longer understanding the meaning of the liturgy, gradually withdrew from that active participation in the official and public worship which characterized the Christians of antiquity and the Middle Ages.

This liturgical atrophy continued well-nigh to the middle of the nineteenth century. Towards the end of the eighteenth and in the beginning of the nineteenth century a widespread intellectual movement set in, which is generally known by the name of Romanticism. It was a tendency towards medieval ideals, and manifested itself chiefly in literature, music, and art. The exponents of the Romantic School unwittingly exerted a wholesome influence on the starving liturgy of the Catholic Church by stimulating medieval studies. The study of medieval Christianity and medieval church life opened the eyes of thinking Catholics to what the faithful had lost by their estrangement from the liturgical life of their medieval forefathers. Soon stray voices arose from the liturgical wilderness in England,¹

¹ Kenelm Henry Digby, "Mores Catholici or Ages of Faith," published first in eleven volumes (1831-40), then in three large tomes (1845-7). A veritable encyclopedia of the medieval life.

Germany² and France,³ championing a return to the Christian ideals and to the liturgical life which obtained in the Ages of Faith. But it was reserved to the "Pope of the Liturgy," the saintly Pius X, to inaugurate the great liturgical revival. So convinced was this great Pontiff of the efficacy of the liturgy that by means of it he intended to rid human society of its all-pervading secularism and to restore the world to the Kingship of Christ: *Restaurare omnia in Christo*. In his *Motu Proprio* of November 22, 1903, he writes: "Filled as we are with the most ardent desire to see the Christian spirit flourish in every respect and be preserved by all the faithful, we deem it necessary to provide before aught else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable font, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church."

The chief shepherd of Christ's flock sent out the cry to lead the faithful back to the rich pasture of the liturgy, especially to "the active participation in the most holy mysteries" (*i.e.*, Holy Mass, of which the reception of Holy Communion by the faithful should form a part) "and in the public and solemn prayer of the Church." This active participation of the faithful he calls the "foremost and indispensable font" from which must be drawn the Christian spirit, which should again pervade the lives of the faithful as it did in the Ages of Faith. The voice of the Pontiff was heeded. Leaders arose in various parts of Europe, and launched a movement for the instruction of the people in the liturgy by the publication and dissemination of liturgical books (especially the Missal in Latin and the vernacular), by liturgical weeks and retreats, and by other means as they offered themselves. The Abbeys of Maria-Laach in Germany, Maredsous and St. Andrew in Belgium, encouraged by Cardinals and Bishops and aided by members of the secular as well as the regular clergy, have paved the way for a better understanding of liturgy among the people. Wherever efforts were made, the move-

² Franz Anton Staudenmaier, "Geist des Christenthums" (2 vols., 1835; 5th ed., 1855); J. B. Lüft, "Liturgik oder wissenschaftliche Darstellung des katholischen Cultus" (2 vols., 1844-7).

³ Prosper Louis Pascal Guéranger, "Institutions Liturgiques" (3 vols., Paris, 1840-52; 2nd ed., 4 vols., 1878-85); Idem, "L'Année Liturgique" (9 vols., 1841-66); the other six volumes, containing the seasons from Pentecost till the end of the liturgical year, were written by Dom Lucien Fromage, one of Guéranger's disciples.

ment was accompanied with great success. From Belgium and Germany it spread over France, Italy, Spain, etc., until at the present time there is scarcely a country in Europe which has not its liturgical centers. Everywhere the people were most anxious to learn the liturgy, and their active participation in the Church's liturgy depended merely on the degree of instruction which they received.

Though somewhat belated, our own country has recently also fallen in line. Laudable efforts had indeed been made by individual priests and religious houses ever since the famous *Motu Proprio* of Pius X, but these could by their very nature have only local success. Last year, however, the Abbey of St. John's at Collegeville, Minn., began concerted and organized action to spread the liturgical movement in the United States and Canada. A "liturgical press" was established for this purpose, which has already published a series of low-priced popular pamphlets and books, well adapted to make the faithful study and love the liturgy. In addition, it publishes every four weeks a very instructive liturgical review entitled "*Orate Fratres*," which has all the qualities calculated to promote the liturgical life of the people and at the same time imparts much practical advice to the clergy who are desirous of fostering the spiritual life of their flocks by means of the liturgy.

What a pity that so many of the faithful have so little understanding of the liturgical life! What a greater pity that even in some seminaries, convents, colleges, academies, orphanages, etc., where it would be so easy to carry out the most ardent desire of Pius X, there is still such a deplorable apathy towards an active participation in the liturgy of the Church—especially in the holy Sacrifice of the Mass, which is the center of the whole liturgy. How many otherwise pious and well-meaning seminarians, Sisters, students and pupils assist at this great liturgical act as passive attendants, performing acts of devotion that are irrelevant to the Eucharistic Sacrifice, which according to the intention of Christ and of the Church (which is the official continuator of His work) they should offer up to the Triune God in union with the celebrating priest. No doubt, every priest knows, and the text of the Mass plainly illustrates, that the Sacrifice of the Mass is a collective act of worship at which the celebrating priest functions in the name of the whole assembly. To make this clear, we need only refer to the *Oremus, Dominus*

vobiscum, Orate Fratres, ut meum ac vestrum sacrificium, with which the priest addresses the people, and to the acquiescing answers which the server gives in the name of the people. A little thinking will make it plain how unnatural it is for those who attend Holy Mass to isolate themselves, as it were, from the celebrating priest who acts in their name, by giving themselves over to acts—no matter how religious or devotional they may be in themselves—which are extraneous to the sublime Eucharistic Sacrifice. The Christians of the times of the persecutions and of the Ages of Faith did not attend Mass in such a way, and it cannot be the intention of the Church that the faithful should do it now. Pius X expresses the mind of the church when he gives the admonition: “You should not pray *during the Mass*, you should pray *the Mass*.”

Persistent efforts on the part of the clergy to acquaint their charges with the meaning of the liturgical life of the Church will go far in restoring an active participation in the liturgical worship and dispelling the widespread liturgical ignorance of the people, which manifests itself at times where no one would expect it.

LAW OF THE CODE Ecclesiastical Censorship

By STANISLAUS WOYWOD, O.F.M., LL.B.

COLLECTIONS OF DECREES OF ROMAN CONGREGATIONS

Collections of the Decrees of Roman Congregations cannot be published again unless permission is first obtained and the conditions observed which are prescribed by the head of the respective Congregations (Canon 1389).

Each one of the various Sacred Congregations of the Roman Curia controls the publication of its own Decrees. Some of these Congregations have published in book form collections of their Decrees (e.g., the *Decreta Authentica* of the Sacred Congregation of Rites, *Collectanea S. C. Episcoporum et Regularium*, *Collectanea de Propaganda Fide*, *Decreta Authentica S. C. Indulgentiarum et Reliquiarum*). These and other collections of the Decrees of the Sacred Congregations may not be republished without permission of the respective Sacred Congregation. Canon 1389 is taken almost verbatim from the Constitution "Officiorum ac Munerum" of Pope Leo XIII. It is not only forbidden to republish the already existing collections of Decrees, but also to make up new ones from the records of the various Sacred Congregations. The interpreters of the Constitution "Officiorum ac Munerum" agree that it is not forbidden to publish in periodicals the Decrees of the Sacred Roman Congregations as they are issued from day to day, weekly or monthly, nor to quote the Decrees, Decisions, and Declarations in Canon Law books. In fact, these means help considerably to make known the rules and regulations of the Holy See to the priests and the people, and thus promote their observance.

PUBLICATION OF LITURGICAL BOOKS

In publishing liturgical books and parts thereof and also Litanies approved by the Holy See, the agreement of these publications with the approved editions must be certified by attestation of the local Ordinary of the place where they are printed or of the place where they are published (Canon 1390).

Concerning the publication of books on the sacred liturgy, the following details are given in the Decree of the Sacred Congregation of Rites "De editionibus librorum sacram liturgiam spectantium," May 17, 1911 (*Acta Ap. Sedis*, III, 242): (I) The editions of books concerning the sacred liturgy, whether they contain rites and prayers to be performed in sacred functions, or prescribe sacred ceremonies to accompany the aforesaid rites and prayers, or print the Decrees of the Sacred Congregation of Rites in the form of a collection of such decrees, are either *typical* or reprints of the typical editions. (II) So-called typical editions can be published only either by the Pontifical Polyglot Press of the Vatican or the other Pontifical Printers who have received permission from the Sacred Congregation of Rites. (III) Each single folio of the typical edition must be submitted for the revision of the Sacred Congregation of Rites. (IV) Every typical edition shall print the Decree of approval which declares such an edition to be a typical one, and which commands all publishers that future editions must absolutely conform to the aforesaid typical edition. (V) The publishers must on the completion of a typical edition deliver two copies to the Sacred Congregation of Rites. (VI) Every printer may with the consent and approval of the respective Ordinary print editions which must exactly agree with the typical editions. (VII) The local Ordinaries shall submit the manuscript of a new edition to a reviser who is both painstaking and experienced in liturgical matters, and who shall examine whether the new edition is exactly in accord with the typical editions, and then only shall they attest the conformity and issue the "Imprimatur." (VIII) In reference to the publication of Masses and Offices proper to a diocese and of which there is no typical edition, the local Ordinary may, if the proper Masses and Offices are to be printed in the diocese where they are proper, declare that they agree with the original and attach his "Imprimatur." When there is question of printing the "Proprium" of another diocese or of some religious Order or Congregation, the local Ordinary within whose jurisdiction the printer is may give the "Imprimatur" after the Ordinary of the diocese or the Superior of the Order or Congregation whose "Proprium" is to be printed has issued a statement that the edition agrees with the originals approved by the Sacred Congregation of Rites, and this statement shall be printed

in the edition. The first edition of the "Proprium" which contains the Gregorian chant must be typical, and the permission of the local Ordinary or the Superior of the religious Order or Congregation for whose use the edition is prepared must be obtained. For other editions the rule just stated under n. VII is to be observed. (IX) Among the liturgical books governed by this decree are to be specially numbered the following: (1) the Roman Breviary, (2) the Roman Missal, (3) the Roman Ritual, (4) the *Pontificale Romanum*, (5) the Roman Martyrology, (6) the *Ceremoniale Episcoporum*, (7) the Proper Offices and Masses of some diocese, religious Order or Congregation, (8) the *Memorale Rituum* of Pope Benedict XIII for smaller churches, (9) the Clementine Instruction for the Forty Hours' Adoration, (10) the Collection of Decrees of the Sacred Congregation of Rites.

A Decree of the Sacred Congregation of Rites, August 11, 1905, regulates the publication of the Gregorian chant in the sacred liturgy. The publishers or printers must obtain the permission of the Holy See to reprint the typical Vatican edition. The new editions must scrupulously conform to the typical edition in the matter of the notes, signs, words accompanying the notes, etc. The local Ordinary must submit the manuscript that is presented to him for approval to experts in Gregorian chant before he can attest that the new edition is in entire conformity with the Vatican edition.

The reader will notice that Canon 1390 mentions two Ordinaries only who are competent to attest that the new edition of a liturgical book agrees with the typical edition—viz., the Ordinary of the printer and the Ordinary of the publisher, not mentioning the local Ordinary of the author. The reason very likely is that there is no author properly so called, because the Holy See alone is the author of liturgical books, though private individuals may have composed the matters liturgical.

Some of the approved Litanies of the Church form part of her liturgy—e.g., the Litanies on Holy Saturday, on St. Mark's and the Rogation Days, the Litany of the Dying said as part of the ceremonial or "Ordo commendationis animæ" (Roman Ritual, tit. V, chap. 7). The reprinting of these is governed by the same rules as the reprinting of any liturgical book or part of such book. There are a few Litanies approved by the Holy See—viz., those of Our Blessed

Lady, of the Holy Name, of the Sacred Heart, and of St. Joseph. They may not be reprinted unless the local Ordinary of the printer or of the publisher attests that they agree with the edition approved by the Holy See.

PUBLICATION OF TRANSLATIONS OF THE HOLY BIBLE

Translations of the Sacred Scriptures into a vernacular language may not be printed unless they are approved by the Holy See, or unless they are edited under the supervision of the bishops and are provided with annotations taken principally from the holy Fathers of the Church and from learned Catholic writers (Canon 1391).

The Constitution "Officiorum ac Munerum," cap. III, n. 7, says: "Since experience has shown clearly that if the holy books in the vernacular are permitted freely and without discretion, more harm than good is done thereby through the temerity of men. Wherefore, all translations into the vernacular, even those made by Catholic men, are absolutely forbidden unless," and the words of Canon 1391 follow. The Code has, therefore, the same rule concerning translations of the Holy Bible into modern languages as the said Constitution. If one applies to the Holy See for the approval of a translation, the Code does not require notes from the Fathers, etc.; if one applies to the bishop, the notes and explanations are necessary, for otherwise the bishop would have no authority to permit the publication of the translation. What notes, how many, and to what passages, is not stated either in the Code or in any other law of the Holy See. It is evidently left to the judgment of the bishop and the expert in Holy Scripture whom the bishop is to employ as censor whether the notes sufficiently explain the difficult passages of the sacred text. When the Biblical Commission was asked whether it was permissible in the vernacular versions to add as footnotes both in the Old and the New Testament text varying from the Vulgate and other things helpful to students, the Commission answered that it was allowed (November 17, 1921; *Acta Ap. Sedis*, XIV, 27).

Vernacular versions of parts of the Holy Bible should likewise be published only with notes and explanations if the bishop authorizes their publication, but it seems quite a well-established custom to publish the epistles and gospels of the Sunday Masses in prayer books and in separate books without notes and without approval of

the Holy See. No objection has, as far as we know, been raised by the Holy See to this practice.

EXTENT OF PERMISSION TO PUBLISH A BOOK

The approval of the original text of some work does not imply permission to publish translations into another language or other editions. Wherefore, translations as well as new editions of an approved work need a new approval. Excerpts from periodicals published separately are not to be considered as new editions, and therefore need no new approval (Canon 1392).

Canon 1392 is identical with the former law of the Constitution "Officiorum ac Munerum," n. 44, with the exception of the last sentence concerning excerpts from periodicals, about which the said Constitution stated nothing. A Declaration, however, of the Sacred Congregation of the Index, May 23, 1898, had made the same concession which the Code makes in Canon 1392. It is understood that the excerpts from periodicals published in book or pamphlet form have not materially been changed from their original composition, for otherwise they would be considered new writings which require approval before publication, provided they deal with matters mentioned in Canon 1385, or are written by clerics or religious (cfr. Canon 1386).

RULES CONCERNING THE CENSORS OF BOOKS

In every episcopal Curia there should be censors *ex officio* who examine what is to be published. In the exercise of their office the examiners should put aside all human respect, and have before their eyes solely the dogmas of the Church and the common Catholic doctrine which is contained in the Decrees of the General Councils or the Constitutions or ordinances of the Apostolic See and the consensus of the approved Doctors. Censors should be chosen from both the secular and the religious clergy, and they should be men of mature age, tried learning, and prudence, who in the approval or rejection of doctrines shall follow the golden mean.

The censor must give his decision in writing. If it is favorable, the Ordinary should give permission to publish the book, pamphlet, etc., which permission should be preceded by the opinion of the censor over his signature. In extraordinary circumstances only and

as a rare exception may the Ordinary in his discretion allow the name of the censor to be omitted. The name of the censor should never be made known to the authors before he has given a favorable decision (Canon 1393).

Since the bishop or any other head of an ecclesiastical district cannot attend to all affairs in person (at least, not with that promptness that is necessary when there is question of publishing books, pamphlets, magazines, etc.), the Code requires the bishop to appoint censors who are to examine the publications which are subject to ecclesiastical censorship. The censors must be well versed in matters pertaining to faith and morals; they must know what the Church has decided in these matters, what opinions have been condemned, what the common teaching of truly Catholic-minded writers is on all important question relative to faith and morals, and what opinions may be freely debated. The censors must be neither too lax in their views nor too severe; they must not force their own opinion on the author in debatable questions, nor favor or condemn the author's writing because the censor prefers or dislikes a certain school, organization, etc.; his judgment must be objective. Unless the censorship is handled in that manner, all freedom of discussion is gone, progress in clearing up doctrinal and moral issues is hindered, and authors are confined to the mere repetition of the ideas and opinions expressed a hundred times in other works. A study of the many text-books or compendiums of moral theology amply proves that there is not sufficient independent thought and study among Catholic moralists, and the same may be true of other subjects (*e.g.*, philosophy, dogma, scripture) with which the writer has not such intimate acquaintance.

The censor having given his opinion that there is no objection to the publication of some manuscript presented by the author or publisher, the Ordinary should give the permission for publication. The Code does not state what is to be done if the Ordinary's view differs from that of his censor. This presupposes, of course, that the Ordinary himself has made a study of the manuscript submitted, and that he has weighty objective reasons why the manuscript should not be published. Considering that the author has worked many days or months or perhaps years on his manuscript, it is evidently a matter of justice not to frustrate all his work and labor, unless

Catholic principles forbid the publication. The Ordinary has authority, we believe, to set aside the judgment of his subordinate censor and refuse permission for publication; it would be far better, however, if the manuscript were given to several censors for independent examination, and that the Ordinary follow the judgment of the majority so that it may, as far as possible, be a truly objective censorship. What redress an author has on the refusal of the permission to publish his manuscript, we shall see in the discussion of the next Canon.

When the Ordinary at the request of the author or publisher grants the permission for publication of a manuscript, he is to issue a document which shall contain the opinion of the censor signed by him and the approval of the Ordinary. One copy is given to the author; another should be kept in the episcopal archives. If the work is of importance, it would be advisable to keep a copy of the manuscript in the episcopal archives; for, if the author or the publisher made important alterations, the Ordinary could prove that book, pamphlet, etc., was not approved in the form in which it was published. Canonists debate whether the document of approval with both the censor's opinion and the Ordinary's permission is to be printed in the book, pamphlet, etc. The Constitution "Officiorum ac Munerum," n. 40, demanded that the permission of the Ordinary be printed either at the beginning or the end of the book. The Code requires the same in Canon 1394, and, since the document which grants permission must, as a rule, contain the opinion of the censor over his signature, it seems that Vermeersch-Creusen (*Epitome*, II, n. 727) are mistaken in saying that only the Ordinary's permission need be printed.

GRANTING OR REFUSING PERMISSION FOR PUBLICATION

The permission by which the Ordinary gives leave to publish a book, pamphlet, etc., should be given in writing, and it shall be printed either in the beginning or at the end of a book, pamphlet or picture, stating the name of the Ordinary who grants permission and the place and date of the concession. If, however, it seems necessary to deny permission for publication, the reasons for the refusal should at the request of the author be made known to him, unless a grave reason makes this inadvisable (Canon 1394).

Nothing is said in this Canon about printing the censor's opinion (usually phrased "Nihil obstat") and his name, but, as Canon 1393 stated, the document by which the Ordinary grants permission must have the censor's opinion and his signature. If the Ordinary denies permission to publish the manuscript submitted by the author, and the author wishes to know the reasons why permission was refused, the Ordinary is obliged to inform him. Natural justice demands that much, for the time and labor spent on the work may not be nullified by the authorities without injustice, unless Catholic principles oblige them to forbid the publication. But if the book, pamphlet, etc., can be corrected, is it not an injustice to make the producer of the work destroy all of it when only parts here and there are improper for publication? If the Ordinary refuses to indicate the reasons why the "Imprimatur" is refused, having or pretending to have an exceptional case in which Canon 1394 gives him the right to withhold the reason from the author; or, if the author was informed of the reasons and amended the objectionable features and still was refused permission to publish the work, what can the author do to save his work from ruin? He may apply to another Ordinary who is entitled to grant the "Imprimatur" (*viz.*, of the domicile of the author, or of the publishing house, or of the printing concern). When another bishop is requested to grant the permission for publication, he must be informed of the refusal of the first bishop who was approached. If all refuse permission, the author may still have recourse to the Sacred Congregation of the Holy Office, which in the last instance has the authority to decide whether a book may or may not be published by a Catholic, and whether it does or does not offend against Catholic principles of faith or morality.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

IX. The Kindness of the Priest

Every priest, whether he likes it or not, is a public character, a public official, a diplomatic representative of the Most High God. When a man becomes a priest, he puts off, so to say, his own person to put on the person of Christ. Henceforth what he does and says is not significant of himself, but of God. The word "diplomatic" has come to mean "tactful," skillful in dealing with others so as to win their good will, able to avoid offense, to win hearts, to get one's way in the face of difficulties. It has received this meaning because those who are chosen for the diplomatic service—to represent their sovereign or their government abroad—have to be characterized by tact, serviceableness, kindness, and politeness in order to accomplish their difficult mission. It ought to be evident, therefore, on very little reflection that every priest ought to be a heavenly diplomat, a true gentleman in the sense of Cardinal Newman's definition, a man who never gives unnecessary pain or offense, is possessed of cultivated kindness, and can deal with others in such a way as to leave with them an agreeable impression, while gaining the end which he is commissioned to gain.

INTERIOR AND EXTERIOR KINDNESS

Interior kindness is one of the most charming attributes of true charity. Those who have real, divine charity are uniformly kind in their inward dispositions, their judgment of others, their attitude towards others. They make allowance and excuses for others in their hearts. They look always for the best characteristics of those about them, and overlook the defects of those with whom they deal, where duty does not oblige them to censure or correct. This interior kindness is an absolute necessity for true exterior kindness, which would be a sort of hypocrisy if we treated people gently only exteriorly, and disliked and censured them within. Moreover, it is almost impossible, except for consummate actors, to keep up a show of exterior kindness which will ring true, unless at the same time we are genuinely kind within.

We take it for granted, then, that the priest ought to be as kind interiorly as possible. It is necessary, if he would resemble Christ. The whole character of our Lord was eloquent of kindness. In the whole Gospels, we never read one word of His which was anything but kind. Even His rebukes to the Scribes and Pharisees were the truest kindness, because they stripped away the cloak of hypocrisy from these men, and revealed to themselves and to others their true nature.

But how gentle Christ was with the poor, how considerate with the afflicted! Even when He seemed to rebuke the Canaanite woman, He did so only that He might make her joy all the greater, when He finally healed her daughter. The Heart of Jesus was full of kindness, because it was full of charity. The wise priest, therefore, watches over the slightest movement of impatience, censoriousness, injudicious favoritism, dislike, animosity, anger or revenge within him. Because, like the "flaw within the lute, which widening makes the music mute," even a little rift of inward animosity and anger may sadly make still the sweet music of kindness.

TRUE PRIESTLY KINDNESS IS UNIVERSAL

To be real and true, kindness like charity must be universal. We cannot pick and choose to whom we shall be kindly, if we are kind because of the supernatural love of others. A priest who allows himself to grow offended, or impatient, or censorious of human faults and failings, does himself more harm than all the perversity of mankind could do him. We have to match unalterable kindness against any provocation that we may meet with and come out victorious in order to be like Christ. For He was kind even to His executioners, and prayed for them at the very moment when they prepared to slay Him.

There is no doubt that this virtue of kindness is often put to a very severe strain in our priestly ministry. The priest has to deal with all manners of characters, with all classes of people. Some of these are very vexatious, others are very unprepossessing, others are aggravating to an extreme degree. Merely to be patient, and to tolerate the faults and foibles of others, is often a severe strain; but to be uniformly kind to everyone is, under some circumstances,

a sort of heroism. Yet, no one ever exercised this heroism to such a degree as did Christ, and to be Christlike we must be heroically kind.

THE OUTWARD SIGNS OF KINDNESS

It is the exterior manifestation of the priest's kindness which deserves ever more attention. There is no need of argument to convince us that we should be interiorly kind. But the consistent practice of exterior kindness, the showing of friendliness and good will to everyone in all our speech and conduct—this is an art which needs very special efforts to acquire. One would perhaps be justified in saying that there are all too many priests who may indeed be kind inwardly, but who, by their exterior conduct, give people a very poor idea of how very kind they are. Just as we judge others by their looks, their gestures, their words and intonations of voice, and all that we see and hear from them; and just as we cannot penetrate their interior dispositions except by means of the outward signs they give, so also others must judge of us from what they see, and from what they hear of us.

The priest, in the midst of his flock, is constantly an object of careful observation. People watch his actions, the expressions of his face; they listen to his words, and remark his tones and inflections; and then, necessarily, they judge from these whether or not he is kind. Our heart may be full to overflowing of the most Christlike sentiments of kindness to all men; and yet, if we have a forbidding look, a harsh voice, a rude way of speaking, our interior kindness may be lost upon those about us. On the other hand, the outward expression of kindness—by pleasant looks, gentle words, a kind tone—moves the hearts of others almost irresistibly.

It is unfortunate that the too prevalent custom of speaking in offhand fashion, of suppressing our real feelings, and assuming a conventional, standardized manner, also may give the impression of a lack of kindness. It ought to be an object of study with us to express eloquently the inward sentiments of esteem, good will, charity, interest and sympathy which we feel for others.

Many persons' faces are like a mask; they have hardly any power of expression. One reason for this is that people naturally wish to conceal their feelings and not to appear to be moved by passing events, and so they conceal their kindness also. If you watch the

folk on the streets, you will see they are almost all wearing masks. Their features are composed into a sort of artificial stillness, because they are thinking their own thoughts, and do not wish to have every passer-by detect whether these are joyful or sorrowful. Among primitive or very emotional peoples it is not so. Watch the faces on the street in some city in southern France or Italy, and listen to the conversation and bits of songs, the voices now loud, now low.

Our habit of self-repression, of wearing a mask, isolates us to some extent from one another. There is an immense amount of self-consciousness in modern society, which is evidenced by the fact that every one tries to be as like as possible to everyone else, and this uniformity represses individual manifestations of interest and kindness. In dealing with his people, therefore, the priest has to make a special effort not only to be inwardly kind, but to show his kindness exteriorly. He must do this with prudence, but generously, for how can they guess how kind he is within, unless he shows his kindness outwardly?

THE KINDNESS OF GOOD MANNERS

All the observances of courtesy, considerateness and social forms which we sum up under the words "good manners," are an absolute duty for the priest. No man who bears the character of Christ has a right to be anything but polite, in the real and genuine sense of the word. Courtesy and politeness are the established and accepted expressions of kindness and considerateness towards others. The priest has to deal with the lofty and the humble, but he should be just as polite to the one as to the other. Poor and simple people, especially when they are discouraged and downhearted, appreciate politeness to a degree that is quite remarkable. Of course, the politeness of the priest ought to be of that deeply genuine, spontaneous and unaffected kind which expresses the real kindness of the heart.

One of the greatest vehicles of either kindness or unkindness is the voice. Unkind words, especially from a priest, cut like a knife, and they are never forgotten. The priest who allows himself to speak unkind words to anyone whomsoever, is doing a great injustice to Christ whom he represents. It is unfortunately true of our poor, weak human nature that we forget hundreds of kindnesses more easily than we will forget one thrust of unkind speech. Sar-

casm which cuts into the heart, ridicule, harsh judgments—these things are intolerable in the conduct of the ambassador of Christ. When we unhappily fail in this regard, we should apologize most generously. Even an apology may not make the hurt heart forget, but it will move it to forgive.

Not only the words a man utters, but the tone in which he speaks, is eloquent. The same words, uttered in one tone, convey a gentle rebuke or even an encouragement; spoken in another tone, they may be the most merciless and scarifying sarcasm. The voice of the priest should be eloquent—as was surely the voice of Christ—of gentleness, culture and kindness. The education of the voice, its development, the modulations of its tones to convey genuine feeling and sincere kindness, are of more importance in the career of the priest than most people realize. Not only in the pulpit, where he utters the word of God to the people, but in his ordinary, everyday conversation with individual members of his flock, the voice of the priest gives its message over and beyond his words. Men's voices and tones of speech may become eloquent of kindness, sympathy, and tenderness. Like the voice of a violin in the hands of a master, they can express the depth and beauty of human feeling and emotion.

THE FACE OF THE PRIEST

The face of the priest should be eloquent of kindness. God gives to all of us a set of features, which it is not in our power fundamentally to change. But He puts the expression of our face in our own keeping. It has been said that all other features are made by God, but a man's mouth he makes for himself. This only means that our facial expression is the work of our will and our feelings. We have all seen a very homely countenance made radiant and transformed by kindly, generous feeling, so that the rude features are beautiful with spiritual light. Who has not seen faces whose features are altogether lovely, but whose expression is cold and heartless, without a spark of human kindness. In so far as concerns its contour and its features, we do not know what the countenance of our Lord looked like, but we do know that on those features rested the heavenly light of perfect kindness. The face of the priest should be Christlike at least in this, that the charity and kindness of Christ should shine forth thereon, in so far as it is possible for the inward

disposition to affect the outward expression. Of course, it will always remain true that there are some countenances which are naturally so impassive that they never will be very expressive of any emotion, even of kindness. But, in such cases, the voice will respond to effort and cultivation; or at least the manner and actions of a man may by effort and self-discipline become kind. In one way or another, we must manifest exteriorly our inward kindness, if it is to have any effect upon those about us.

A REQUISITE FOR TRUE SUCCESS

From the standpoint of the success of the sacerdotal ministry, kindness is of such importance it can scarcely be over-estimated. The lack of tact and gentleness, the lack of sympathy and consideration for others, has ruined more good works and brought more worthy enterprises to naught than almost any other one characteristic. Who has not seen good and devoted priests who were continually in hot water with their parishioners, and who could hardly get any coöperation, because they lacked the quality of evident kindness. But, where the priest is kind, he can in the long run do almost anything with his people, because they cannot resist the influence of this quality, which lays siege to the heart, overpowers opposition, and persuades and conciliates the people more almost than any other human characteristic. The long experience of human nature has shown that man's heart can only be led; it can never be driven. Physical force and stern insistence will overpower the body, but not the will and the mind. Even though they may cow the human will, they can never conquer the affections of the heart.

God Himself, when He came on earth to win the hearts of mankind, came in the gentle guise of an infant, and spent His whole life in being kind. He was dealing with free human beings, and, therefore, He dealt with them in a human manner, seeking not to crush but to win our hearts. Priests who are the diplomats of God, the ambassadors dear to and blessed by Christ, can never find a better way than the way of their Master to fulfill His divine mission. As we are envoys of Christ, as we are other Christs, so also we must exercise a Christlike, an evident and impartial kindness to all men.*

■ The next article of this series will discuss "The Zeal of the Priest."

RITES AND CEREMONIES OF THE SACRAMENTS

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

IX. Holy Orders

I. THE MINOR ORDER OF LECTORS

Reading has always held a most important place in the worship of the Catholic Church, even as it entered into that of the Synagogue. Hence it is not to be wondered at that the order of Lectors or Readers should be almost as old as the Church. We find mention of Readers as early as the second century, in the writings of Justin Martyr (*Apol.*, I, 67). A little later Tertullian reproaches the heretics with not abiding by the tradition of the Church, inasmuch as a man who one day was a deacon found himself to be a mere lector on another. There seems to have been from the first a close connection between the major order of deacons and the minor order of readers, a connection that is based on the nature of their duties, for, though the deacon alone is commissioned to preach, both lector and deacon read the Word of God in the assembly of the faithful. Inscriptions found in the Roman Catacombs mention the lectorate as a distinct order; thus, in an epitaph of the Cemetery of St. Agnes we meet with one *Favor, Lector*. Many texts make it quite clear that, in addition to reading in the assembly of the faithful, the reader also fulfilled the rôle of cantor. That it was so in the fourth century appears from many passages in the writings of St. Augustine. On April 5 the Roman Martyrology has the following item: "In Africa, the holy Martyrs who, during the persecution of the Arian king Genseric, were put to death whilst they were in church on Easter Day. At the very time when their lector was singing the Alleluia on a raised platform, his throat was pierced by an arrow."

From St. Cyprian we learn that, during the ages of persecution, those were ordained readers by preference who had confessed the Faith. We give two interesting passages from two letters of the Holy Doctor, which both refer to the ordination to the lectorate of men that had confessed the faith:

"Let the voice that has confessed the Lord daily be heard in those things which the Lord spoke . . . there is nothing in which a confessor can do more good to the brethren than that, while the reading of the Gospel is heard from his lips, everyone who hears should imitate the faith of the reader" (*Ep. xxxiii*, alias *xxxix*).

"In the meantime I judged it well that he (Aurelius, a confessor) should begin with the office of reading; because nothing is more suitable for the voice which has confessed the Lord in glorious utterance, than to sound Him forth in the solemn repetition of the divine lessons, than, after the sublime words which spoke out the witness to Christ, to read the gospel of Christ whence martyrs are made; to come to the desk (of the reader) after the scaffold—there to have been conspicuous to the multitude of the gentiles, here to be beheld by the brethren—there to have been heard with the wonder of the surrounding people, here to be heard with the joy of the brotherhood . . ." (*Ep. xxxii*, alias *xxxviii*).

That the lectors were men of learning is proved by a passage of St. Augustine who, whilst commenting on a Psalm, asked the lectors who were present to study a difficulty that had occurred to him in the course of his sermon.

The essential rite of the ordination of a reader is already found in the Canons of the Fourth Council of Carthage. Whilst the bishop hands the sacred volume to the candidate, he says: "Receive, and be thou a faithful reader of the Word of God; if thou fulfill thy task faithfully and usefully, thy lot shall be with those who have well administered the Word of God from the beginning."

The preliminary exhortation addressed to the candidate is full of practical utility for the daily conduct of a priest also: *quod ore legitis, corde credatis, atque opere compleatis*—that is, the conduct of the reader or preacher of the Word of God must never be at variance with that divine teaching. The lector is told to take his stand at some prominent spot in the church, so that he should be seen as well as heard. This also is symbolic of the lofty degree of perfection that he should attain, so that his conduct may be a pattern to the faithful: *cunctis . . . cœlestis vitæ formam præbeas*.

The two prayers with which the ceremony concludes, express a like thought: let the reader declare what is to be done and carry it out in his own life (*agenda dicat, et dicta opere impleat*), so that both his reading and teaching and his own life may provide the holy Church with a pattern of sanctity.

II. EXORCISTS

Our Lord gave power over unclean spirits to all those who believe in His name. This power was partly a *charisma* (or *gratia gratis data*), which, like the gift of tongues and other miraculous favors became gradually extinct. But, in addition to the *charisma*, our Lord also gave to the Apostles power to exorcize evil spirits as part of their special office, and this power they have handed down to their successors. At an early stage we find a special order of exorcists. Thus Pope St. Cornelius, in the middle of the third century, states that there were then 52 exorcists at Rome. The Synod of Laodicea (Canon 26), forbade exorcists to use their powers, unless they had been first authorized by the bishop. The form which is in use today at the ordination of exorcists is already found in the Canons of the Fourth Council of Carthage (398): "The bishop hands to the candidate the book in which the exorcisms are written [*viz.*, the Ritual], saying at the same time: Take, and commit to memory, and have power to lay hands upon energumens, whether they be baptized or not."

The exorcist carried out his functions by laying his hands on the possessed or obsessed person, whilst reciting the formula of exorcism. In the exhortation addressed to the candidate the bishop points out how necessary it is that he should keep his soul and body pure from every stain of wickedness, lest he should himself fall a prey to him whom, through his ministry, he expels from the bodies of others. "Let thy office teach thee how to rule thy evil inclinations, lest the enemy should find in thy behavior something that he might claim for his own, for only then shalt thou rightly command the devils in others, if thou first overcome their manifold wickedness in thy own person."

In the concluding prayers the bishop prays that the newly ordained may prove a *spiritualis imperator*, and an approved physician (*probabilis medicus Ecclesiae tuæ*), and as such able to restore to health of mind and body all those who have recourse to his ministry. The order and authority of exorcists is contained most perfectly (*eminentiori modo*—as philosophers would say) in the grace and virtue of the priesthood.

III. ACOLYTES

As his name indicates, the acolyte is the assistant of the priest and other sacred ministers. Although his functions bear some resemblance to those of the subdeacon, the two orders are quite distinct, at least in the Roman Church. In the list of the clergy of Rome given by Pope St. Cornelius (A. D. 251-252), forty-two acolytes are mentioned besides seven subdeacons. St. Tarsicius who was killed by the pagans whilst he carried the Blessed Sacrament on his person, held the rank of an acolyte. The rite of ordination as we now have it in the Roman Pontifical, is found in substance in the Sixth Canon of the Fourth Council of Carthage:¹ "When an acolyte is ordained, let the bishop teach him how he should behave in his office." This the bishop does in a somewhat lengthy exhortation, in which he enumerates the various duties of the acolyte and points out the virtues which are symbolized by the lights of the church which are the acolyte's peculiar province. The words of the bishop carry even greater weight for the priest. The acolyte merely takes the wine and water of the sacrifice to the altar; as the priest offers the sacrifice, it behooves him even more than the acolyte "to offer himself as a sacrifice to God by a chaste life and by good works."

The Canon of Carthage only prescribes the ceremonial handing over of the candlestick with an unlighted candle and an empty cruet. The words which now accompany the ceremony are of more recent date. In the Roman Pontifical, the handing of instruments is followed by four prayers in all of which the lighting and carrying of candles is singled out as the chief function of the acolyte; only one of the four makes mention of his other duty of offering the wine and water at the altar.

The duties of acolytes are now usually fulfilled by the boys of our parochial schools. Those bright, but often very mischievous lads little realize the high privilege that is theirs; hence, it is the priest's duty to explain to them that the functions which they so lightheartedly perform were formerly entrusted to men who remained all their lives in that lower rank of the clergy. Due proportion being kept, the servers in the sanctuary are bound to show

¹ Even if the authenticity of this assembly is not beyond cavil, the Canons published under its name are certainly of very ancient date.

in their conduct something at least of the qualities required from the ordained acolyte and asked for by the bishop in the concluding prayer: "Almighty, eternal God, Fount of light and Source of all goodness, who through Jesus Christ Thy Son, the true Light, didst enlighten the world and redeem it by the mystery of His passion; deign to bless this Thy servant whom we consecrate for the office of acolyte, beseeching Thy mercy that Thou wouldest enlighten his mind with the light of knowledge, and refresh it with the dew of Thy kindness; to the end that he may, by Thy help, so perform the duties which he has assumed as to deserve to attain unto an everlasting reward."

IV. THE SUBDIACONATE

The very name of this order indicates the nature of its office and duties. The subdeacon shares in some of the functions that appertain to the deacon; but, though the order is now ranked among the major ones, it is still a matter of debate whether it is really an integral part, as it were, of the Sacrament of Holy Orders. We already find historical traces of the existence of the subdiaconate as an order distinct from the diaconate about the middle of the third century. At Rome there were seven subdeacons, just as there were seven deacons. Apparently the deacons entrusted to them some of the less important duties of their order. According to the Synod of Laodicea and the Apostolic Constitutions, the subdeacons were in charge of the doors of the church, particularly of that of the women—though there was a special minor order of door-keepers. Hence it seems to follow that, even if such was one of their duties, it could not have been the chief one. They were also used as messengers by the bishops.

The Second Synod of Toledo (held about 527) required that subdeacons should have attained at least their twentieth year. The First Synod of Toledo (400) allowed them to marry once; if they married a second time, they were only reduced to the rank of *ostiarius* or that of reader. But as early as the sixth century the law of celibacy for subdeacons was repeatedly enforced.

As for the rite of ordination, according to the *Constitutiones Apostolicae*, VIII, 21, they received the imposition of hands; on the other hand, the Fourth Council of Carthage states that they are

ordained by the handing of the sacred vessels, and that this is done precisely because there is no laying-on of hands in their ordination.

The rite of ordination of a subdeacon, as we find it in the Pontifical, supplies us with a perfect explanation of his duties and of his powers and privileges. Whatever opinions may have been held in times gone by, Canon Law states definitely that the subdiaconate is a major and sacred order, in contradistinction to those that precede it (which are *minor* and not sacred).

The subdiaconate is a momentous step in the life of the candidate for the priesthood, because its reception is equivalent to the taking of a perpetual and solemn vow of chastity. Hence the grave warning addressed to the ordinand as he stands before the bishop: "Consider again and again what a burden you spontaneously ask to take up this day," says the prelate; "until now you are free to return to the world; but once you shall have received this order, you will no longer be free to change your mind, but you will be bound to serve for ever God whom to serve is to be truly free, and you will be bound to keep, with His help, perpetual chastity. . . ."

The Litany of the Saints is sung whilst the candidate lies prostrate and bishop and clergy fall on their knees. Towards the end the bishop rises, and, turning towards the ordinand, blesses him three times. The gradation in his triple supplication stirs the heart of the priest, even when long years have passed since they were first sung over him: *Ut hunc electum benedicere . . . sanctificare . . . consecrare digneris.*

The Litany is followed by an allocution in which the bishop sums up the duties of the subdeacon and the qualities that he should possess. The subdeacon must be a man of faith (*in vera et Catholica fide fundatus*), for whatever is not according to the faith is sin, is schism, is outside the pale of the Church. If until now his life has not been blameless, from now onwards it must be a pattern of virtue: "If until now thou wast sluggish in coming to church, henceforth be thou assiduous; if until now thou wast drowsy, be thou now watchful; if until now thou hast been given to wine, henceforth be thou sober; if until now thy conduct has been wanting in modesty, henceforth be thou chaste."

After this the bishop, according to ancient custom, places in the hands of the candidate an empty chalice and an empty paten, with

the words: "I see what ministry is entrusted to thee; wherefore I admonish thee that thou comport thyself in such wise as thou mayest be pleasing to God."

Two prayers follow: in the first the bishop asks that God would pour into the heart of this His servant His blessing and grace, to the end that, having faithfully ministered in His presence, he may receive the reward held in store for the Saints.

The second prayer shows the high importance and dignity of the subdiaconate. Every phrase of that prayer deserves frequent perusal and meditation: "Holy Lord, Almighty Father, eternal God, deign to bless this Thy servant whom Thou hast deigned to choose for the office of the subdiaconate; give him strength to minister in Thy sanctuary and make him a zealous watchman in the ranks of the heavenly army, and may he faithfully serve Thy holy altars. May there rest upon him the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and godliness, and do Thou fill him with the spirit of Thy fear. Strengthen him in the divine service so that, having become obedient in deed and carrying out Thy behests, he may obtain Thy grace."

Finally, the bishop ceremonially invests the ordinand with the sacred vestments belonging to his order. First he draws over the head of the candidate the amice which until now he has worn around his neck. Whilst he does this, the bishop says: "Receive the amice, by which is signified the custody of the tongue, in the name of the Father, and of the Son, and of the Holy Ghost."

The amice was originally nothing more than a kerchief which was placed round the neck to prevent the vestment from being soiled by perspiration, or to protect the throat in the cold, unheated churches of Northern Europe. In any case the mystical signification attached to the amice both here and in the prayer said by the priest whilst he puts it on, is only an afterthought.

The maniple and tunicle are the distinctive garb of the subdeacon. The former was at first a linen towel or handkerchief. It is identical with the consular *mappa*, which was a symbol of authority. But originally the *mappa* too served a purely utilitarian purpose. Here also the mystical signification is of much later date: the maniple is an emblem of good works.

The subdeacon's tunic is now identical in appearance with the

deacon's dalmatic. Originally subdeacons wore no distinctive vestment. St. Gregory the Great forbade them to wear the linen tunic which had been granted to them by one of his predecessors. However the *tunica* (described as *dalmatica linea* or *minor*) eventually became the distinctive dress of subdeacons. According to the words which accompany its bestowal, it is symbolic of joy and gladness.

Finally, the bishop hands to the subdeacon the Book of Epistles, saying: "Take the Book of Epistles and receive power to read them in the Holy Church of God, for the living and for the dead."

The reading of the Epistle and of the Gospel was at first the duty of the deacon. Subdeacons were instituted for the purpose of sharing some of the deacon's burdens and honors. The reading or singing of the Epistle is one of those functions.

On March 14, 1906, the Sacred Congregation of Rites issued a Decree by which is sanctioned the custom which had been established in many places, in virtue of which a cleric in minor orders may officiate at High Mass in the place of the subdeacon. The conditions laid down are the following:

(1) A simple cleric must not be made to act as subdeacon unless there is a reasonable cause and he himself has received the minor orders, or at least the tonsure.

(2) A cleric officiating in such a capacity wears the alb over the amice, the cincture and tunicle, but not the maniple. He does all that appertains to the duties of a subdeacon, with the following exception: (a) he does not pour water into the chalice at the offertory; this is done by the deacon; (b) he never touches the chalice *infra actionem*, nor does he remove or put back the pall; (c) after the ablutions he does not wipe the chalice (this is done by the celebrant himself); he merely arranges it and covers it with the veil in the usual way and carries it to the credence table.

In most places, when a cleric acts as subdeacon it is the deacon who wipes the chalice. The Decree supposes that this is done by the celebrant himself (*abstergente ipso celebrante*).

A simple cleric may also act as chaplain to a bishop at Low Mass, but he may not do anything forbidden him at High Mass, nor may he wipe the chalice before the Offertory, pour in the wine, or hand to the celebrant either the paten with the host or the chalice.

(*To be continued*)

ANSWERS TO QUESTIONS

CONCERNING RESERVATION OF CENSURE ATTACHED TO SPECIAL PRECEPT OF THE ORDINARY

Question: Allow me to question the correctness of the answer in the February issue of THE HOMILETIC AND PASTORAL REVIEW. I hold that an *ipso facto* censure attached to the special precept of an Ordinary is reserved to the Ordinary, even though no mention of the reservation is made in the precept. In Canon 2217, § 1, n. 3, the *pœna ab homine* is said to be one imposed by *peculiar* precept. Such penalties are always reserved to the authority who imposed the precept, and this kind of precepts is meant in Canon 2245, §2. There are other precepts not given to individual persons but perhaps to a community, or a certain class of members of a community (*præceptum commune, particulare*, and the *speciale* which the Code calls *peculiare*). When Canon 2245, §4, says that a censure *latæ sententiæ* is not reserved unless the precept or the law expressly states that it is reserved, the other kinds of precepts, general and particular, are meant, not the precept given to individuals—*i.e.*, the *præceptum peculiare*. There is consequently no contradiction between sections 2 and 4 of Canon 2245.

SACERDOS.

Answer: If we were certain of two things, first that the *præceptum peculiare* in Canon 2217, § 1, n. 3, is exactly the kind of precept meant by the correspondent, and secondly that Canon 2245, § 4, means no other precept than those different from the one spoken of in Canon 2217, § 1, n. 3, it would be quite certain that our correspondent is right, and that the difficulty of apparent contradiction between sections 2 and 4 of Canon 2245 is eliminated. However, is it certain that the *præceptum peculiare* means only the one kind of precept, *viz.*, that given to an individual? The term is nowhere defined in the Code. The terminology of authors speaking of precepts is neither unanimous nor precise enough to determine with sufficient certainty what is meant by a *præceptum peculiare* and a *præceptum generale* or *commune*. Under the pre-Code legislation it was generally held that, if an ecclesiastical superior had given one of his subjects a precept to do a certain thing or forbidden him to do it, and had stated that in case of disobedience he would automatically fall under a certain censure (*e.g.*, suspension, in case of a cleric), the censure when incurred by violation of the precept was considered reserved to the authority who gave the precept with the penalty attached. Perhaps the difficulty caused by the apparent con-

tradiction between sections 2 and 4 of Canon 2245 arises from interpreting section 2 as referring to penalties *ferendæ sententiæ* attached to a precept and to those cases of *latæ sententiæ* penalties added to a precept in which the ecclesiastical superior summoned the transgressor before his tribunal and issued the declaration that his subject has incurred the penalty. Though law and precept differ, still there is a similarity between them, especially in the matter of enforcing them by penalties. Thus, the Code speaks of them in one breath saying: "He who has authority to make laws or give precepts can also attach penalties to the law or precept" (cfr. Canon 2220). Since no *latæ sententiæ* penalty attached to a law is reserved unless the legislator explicitly states that it is reserved, one should expect that a *latæ sententiæ* penalty attached to a precept would not be reserved unless the authority who imposed the precept expressly wanted it reserved to himself, and stated this clearly. Against this one may object that the very fact which makes it necessary for the superior to impose a precept with a penalty on one of his subjects, goes to show that there is a question of special circumstances in which nobody should interfere with the action of the superior. The fact that a priest absolves one (who is, as we suppose, properly disposed) from a penalty he has incurred, is not necessarily an interference with the authority of the superior; and, if the latter believes it necessary for the amendment of the delinquent to reserve the penalty which he attaches to a precept, he is free to do so, and has only to express his will.

CATHOLIC PRIEST WITNESSING MARRIAGES OF NON-CATHOLICS AS AUTHORIZED AGENT OF THE STATE

Question: Two non-Catholics wish to get married, and, being good friends of the local priest, wish him to perform the ceremony. Can the priest in this case assist at the marriage as deputy-registrar, merely acting as agent of the State?

In case a minister cannot be had, say in the backwoods (the correspondent writes from the foreign missions), can a priest then assist at the marriage of two non-Catholics, merely acting as agent for the State?

JANSENIUS.

Answer: Not only in the missionary country from which our correspondent writes, but also here in the United States, and perhaps far more frequently, it may happen that two non-Catholics do re-

quest the priest to witness their marriage. They consider him merely as a friend and as a person authorized by the law of the State to witness marriages, and they are not concerned with the religion of the priest. Again, it may be that in some of the sparsely settled regions it might be difficult to reach a justice of the peace, a minister, or someone else authorized by the State to witness marriages, and the non-Catholic people living near a priest's residence may request him to witness their marriage for convenience' sake. May the priest oblige the non-Catholic couples under those circumstances? No, the Holy See has declared its mind especially in the answer to the Vicar-Apostolic of the Sandwich Islands. The Prelate had asked whether it was lawful for the Catholic priest to witness the marriage in the capacity of a civil official between baptized non-Catholics, or between a baptized non-Catholic and an unbaptized person, or between two unbaptized persons, who want to contract marriage according to the civil law, which law permits divorce. The Sacred Congregation of the Holy Office answered: "It is forbidden to receive the marriage consent of a heretic contracting with a heretic as well as of two unbaptized persons." In the instruction attached to the answer, the Holy Office said that, if the Vicar-Apostolic fore-saw that very great harm would come to the Catholic religion because of the refusal to witness such marriages, he should know that the missionaries are meanwhile not to be molested for witnessing these marriages. For the rest, the Prelate should inform the Sacred Congregation of all the circumstances, and explain why he thinks that the Catholic Church in that mission would suffer grievous harm, whether the Catholic people or any others take scandal at seeing Catholic priests witness these marriages, in order that the Holy See may decide whether the missionaries may be allowed to assist passively at the declaration of the marriage consent (cfr. *Eccl. Review*, VII, 424-427).

From this and other declarations of the Holy See it is evident that the Supreme Authority of the Church reserves to itself the judgment in these cases whether assistance at marriages of non-Catholics is lawful. Even if we had no positive declaration of the mind of the Church, it is evident that a Catholic priest should not intervene as official witness in marriages in which neither party belongs to the Catholic Church. If one or both are baptized non-

Catholics, it is even more unbecoming for a Catholic priest to witness their marriage than if both were unbaptized, because all baptized persons are by the law of Christ subject to the Catholic Church, and their marriage should be ruled by the laws of the Church. However, the non-Catholics do not recognize her authority in spiritual matters. How then can a Catholic priest solemnize their marriage without giving the impression that all religions are equally good? Even if the priest explicitly states that he merely acts as the authorized agent of the State, it is difficult to separate his official standing as minister of the Church from that of a mere citizen and agent of the State. Moreover, no priest can accept and exercise any secular office except in so far as the Church permits him.

BAPTIZED IN THE CATHOLIC CHURCH

Question: In studying the question who is to be considered baptized in the Catholic Church, which phrase is of importance in Canons 1070 and 1099, I came across a statement in THE HOMILETIC AND PASTORAL REVIEW, October, 1923, page 50, which seems incorrect. It reads: "Again, if infants of non-Catholics, or of careless Catholics, have been baptized by the priest because the parents consented and because there seemed to be some guarantee that the children would be raised as Catholics, but if it happened that they grew up without any religious training, or were educated in some non-Catholic sect, are these children to be considered baptized in the Catholic Church? It seems not, for Canon 1099, speaking of the form of marriage, states that such children, when marrying non-Catholics, are not held to the Catholic form of marriage." SACERDOS.

Answer: The correspondent, after the words quoted above, continues showing why the passage quoted is not correct, and we thank him for drawing our attention to this matter. The phrase "or of careless Catholics" got into our explanation of the Code by mistake. Catholics who have become indifferent to the practice of their faith, Catholics who join a non-Catholic denomination, remain Catholics *de iure*, and their children cannot be said to have been born of non-Catholics. If their children are baptized in the Catholic Church, though they are not raised as Catholics, they are subject to the Catholic form of marriage—*i. e.*, not only to the form but to all other laws concerning Catholic marriage. Baptized in the Catholic Church are all those persons who were received into it legitimately. The persons who have been received legitimately into the Church by baptism, are defined in Canons 750-752. Even the children of Cath-

olic parents who have fallen into apostasy or heresy (perhaps long before these children were born), are considered Catholics subject to the marriage laws of the Catholic Church, if those children were baptized in the Catholic church (which, of course, would not ordinarily happen). Real non-Catholics in this matter of marriage legislation become the children of apostate, heretical or indifferent Catholics, who either do not have their children baptized at all, or have them baptized in some non-Catholic sect.

The law of the Church does exempt from the form of marriage one class of persons baptized in the Catholic Church—viz., children of non-Catholics (*i. e.*, when both father and mother are non-Catholics in the sense explained above), who were baptized in the Catholic Church and were from infancy reared in heresy, schism, or without any religion (cfr. Canon 1099, §2). While the Church exempts them from the Catholic form of marriage, she does not exempt them from the impediment of disparity of cult; for in Canon 1070 the Code states that all persons baptized in the Catholic Church invalidly contract marriage with an unbaptized person. However, there are canonists who say that the impediment is at least doubtful in the case of persons born of non-Catholics, and legitimately baptized in the Catholic Church, but reared from infancy in heresy, schism, or without religion (cfr. Wernz-Vidal, *Ius Matrimoniale*, n. 263; Vermeersch-Creusen, *Epitome*, II, n. 344).

ANointing of Persons After Apparent Cessation of Life

Question: Recently I heard a priest stating in the pulpit that the soul remains with the body as long as two hours after the person is considered dead (*i.e.*, after all signs of life have ceased). That remark struck me as strange, nor do I believe that such is the case. Would you please answer in your Question Column the question, how long after death does the soul remain in the body; and consequently how long after death could we administer the Last Sacraments, conditionally or unconditionally?

PASTOR.

Answer: The law of the Church says nothing on this point, except that Canon 941 rules that, if it is doubtful whether a person is dead, Extreme Unction should be given conditionally. Moralists quite unanimously teach that Absolution and Extreme Unction could be given in ordinary cases of illness even half an hour after apparent death, and in a sudden collapse and apparent death even two

hours afterwards. Since there have been cases where life seemed to be extinct, and where even the instruments which indicate circulation of the blood and respiration have failed to discover the latent life, and yet the persons did show signs of life later on or even recovered, it seems quite obvious that up to the present time we have no sure sign of the exact moment of death. Decomposition seems to be the only sure sign of death (cfr. Ferreres, S. J., "Death Real and Apparent," St. Louis, 1906). So long as there is a probability that life might linger, it is permissible to give Sacramental Absolution and Extreme Unction conditionally; and, as theologians argue, if it is permissible, it is also obligatory to give spiritual help at the time when a person stands so much in need of it. The only ones of her children that the Catholic Church excludes from the benefit of the Extreme Unction are, according to Canon 942, those who stubbornly remain unrepentant in evident mortal sin; if that disposition is doubtful, Extreme Unction may be given conditionally.

ABSOLUTE REFUSAL TO ALLOW CATHOLICS TO MARRY NON-CATHOLICS

Question: Enclosed please find some statistics from my own parish about Catholics who married non-Catholics. They quite confirm what you say about marriages of Catholics to non-Catholics, and I sincerely agree with your views. Is there anything the parish priest can do in a practical way to prevent too great a number of mixed marriages in my own parish and in others, for it seems that it will be a long time before the bishops of this vast country would agree on a uniform practice in this matter, though united action on their part is the only effective way of fighting in every part of the country an evil which causes so much harm to the Church?

PAROCHUS.

Answer: Of all the letters we have received from priests since we advocated, in the April issue of THE HOMILETIC AND PASTORAL REVIEW, the abolition of dispensations to Catholics to marry non-Catholics, there are but few which do not agree with what was said there, and which express the belief that the radical change of the practice would be too severe. We ask that more priests express their opinion for or against the abolition of the present-day practice. We want to know whether, in the event that the hierarchy in some future Plenary Council of the United States—which must be due soon, since it is over forty years that we have had such a Council (Third Plenary Council of Baltimore promulgated January

6, 1886)—should take up this matter, the Catholic priesthood in the United States would be solidly behind their leaders in trying to stamp out an evil that is menacing the Catholic faith as much as the divorce evil. From the letters we have received, we feel justified in saying that they would welcome with heart and soul an efficacious means to root out the cancer that is slowly gnawing at the heart of the Catholic Church in our country, threatening the integrity of both Catholic faith and Catholic morals. Any communication sent to us on this subject will be considered strictly confidential, if desired; at most, we will use facts and thoughts suggested in a way that the correspondent will not be made known.

We agree with our correspondent that an all-around effective way of fighting the mixed marriage evil can be had only by the united action of the hierarchy of the United States and, for the protection especially of the border States, the hierarchy of Canada. It is understood that the individual parish priest has no right to adopt the policy we advocated without the sanction of his Ordinary; there was no need of stating this explicitly in our discussion of the question. One thing, however, every parish priest can do and is in conscience bound to do—*viz.*, to discourage marriages of Catholics with non-Catholics. “*Ecclesia severissime ubique prohibit etc.*, says the Code. Preach the Catholic doctrine on this matter unceasingly, *usque ad nauseam* if needs be, for St. John the Evangelist did not hesitate to preach Christian charity everlasting; and, when he was told that his hearers tired of the repetition, he said that it was the precept of the Lord. Yes, not only the love of God is at stake in the ever-increasing mixed marriages, but even faith, the foundation of our religion. Where is the so-called Protestant who believes in the sacramental character of marriage? How many of the members of the various Christian denominations, outside the Catholic Church, are baptized? How many marriages between Catholics and non-Catholics, baptized or unbaptized, are truly valid unions before God? Do not most of them accept the divorce laws of the states as valid and legitimate, and want to contract no other union than as defined by the law of the State?

The parish priest should draw the attention of the people to the fact that the non-Catholic who is not anxious and willing to comply with the promises which the Catholic Church requires him to make

before she allows the Catholic to marry him or her, does not love the Catholic. If he or she did, they would be the first ones to show themselves willing; for, if there is anything truly lovable and worthy of esteem and admiration, it is due to the practice of the Catholic Faith. The pastor must unceasingly warn the people not to allow themselves to be deceived; he must draw their attention to the fact that, if the family of the young non-Catholic man or woman is bigoted and bitter against the Catholic Church, the Catholic party should beware, and find out in time of what mind the son or daughter of such a family is. Dispensation can be given only when it is certain that the non-Catholic means to keep the promises; and in most cases anyone who associates for a while with another can, if he only wants to, find out the attitude of the non-Catholic towards our Faith and our Church; it is bound to show itself on some occasion or other.

STANISLAUS Woywod, O.F.M., LL.B.

CASUS MORALIS

Impediments Arising from Spiritual Relationship

By VALÈRE J. COUCKE, S.T.B.

Case—Titius, who is about to marry Titia, tells his parish priest that he had been godfather to Titia in the following circumstances: On the day arranged, the parents chose someone else as proxy because he did not arrive punctually, lest the curate would be kept waiting too long.

Does an impediment of spiritual relationship exist, and why?

Solution.—(1) In order that anyone may stand as sponsor it is necessary: that he (or she) should have the intention of being sponsor; and that he should either personally or by proxy, physically hold the one baptized, (2) or touch him (or her), or receive him (her) from the sacred font or from the arms of the minister baptizing (according to Canon 765).

Thus, the physical act of holding the child, without the intention of being sponsor, or the intention of standing as godfather without the physical act of holding, is not sufficient to fulfill the conditions required to constitute a sponsor. Furthermore, it is not enough that the necessary intention be conceived after the actual holding mentioned above, but it is necessary that the sponsor, in the very act of baptism, should both intend to be sponsor, and should actually hold the child, either personally or by proxy, in such a manner that the act of holding the child be the sincere expression of the intention of accepting the sponsorship. And so, *e.g.*, should Titius have not yet accepted the position of godfather at the very moment of baptism, and Caius, presuming on Titius' *future* acquiescence, stands in the latter's name, Titius' sponsorship is invalid; for, once the baptism is over, the proper time (*tempus habile*) for accepting the position of sponsor also ceases. On September 15, 1869, the Sacred Congregation of the Holy Office gave the following reply to the question "whether in some cases the parents could not designate someone absent as sponsor, even though his consent be obtained after the conferring of baptism": "There can be no doubt that the sponsorship may be undertaken by proxy. In this case the law requires, however, that the absent person *accept* the position of sponsor *within the proper time* (*tempore habili*),

and that he *delegates* some one to represent him at such a ceremony. The reason is that the sponsor must intend (*formaliter*) to accept all obligations connected with his sponsorship, and to exercise them as far as he can."

It may also be asked whether Caius may not validly represent Titius without the designation being expressly given by the latter. For this reason the Archbishop of Utrecht (Holland) proposed the following case to the Sacred Congregation de Disciplina Sacramentorum three years ago: "It is usual with us, when someone wishes to stand as sponsor, that he give not express delegation, but except in the case in which he stands personally, the minister of baptism or the parents choose the proxy. Hence the following doubts are proposed for solution:

- (1) In such a case does the absent sponsor contract spiritual relationship and so give rise to the impediment mentioned in Canon 1079? And, should the reply be in the negative,
 - (2) What must the sponsor do in order to stand validly by proxy?
 - (a) Must he give a special delegation to some determined person?
 - (b) Or would a general delegation, either in writing or by word of mouth, approving of the person chosen by the parents or the minister baptizing, suffice?
 - (c) Or could a general delegation for anyone be *presumed*?"

The Sacred Congregation de Disciplina Sacramentorum made the following reply to these questions on July 24, 1925:

"Referring to Question 1, if the sponsor, being aware of such a custom, wishes to conform with it, and may otherwise stand as sponsor according to Canon 765, the answer is in the affirmative.

"Referring to Question 2, this is included in the same answer."

Wherefore, I distinguish a double hypothesis in the case put forward:

- (1) Either Titius, before the baptism, thought that perhaps the parents would name a proxy, and so wishes to conform with their action—for instance because he cannot arrive punctually, by reason of some unforeseen hindrance. Thus, foreseeing his absence, he says to himself: "I hope the parents will not wait too long for me, but will name someone to stand in my place." In such an hypothesis

his sponsorship would be valid, and Titius would contract an impediment of spiritual relationship with Titia.

(2) Or Titius had no thought whatever of a proxy who could act in his name. For example, he mistook the time at which the baptism was to take place, and, on arriving at the house of the parents, found that baptism had already been conferred. In this case his sponsorship would be invalid, and Titius would not contract an impediment of spiritual relationship.

It is evident that a great number of doubts of this kind may arise in similar cases, which with the passing of several years are almost insoluble. And so, to forestall such, wherever it occurs that the sponsor stands by proxy, the minister conferring the baptism should carefully ask for the letter in which the sponsor authorizes his proxy.

ROMAN DOCUMENTS

REPRESENTATION OF THE HOLY GHOST UNDER HUMAN FORM

The Sacred Congregation of the Holy Office was asked whether it was permissible to represent the Holy Ghost under a human form either with the Father and the Son or separately. The answer is that is not permissible (Holy Office, March 16, 1928; *Acta Ap. Sedis*, XX. 103).

SOCIETY OF THE FRIENDS OF ISRAEL TO BE SUPPRESSED

In 1926 the Society of the Friends of Israel was organized by some priests in the City of Rome, and judging from the circular which was sent out by the secretary of the Society, Very Rev. Anthony Van Asseldonk, Procurator General of the Order of the Holy Cross, Cardinals and Bishops and eminent men from various Religious Orders joined the Society. The nature and purpose of the Society was examined into by the Sacred Congregation of the Holy Office, and the Cardinals admitted that the purpose of exhorting the faithful to pray and work for the conversion of the Jews was praiseworthy. The Catholic Church has always prayed for the conversion of the Jewish people, who up to the time of Christ had been the chosen people to whom God entrusted the Divine Revelation made to the world before the coming of Christ. The Apostolic See has protected the Jews against unjust vexations, and while the Catholic Church condemns all envy and strife among all nations, she most of all condemns the hatred against the once chosen people of God, the so-called *antisemitismus*. However, since the Society of the Friends of Israel afterwards adopted a manner of action and speaking foreign to the mind of the Church, of the Holy Fathers and the very Liturgy of the Church, the Sacred Congregation, in plenary meeting held March 21, 1928, decreed that the Society should be suppressed and declared it *de facto* suppressed, and forbade anyone in future to write or publish books or pamphlets which in any way favor such erroneous undertakings. The Holy Father, Pope Pius XI, approved the decision of the Holy Office and ordered it to be made public (Holy Office, March 25, 1928; *Acta Ap. Sedis*, XX, 103).

COUNCIL OF THE ARMENIAN BISHOPS TO BE HELD AT ROME

The nation of the Armenians has in late years suffered untold calamities and distress. Their cities and towns have been laid in ruins, nearly all their dioceses destroyed, their churches and ecclesiastical buildings been either wrecked or turned to profane uses; all their institutes built up by their pastors during long years of labor have been brought to naught. Wherefore, all the bishops of the Armenian Rite deplored this heartrending condition have pleaded with the Holy See to permit them to meet in order that they might together deliberate on the affairs of their Patriarchate and consider what can be done to restore the affairs of religion. The Holy Father, Pope Pius XI, gladly gives the permission requested and wishes them to meet in the City of Rome. He sets the date of the opening meeting for May 6, the day on which the Armenian Church solemnly celebrates this year the Apparition of the Holy Cross in Jerusalem (Sacred Congregation for the Oriental Church, February 25, 1928; *Acta Ap. Sedis*, XX, 106).

WARNING AGAINST UNAUTHORIZED BEGGING OF ALMS FOR
ORIENTAL CHURCHES

The Sacred Congregation for the Oriental Church has been repeatedly informed that certain persons who pretend to be Orientals, or who, under an assumed name, pretend to belong to the Oriental clergy, run here and there through the Italian dioceses and foreign countries collecting money and even Mass stipends. In order that they might all the more easily get the good will of others, they usually exhibit writings and documents, sometimes photographs, which they say were given to them by prelates, which, however, are either forged or obtained for some other purpose. The Sacred Congregation for the Oriental Church declares and notifies all that nobody has authorization from that Congregation to collect money and Mass stipends. The Sacred Congregation urges the local Ordinaries to see that the pastors, superiors of religious houses and the faithful may not be deceived by these collectors and that they do not receive them, and above all give no Mass stipends to them; the obligation of satisfying the Masses (perhaps given to such collectors) remains with those who gave the stipends to these men (*Acta Ap. Sedis*, XX, 107).

WARNING AGAINST AN IMPOSTER POSING AS A PRIEST

The Sacred Congregation of the Council announces that a certain Boleslaus Matejuk, of the Diocese of Siedice or Podlach in Poland, has in various places pretended to be a priest, has said Holy Mass, and collected Mass stipends. The Sacred Congregation wishes to inform the local Ordinaries that the said Boleslaus Matejuk has received no sacred orders, and has not even been admitted to the clerical state by the first tonsure (*Acta Ap. Sedis*, XX, 108).

MAY MEMBERS OF RELIGIOUS COMMUNITIES JOIN THE
SOCIETY OF THE PROPAGATION OF THE FAITH?

Very many members of religious organizations, men and women, desire to join the Society of the Propagation of the Faith (*Opus Pontificium a Propagatione Fidei*) in order to gain the indulgences and enjoy the privileges which have been granted to the said Society by the Roman Pontiffs. However, since they have the vow of poverty, and therefore do not have the means to pay the required fee, the Secretary General of the Propagation of the Faith brought this matter to the attention of the Roman Pontiff in the audience of January 11, 1928, and the Holy Father graciously made the following concessions:

(a) Members of religious communities, both men and women, belonging to orders or congregations which have some of their members in missionary countries working in the evangelization of the infidels, can enjoy all the favors granted to persons enrolled in the Society of the Propagation of the Faith, provided they daily say the prescribed prayers, viz., one Our Father and Hail Mary with the invocation: "St. Francis Xavier, pray for us."

(b) In order that they also may enjoy the same favors, the members of other orders and congregations shall be obliged to say those prayers, and besides the religious house in which they live shall have to give yearly an alms to the Propagation of the Faith for the love of God and of souls (Sacred Congregation of the Propagation of the Faith, February, 1928; *Acta Ap. Sedis*, XX, 109).

DECLARATIONS OF THE COMMITTEE FOR THE AUTHENTIC
INTERPRETATION OF THE CODE

(1) *Concerning the Form of Celebration of Marriage.* Is Canon

1098 to be understood in such a sense that it refers only to the physical absence of the local Ordinary or the pastor? *Answer:* Yes, it is to be understood only in reference to physical absence.

(2) *Concerning Assistance at Illicit Mixed Marriages.* Does Canon 1102, § 1, revoke the faculty to assist passively at illicit mixed marriages which was conceded for some places by the Holy See? *Answer:* Yes, the faculty is revoked.

PONTIFICAL APPOINTMENTS

Right Rev. Bernard J. Sheil, Chancellor of the Archdiocese of Chicago, has been made Titular Bishop and Auxiliary Bishop of Cardinal Mundelein. Most Rev. James J. Keane, Archbishop of Dubuque, and Rt. Rev. Joseph Chartrand, Bishop of Indianapolis, have been made Assistants to the Papal Throne.

The following have been appointed Domestic Prelates to His Holiness: The Rt. Rev. Msgr. Adjutor Faucher, Ferdinand Dupuis, Benedict Philip Garneau (Archdiocese of Quebec); Francis Henry, Bernard Kelly, Joseph Shorter (Diocese of Leavenworth); David O'Dwyer (Diocese of Denver). The Rt. Rev. Msgr. Robert Charles Peoples (Archdiocese of Sydney) has been appointed Secret Chamberlain to His Holiness.

The Commenda of the Order of Pope Pius has been conferred on Messrs. Harold L. Stuart (Archdiocese of Chicago) and Michael McNamara (Diocese of Cork). The Commenda of the Order of St. Gregory the Great has been conferred on Mr. Dominic Justin Daly (Diocese of Cork). The Knighthood of the Order of St. Gregory the Great has been conferred on Mr. William Newsome (Archdiocese of Boston).

STANISLAUS WOYWOOD, O.F.M., L.L.B.

Homiletic Part

Sermon Material for the Month of July

FIFTH SUNDAY AFTER PENTECOST

Love of Our Neighbor

By JOHN CARTER SMYTH, C.S.P.

"If, therefore, thou bring thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; then coming thou shalt offer thy gift" (Matt., v. 23-24).

SYNOPSIS: I. *Although Charity is the sum of Christian morality, there is a tendency among many to ignore the great commandment to love one's neighbor.*
II. *No zeal for religious observance can justify the violation of the law of charity.*
III. *The example of Christ.*
IV. *Our responsibility towards our neighbor.*

Today's Gospel gives a new expression to the insistent teaching of the Master that the love of neighbor is at once a corollary and a criterion of man's love of God. When a doctor of the law asked Jesus, tempting Him: "Master, which is the great commandment of the law?" Jesus said to him: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind. This is the greatest and the first commandment, and the second is like to this: thou shalt love thy neighbor as thyself." This we learn sums up the whole of Christian morality. Unfortunately, a too great emphasis is placed by many upon the first of these two commandments, so that nothing seems more difficult for some Christians than a preserving charity towards their fellow-men in the relations of daily life. The tendency is strong to substitute all sorts of religious observances in place of a charity which implies a totally different principle from that which animates the world. Many are quite willing to be fervid and lengthy in their religious devotions, if these do not disturb but rather salve over the injustices they practise and the enmity they hold towards their fellow-man.

The second commandment—which, as our Lord observes, “is like unto the first”—means simply that in all our dealing with our fellow-man in public or private we seek to serve and help him in every possible way. The man, then, who professes to serve God and at the same time attempts to deceive his brother—to trade upon his ignorance or weakness—to the end that he may secure his brother’s possessions, is simply a hypocrite and a liar. It does seem a strange thing that this love of the brethren repeatedly taught both by the word and example of the Master should be slighted so frequently by Christians, and more particularly by those who deem themselves religious and who are so manifestly concerned with religious interests.

NO RELIGIOUS ZEAL CAN JUSTIFY THE VIOLATION OF CHARITY

We all have experienced contact with that anomaly, the Christian zealots and reformers who in the name of God violate the law of charity, and oftentimes resort to subterfuge and dishonest dealing to realize ambitions they term righteous. Of course, these forget that no zeal for religious observance can justify the wounding of charity. “If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.”

THE EXAMPLE OF CHRIST

In this, as in all that pertains to the sanctity of life, Christ gives us an example which He preaches from His pulpit, the Cross. “This is My commandment that you love one another as I have loved you.” How high a standard! “As I have loved you”! How completely Christ gave Himself to our love! Surely He reserved nothing from us, but gave all and of His fullness. His glory He poured out like water, and He emptied Himself of all that majesty which He had with the Father before the world was. He gave Himself to a ceaseless toil that brought healing to all who were in affliction. He gave Himself to so stern a ministry for His brethren that His bodily frame was all but worn to exhaustion by its exactingness. Nor did He spare His reputation in our behalf, for He was termed in contempt a friend of publican and sinner. He knew no outward happiness for “He was a man of sorrow and ac-

qaunted with infirmity." He found no gratitude in His labors, for the end of that gracious ministry was, as He knew it would be: "Crucify Him, crucify Him!" He did not own that which even the foxes or the birds of the air possess—a home. "The Son of Man hath not where to lay His head." His dignity, power and happiness, even His home and reputation He counted as nothing for the love of His brethren.

And for whom did He endure these afflictions? For those who nailed Him to the Cross; for those who first loved and then denied and betrayed Him; for those who wagged their heads and mocked Him and scoffed at His sufferings. For all those who, accomplishing a great infamy, knew not what they did.

But He also endured for those who in after days should know His love and yet be ungrateful; for those who should know that He is their God become man to redeem them from sin, yet who love their iniquities more than their Saviour. In a word, He suffered for that countless multitude of adulterers, fornicators, drunkards, extortioners, sensualists, liars, grinders of the poor, sinners everywhere, through whom He should be blasphemed. As He hung from the strange eminence of the Cross, He still preached: "A new commandment I give unto you, that you love one another, as I have loved you, that you also love one another."

OUR RESPONSIBILITY TOWARDS OUR NEIGHBOR

Does not this give us at least a glimpse of the sanctity and the awfulness of our responsibility to love our brethren? "As I have loved you," says the Master. Our love for others must have something of the quality of His great love. It must be supernatural—not a poor bare human affection, but one that flows from the infinite love of God. It must be a self-sacrificing love: "As God has also loved us and given Himself an oblation and sacrifice to God." It must be a love as wide and embracing as the love of Christ. To love those who love us or who appeal to us, means naught to the Christian, since even the pagans so loved. There must be nothing of self in our charity, for "it seeketh not her own." It will not be hindered by what is repugnant to nature, but by the love of God will mount high over every human barrier of race, of creed, of color. "For charity is patient, is kind, charity envieth not, dealeth not pre-

versely, is not puffed up. Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things."

Does this, then, seem a too high ideal, an impractical commandment? The wisdom of Christ must answer our doubts. Assuredly it is no easy matter to love your neighbor as yourself, but where does one read in the Gospel that the kingdom of Christ shall be gained save by violence to self? One truth in the teachings of Christ is set forth with an insistence that must not be ignored: you shall not see God, save through the love of God, and the test and measure of our love for God is the love we bear our neighbor. "If any man say: I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he seeth, how can he love God whom he seeth not? And this commandment we have from God that he who loveth God loves also his brother" (I John, iv. 21).

SIXTH SUNDAY AFTER PENTECOST

The Symbolism of the Bread and Wine

By J. P. REDMOND

SYNOPSIS: Introductory remarks: Our Lord's knowledge of men. Every action reveals that "He knew what was in man." Unbelievers acknowledge this.

- I. Comparison between modern suggestive treatment and our Lord's method of preparing minds of disciples for reception of future mysteries.*
- II. The Blessed Sacrament compared with a masterpiece of art, inexhaustible in its beauties.*
- III. Why Jesus chose bread and wine.*
- IV. As our food becomes intimately united to us, so in Holy Communion our souls become intimately united to Christ.*
- V. The wheat and the vine spring up from the earth, transformed from an unsightly seed. Christ also rose transfigured and beautiful. As our souls are nourished by the risen Body of our Lord, our share in His eternal life is assured.*

The Evangelist tells us that our Lord Jesus Christ "knew what was in man." As the all-knowing God, He had full knowledge of the works of His creation. As man having a rational soul, He got to know His works in a new way—the way of practical experience.

The more we study His life, whether as presented to us in the Gospels or as continued in the life of His Church, the more lively will become our realization of the profound truth of those words: "He knew what was in man." For in every action, in His dealing with men, in His miracles, in His teaching and in His institutions, He reveals His perfect understanding of the workings of the human mind. Even impartial unbelievers and men who call themselves Christians but do not admit the divinity of Christ, have felt the force of this truth, and that no doubt explains the rapid spread of so many freak religions in our own times. We live in an age that prides itself on its knowledge of the intricate science of the mechanism of the human mind, which is called psychology. Some of the strange religions of recent growth, which have appropriated the sacred name of Christian, would have us believe that our Divine Master was after all only a psychologist of extraordinary powers. Refusing to acknowledge His Divinity, they would persuade us that by some strange secret He was possessed of knowledge and perception which placed Him centuries ahead of His time, and gave Him His power over men.

COMPARISON BETWEEN MODERN SUGGESTIVE TREATMENT AND OUR LORD'S METHOD

Much of what passes under the high-sounding name of psychology is indeed extravagant nonsense. Nevertheless, through general reading most of us have acquired at least a smattering of genuine knowledge. For instance, we are all familiar with the term suggestion and suggestive treatment. We are aware that suggestion can be a powerful influence for good, but also, unfortunately, for evil. We understand suggestion. What, in fact, is advertizing but suggestion on a gigantic scale? If we are told every day by amazing examples of the advertizers' skill that somebody's soaps or cough mixtures are the best in the world, we shall sooner or later feel a strong inclination to sample those commodities.

It would not seem fitting to say that our Divine Master made use of suggestive treatment; but we can say with perfect truth that, out of His divine and human knowledge of men's needs, He chose appropriate means to prepare their minds for the future reception of His sacred mysteries. We have an example in the Gospel of the

day. As by His baptism and by His presence at the marriage feast He prepared the minds of His disciples for the Sacraments of Baptism and Matrimony; as by forgiving the sins of the paralytic before healing his bodily ailment He prepared them for the Sacrament of Forgiveness, so by the miracle of multiplying the bread in the wilderness He made preparation for that most wonderful of all His mysteries, the Sacrament of the multiplication of His own body and blood under the appearances of bread and wine. At the time, of course, the disciples did not understand the import of those preparations; but, when at last the chosen moment came, how much easier must their grasp of the Sacred Mysteries have been rendered by the remembrance of the wonders of the past!

THE BLESSED SACRAMENT COMPARED WITH A MASTERPIECE OF ART

St. Mark's narrative of the feeding of the Four Thousand naturally directs our thoughts towards the Sacrament by which Our Saviour feeds our souls. The Blessed Sacrament may be compared with all due reverence to a masterpiece of art. One of the poets has neatly said that a "thing of beauty is a joy for ever." This is indeed true of the noblest productions of art. We can never grow weary of them. Whether it be a glorious medieval cathedral, a sonata by Beethoven, a piece of sculpture by Michelangelo, a picture of Raphael, we can study it from many points of view, and return to it again and again, and each time we shall find some new element of beauty. Much the same can be said of the Holy Eucharist. We shall never be able fully to explore the vastness of its riches; we can meditate upon the Blessed Sacrament day after day, and every time some new spiritual beauty will be revealed to us, some new aspect that will inspire us with greater love and fervor.

WHY JESUS CHOSE BREAD AND WINE

It will be quite in keeping with the Gospel of the day, if we ask ourselves why it was that Jesus chose bread and wine to be the medium of His perpetual presence on our altars. Many amongst us never before have thought of asking themselves that question. To those of us who have thought of it, several answers may have suggested themselves.

Now, it is an interesting fact that bread is the universal food of civilized mankind. It is universal in time and in place. There was never an age in which bread was not the principal food of all civilized peoples. Remnants of what had been bread of some thousands of years ago, were found in the famous Egyptian tombs. Those of us who have travelled in foreign countries will remember what interesting and amusing experiences we have had in discovering foods of many varieties which were strange and sometimes even repulsive to us; but we have always found bread. There are persons who have curious likes and dislikes in food, persons to whom foodstuffs which others eat with relish are not merely distasteful, but poisonous. But who ever met a person who could not or did not eat bread? Those who have had to face the hardships occasioned by war or famine, have learnt by bitter experience how much we are dependent upon good bread. Scarcity of bread was one of the evil influences which culminated in the terrible French Revolution. In a few words the Prophet Jeremiah vividly describes the appalling depths of distress to which the Jews are to be reduced, when he says: "My people mourn; they have no bread." Bread is synonymous with life itself; we call it the staff of life; we speak of a man earning his daily bread.

In Palestine, in our Lord's time, wine was of almost equal importance with bread as a necessity of bodily life and health. Wine still has that value in many of the old countries of the world. From these considerations we can easily see one of the reasons why our Saviour chose bread and wine for the Sacrament of His love. The appearances which remain after the substance has been changed into the Body and Blood of Christ our Lord, should be to us a constant reminder that He, too, like man's unchanging food, never changes. He is Jesus Christ, yesterday, today, the same for ever. He loves every one of us, and, if only we will draw close to Him, we shall find Him the same kind, sympathetic Master that He was to those who surrounded Him when He walked upon this earth. Those appearances should also remind us that, as bread and wine are the first of bodily needs, the chief sources of bodily life and strength, so is He the first need of the human soul and the fountain-head of spiritual health and strength.

OUR UNION WITH CHRIST

The bread which we eat becomes part of ourselves; it is absorbed into our system, and goes to build up muscle and tissue and to repair the ravages of ordinary wear and tear. Our food becomes intimately united to us. In like manner the spiritual food which is our Master's own Body and Blood, increases the life of grace in our souls and repairs the damage wrought by sin. There is, however, this difference: our spiritual food is not absorbed into our souls, but our souls are absorbed into Him. Thus, the appearances of bread and wine which are received in Holy Communion, are a perfect symbol of that intimate union between Christ and the soul, which is, after all, the very ideal of Christian spiritual life.

THE SYMBOLISM OF THE BREAD AND WINE

Bread is made from the flour of wheat, and wine is the juice of the grape. Both the corn and the vine spring up from the earth, beautifully transformed from a tiny seed which to the human eye is not a very lovely thing. Our Saviour's Body was buried in the tomb; it was a ghastly sight in death, all bruised and torn from the Passion. "Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die it bringeth forth much fruit." "There is no beauty in Him," foretold the Prophet Isaias, "there is no beauty in Him nor comeliness; and we have seen Him, and there was no sightliness that we should be desirous of Him." But our Saviour rose again shining with glory. How wonderful, then, is the symbolism of the bread and wine, the wheat and the vine! In the Mass His Passion and death are mystically renewed, His Body is broken and His Blood is shed.

His burial is symbolized in Holy Communion. But what we receive is His risen Body. Since we become united to His glorious risen Body, it must needs be that we too should rise again to share in His immortal and eternal life. "He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up at the last day."

SEVENTH SUNDAY AFTER PENTECOST

Charity

By WILLIAM BYRNE

"He that loveth not, abideth in death" (I John, iii. 14).

SYNOPSIS: *I. Christ gave to charity a new and higher meaning.*
II. Charity became the outstanding virtue of His new religion.
III. The opposite vice.
IV. We should not judge others.
V. Conclusion.

There is no mistaking the meaning of the Epistle read in the Mass today. The one word which looms large on the sacred page, the one virtue, distinctively Christian, especially characterized, is Charity. Before the coming of the Saviour into the world, this great virtue, though not unknown, was not much practised. In the Jewish dispensation, an "eye for an eye and a tooth for a tooth" was demanded, while pagan antiquity was equally indifferent to this virtue. In the cultured centers of civilization—in Rome and Athens and Sparta—the one great ambition of men was warlike enterprise. Men were trained from childhood to deeds of blood. The one great occupation was that of soldiery. The defense of the State against foreign invasion was the compelling thought. In the training camps of Greece and Rome the finer virtues were crushed and stifled, that the defenders of national honor might be more efficient in times of war. Pity, mercy, clemency and tender solicitude were looked upon as the badge of dishonor for the slave and the serf. These sentiments had no place in the life of one called upon to fight and die for the defense of national honor. The man of war was a man of blood, to whom compassion was a stranger and charity a byword. It was only when Christ appeared among men as the Prince of Peace that the thoughts and habits of men became changed. On the hill-side of Galilee, in the presence of gathering multitudes, in words of eloquence which since have lost none of their power, the Sermon on the Mount set vibrating the chords of human sympathy in the human heart, and made all the world realize that the cardinal virtue of the new religion would be Charity.

CHARITY IS THE CHARACTERISTIC VIRTUE OF CHRISTIANITY

"Blessed are the poor. . . . Blessed are the meek. . . .
Blessed are they that mourn. . . . Blessed are they that suffer

persecution." "A new commandment I give unto you that you love one another as I have loved you." The great doctrine of love became the characteristic of Christianity. Under the magic spell of its charm wonders were wrought, and sacrifices which gladden the angels were made possible. This was the spirit that built in every age the hospitals, the asylums, the homes for the aged in every land; this the spirit that sent the Sisters of Charity to the battle-fields of the Civil War to perform the kindly offices of Christian charity to the wounded and the dead amid the bursting of bombs and the roar of the cannon. This was the spirit that forced a Father Damian from a home of luxury and wealth to Molakai to die in a lazaret house of leprosy, comforted, however, by the thought that he had brought to outcasts of society—the lepers on that sea-girt isle—the consolations of a faith that makes every suffering endurable. This is the spirit that daily inspires young women of grace and refinement to forsake the pleasures of life, the comforts of home, the ties of friendship, that they may enter the school rooms of the world as devoted nuns and to teach the little children of the poor. This is the spirit that has emboldened the missionaries of every age to brave the terrors of savage and of beast, to penetrate the forests, to scale the mountain top, to cross the seas that the Cross of Jesus Christ might be known and loved throughout the world—the spirit, in fact, that has prompted every deed of mercy, every act of kindness that we know, the spirit that places the crown of true nobility upon the brow of manhood and makes its possessor a ministering angel among men.

THE OPPOSITE VICE

How unlike the opposite vice! How at variance with that spirit that is cold and selfish and unkind—that spirit which rejoices in the misfortune of others, that spirit which delights in the downfall of others, that spirit which knows no sympathy, which is stern, harsh and critical—the spirit that was born of Hell and not of Heaven. When Pliny, the great statesman of ancient days, looked upon the new converts to the Christian cause, what impressed him most was their charity. Writing to the emperor he exclaims: "How these Christians love one another!" Were he to come among certain men today and note the ill-will, the anger, the coldness, the envy, the jealousy of many who profess the leadership of Him who would

not break the bruised reed or quench the smoking flax; were he to listen to the scandal and the gossip which today have become so common among so-called professing Christians, could he not in all truth cry out: "How these Christians, so called, hate one another!"

I know of no more pitiable object in life than the man or the woman who gloats over and exults in the downfall of another. I know of no sadder spectacle to God or man than the purveyor of scandalous gossip—the man or woman who delights in finding fault, who goes about as it were with a magnifying glass to detect the mistakes of others, who assumes the rôle of the town crier when a fault has been committed, and blazons the crime so that all may know.

WE SHOULD NOT JUDGE OTHERS

What right have I to judge another? Do I know all the facts? Do I know the motives which prompted the action? Am I familiar with the circumstances which were attendant upon the commission of the crime? Am I sure, indeed, that there is a fault, or do I distort my suspicions and represent them to others as facts? I know of no court in all the world more harsh than the individual forum. Before the law of every civilized community a man is innocent until he is proved guilty; in our own judgments it is very often the opposite. The defendant has no chance for a defense; he is judged and condemned without a trial. What right have I to judge, when God has declared that He is the judge? Even when the facts are clear, which one of us dare condemn? Who knows how strong the temptation was, who knows how long it has been resisted? Perhaps it was resisted for weeks and months, and then the fall. Would you be any stronger under a like trial? Have you never sinned? The discovery of a fault in a friend or a neighbor should move us, not to criticize or condemn him, but rather to rigid examination of self, to ascertain if perchance we also are guilty of that very thing which seems so monstrous in others. Let us be charitable. Man's inhumanity to man makes countless nations mourn. Even when you have been wronged by another, go not about like a Shylock demanding your pound of flesh. Cultivate the spirit of forbearance. How our heart warms to the man of whom we can say we never heard him speak an unkind thing about anyone! How his life radiates, as it were, sweetness, tenderness and human sympathy!

How we reverence the man who always has some charitable interpretations to place upon the misconduct of others, who goes about pouring oil upon the troubled waters, whose heart is filled with the milk of human kindness! And when the day comes and he is carried out the door of his home, down the driveway to the hearse, we stand by with reverent head, with tears coming unbidden to the eye, realizing the world has lost a man—a world he made a little better for his having lived therein. Such a life is a benediction.

EIGHTH SUNDAY AFTER PENTECOST

The Giver of Sacred Things

By FRANCIS BLACKWELL, O.S.B.

"The Lord hath sworn, and He will not repent: Thou art a priest for ever, according to the order of Melchisedech" (Ps. cix. 4).

SYNOPSIS: Introduction. Jesus Christ is a Priest. All other Priests partake of His Priesthood.

I. The word "priest," "sacerdos," means "giver of sacred things."

A. Sacred things which the priest gives to men:

(i) Knowledge of God; (ii) Grace of God; (iii) Pardon of God.

B. Sacred things which the priest gives to God: (i) Prayer; (ii) Sacrifice.

So the priest is a mediator, a "go between," of God and man.

II. But the priest partakes of the Priesthood of Jesus Christ, the One Mediator between God and men. Jesus Christ, however, could not be Mediator if He were (i) God only, for as God He could not pray to Himself or offer sacrifice to Himself; (ii) man only, for the prayer and sacrifice of fallen man are, of themselves, not worthy of God's acceptance.

III. Jesus Christ is not only the moral Mediator between God and man, in which capacity He gives

A. to man: (i) knowledge of God; (ii) the Grace of God; (iii) the pardon of God;

B. to God: (i) prayer; (ii) sacrifice;

but also the natural Mediator, having the Divine and the Human Natures united in one Divine Person, to reconcile the two extremes and bring about the Atonement (At-one-ment).

He is, therefore, a Priest for ever; and since, as Priest, He daily offers Himself, as Victim, a Sacrifice under the forms of Bread and Wine, He is a Priest according to the order of Melchisedech.

Every priest, my brethren, is a priest because Jesus Christ Himself is a Priest. No matter how humble and inconspicuous as a man he may be, every single priest descends in an unbroken line from one of those very priests whom our Lord, the great High-Priest,

ordained at the Last Supper. A priest is not merely a man who has pursued a certain course of study and undergone a particular kind of training. He is a man called by God, either through an interior voice in his conscience, as well as by the Church; or by the exterior voice of the Church alone, speaking through one of her bishops; or else by both voices. And he is one who has responded to the call. Wherefore, the bishop has ordained him a priest, by power derived from successors of one or other of the twelve whom Jesus Christ ordained. Without Jesus Christ, there would be no priests, for all priests partake of His Priesthood.

MEANING OF THE WORD "PRIEST," "SACERDOS"

The word "priest," "sacerdos," means "a giver of sacred things." In the Bible we find Anna, the mother of Samuel, declaring the deep truth that "there is none holy as the Lord is" (I Kings, ii. 2). Not without reason does she cry out thus, for God is the source of all holiness, and whatever else is sacred is so because of some relation to Him. Those things are sacred which either come down from God to men, or rise from men to God, and that in a peculiar way.

Now, the priest, the giver of sacred things, is one who stands midway between God and men—one officially appointed to bring down the sacred things of God to men and to offer up the sacred things of men to God.

SACRED THINGS WHICH THE PRIEST GIVES MAN

Foremost among the sacred things which the priest brings down from God to men is the knowledge of God Himself. It is true that all knowledge, even of natural things, comes from God, who has given us our mental faculties and sustains those faculties in being whilst we are in the very act of using our powers; but such knowledge is not sacred, for the simple reason that it does not enable us to share in the more intimate life of God.

What does enable us to share in the more intimate life of God, is not natural, but supernatural. Hence no knowledge save what is supernatural can be sacred. The priest is called by God from among his fellow-men to be the official exponent of supernatural or revealed doctrine, to make God more intimately known than He could ever be by the light of unaided reason.

Since, however, to enlighten the intellect of fallen man and then leave him to his own weakness would not help him much, God has found means to quicken the will also and to transform the entire soul. This He accomplishes through the gifts of grace.

Grace is something real, a created quality bestowed, as its name suggests, *gratis*, as a free gift, by God upon the soul. This quality makes it possible for man to become—in a created and, therefore, finite measure, since grace itself is created—what, in one of his Epistles, St. Peter describes as “a partaker of the Divine Nature.” So strikingly like to God is a soul in the state of grace.

At the same time that the priest is a teacher, he is also a sanctifier. On the one hand, by his moral intervention of prayers and supplications, which incline God to pour forth His grace into souls; on the other, through certain visible rites which he administers—the Sacraments, which are channels and means of sanctity. Grace is always an outflowing of Divine Love; but, if a man be in mortal sin, it is a stupendous pardon, an unfathomable mercy, justifying the soul and remitting the debt of an offense which is infinite.

These, then, are the chief sacred things which the priest brings down from heaven to men: the knowledge of God, the grace of God, the pardon of God.

SACRED THINGS WHICH THE PRIEST GIVES GOD

But what, dear brethren, are the sacred things which on behalf of man the priest gives to God? In the first place, he offers up officially and in the name of all the people prayer, that first duty of the creature to his Creator, the primary act of religion. In his capacity of mediator and representative of the human race, the priest adores God, the Divine Author, Sovereign Lord and Last End of all things. He thanks Him for all benefits bestowed on men, whether in the supernatural or natural order. He asks pardon for the sins of mankind and begs for all men the graces necessary for salvation.

Another gift—one of an even higher order than prayer—which the priest gives to God, is sacrifice; higher because prayer may be offered to a creature, whereas sacrifice must be offered to God alone. For sacrifice is the offering made to God, by a lawful minister, of something which is an object of the senses, and which, by

a mystical rite, is destroyed or changed as an acknowledgement that God is the sovereign Lord of all things, and that man and all other creatures are utterly dependent upon Him, even for their very being. The priest, we read in the Epistle to the Hebrews, "taken from among men, is ordained for men in those things that appertain to God, that he may offer up gifts and sacrifices for sins. Neither doth any man take the honor to himself, but he that is called by God, as Aaron was" (Heb., vi. 1-4)). These words show us the true idea of the priest—that He is called by God from among men to be a mediator, to give to God the sacred gifts of prayer and sacrifice and to give to man the sacred gifts of Divine knowledge, grace and pardon.

EVERY PRIEST SHARES IN THE PRIESTHOOD OF CHRIST

As remarked in the beginning of this sermon, every priest is a priest because he descends by ordination in a direct line from one or other of the Apostles, who were ordained by Jesus Christ, Himself a Priest.

In the Epistle to the Hebrews, St. Paul teaches that our Divine Saviour was truly and properly a Priest during His mortal life on earth, intended to offer sacrifice, and, moreover, that He remains a Priest for ever. The Apostle, under the inspiration of the Holy Ghost, attributes to God the Father, as spoken of Christ, those words of the Second Psalm: "Thou art My Son, this day have I begotten Thee." Also those other words of Psalm cix: "Thou art a priest for ever, according to the order of Melchisedech."

It was through His human nature, not His Divine, that Christ became a Priest. By His Incarnation was He instituted a Priest, to offer Himself in sacrifice. "There is one God," says St. Paul, "and one mediator of God and men, the man Jesus Christ, who gave Himself a redemption for all" (Tim., ii. 5).

If Christ had been God only, He could not have been the Mediator of God and man; as it would be absurd to imagine that God could pray to Himself or offer sacrifice to Himself. Nor could He have been Mediator, had He been man only; for the prayer and sacrifice of fallen man avail nothing, being of themselves unworthy of God's acceptance. But Christ, the Word made Flesh, does in His Human Nature offer prayer and sacrifice, pleasing to God

because worthy of God, as the prayer and sacrifice of a Person truly man, who, in His Divine Nature, is also truly God.

On the Cross, where He hung a bleeding Victim, that same Jesus Christ was, according to His Divine Nature, the God to whom the sacrifice was offered; while, according to His human nature, He was, at one and the same time, Himself the Priest who offered and Himself the Victim.

As the Father, Son and Holy Ghost are all one God, they all accepted the Victim; but the Son alone was the offerer of that sacrifice. He offered Himself, not according to that nature whereby He is one with the Father and with the Holy Ghost, but according to the Nature whereby He is one with men. It was Mary, through whom all graces come, who enabled Him to assume that Human Nature. Let all generations call her blessed!

JESUS CHRIST, THE MORAL MEDIATOR BETWEEN GOD AND MAN

The mediation of Jesus Christ between God and man is both moral and natural. His moral mediatorship is, however, based upon His natural mediatorship. As the moral Mediator, Christ is, like other priests who partake of His Priesthood, a giver of sacred things to man and God. The first gift our Divine Saviour gives to man is knowledge of the hidden things of God. St. John tells us in his Gospel: "No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, He hath declared Him" (John, i. 18).

Secondly, possessing grace in the utmost plenitude, He has poured it forth upon the whole of mankind, making us, as St. Peter says, "partakers of the Divine Nature" (II Peter, i. 4). He also communicates grace to us through His Sacraments. Speaking of men, indeed, He says of Himself: "I am come that they may have life, and may have it more abundantly."

In the third place, He draws down upon souls the infinite pardon and mercy of God, for, as St. John affirms, Christ "is the propitiation for our sins: and not for ours only, but also for those of the whole world" (I John, ii. 2). He it is, declares St. Paul, "in whom we have redemption through His Blood, the remission of sins, according to the riches of His grace" (Ephes, i. 7), and who, as St. John relates, breathed upon His Apostles and said to them: "Re-

ceive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, xx. 22-23).

As "every priest, taken from among men, is ordained for men in those things that appertain to God, that he may offer up gifts and sacrifices for sins," so Jesus Christ, the great High Priest of our religion, is, apart from His Divine Nature, born of our human race and constituted a Priest for our sakes. And, as a Priest, He, like other priests who merely derive their priesthood from His, gives sacred things to God on behalf of mankind.

He offers God prayer. He, in His human nature, His abiding Body and Soul, is, one may say, Prayer eternal, ever living to make intercession for us. In the Holy Gospel, St. Luke pictures Him as having gone up into a mountain to pray and as passing the whole night in prayer. St. John has preserved the sublime prayer which our Blessed Lord, the Shepherd of Souls, pours forth to His Father for His disciples after the Last Supper. We have that other beautiful prayer of His, which is actually known as the "Our Father." Upon the very Cross He prayed, not only for His executioners, but for the whole human race. Upon the Cross, too, He sacrificed Himself, in a bloody manner, for the sins of the world, and He continues to sacrifice Himself, in an unbloody manner, in the Holy Mass to the end of time. On Calvary and in the Mass, He who offered—the Priest—is one and the same. What He offered—the Victim—is the same. He to whom the offering is made—the Creator of heaven and earth—is the same. And the offering is made with the same end in view—our salvation.

JESUS CHRIST IS ALSO OUR NATURAL MEDIATOR

The sacred things, then—knowledge, grace and pardon to man; prayer and sacrifice to God—does Jesus Christ as the moral Mediator give; yet He is far more than moral Mediator only. His moral Mediatorship is rooted in His natural Mediatorship. In His one Divine Person the two distinct natures of God and man are united, extremes reconciled. In Him, the Atonement—to use the good old English word, the At-one-ment or drawing of things separate together again, making them to be "at one"—is marvelously achieved. For, in Him, he who accepts the sacrifice of Cal-

vary, He who offers it, and He who is offered, are not distinct and different Persons, but one and the same Person. According to one nature—as God—He accepts. According to another nature—as man—He offers and is offered.

This Divine Person is, in His Human Nature, a Priest for ever; since over that Human Nature death hath now no dominion. And He who is a Priest for ever, who offers Himself daily a Sacrifice under the forms of Bread and Wine, is, as God Himself says, a Priest “according to the order of Melchisedech.” To Melchisedech, Abraham, the spiritual father of us all, dear brethren, bowed himself down and received his blessing. To Christ, the source of all grace, of whom Melchisedech was but a type, let us bow down our hearts in humble adoration.

NINTH SUNDAY AFTER PENTECOST

Apostasy from God

By RICHARD COOKSON

“And when He drew near, seeing the city, He wept over it” (Luke, xix. 41).

SYNOPSIS: I. The occasion must have been extraordinary to move Christ to tears.

II. He wept, not because of the physical disaster that awaited the Jews, but because their rejection of Him was an apostasy from God.

III. Is not this same apostasy rampant in the world today?

IV. What should we do to curb this fatal movement?

If we have ever seen our parents or grown up people in tears, naturally enough it has occasioned our surprise. In all probability, it has made us pensive and concerned, and perhaps even led us to ascertain the reason of this pronounced grief. Of course, if it should happen that those we see in tears are persons conspicuous because of their exalted position, their dignified mien, or their nobility of soul, then perforce we cannot but be still more deeply impressed. We recognize that no average person will be moved to tears by any trivial event or commonplace occurrence; hence, shedding of tears by those who claim our deep regard, leads us to conclude that the occasion must be extraordinary, if not unprecedented.

Consequently, the fact that our Divine Lord “when He drew

near, seeing the city, wept over it," fills us with wonder if not consternation. Here we may incidentally remark that only twice in His lifetime did our dear Lord shed tears, and the Evangelists record the two occasions, no doubt, to impress on us the uniqueness of their occurrence. St. John tells us that He wept over the death of Lazarus, and from today's Gospel we learn that He wept over Jerusalem. As He was only moved to tears twice during His earthly sojourn, we may assume that this surprising outburst of emotion must have been for reasons of serious moment.

Remarkable as it may appear our Lord never wept during His terrible Passion. His torturing agony in the Garden of Gethsamene, the cruel Scourging at the pillar, His tragic Crucifixion on the Hill of Calvary, did not so much as occasion one tear. Yet, "when He drew near, seeing the city, He wept over it." That He should weep was all the more strange and remarkable, for He had only just been received with joyous enthusiasm and jubilant acclamation by a vast multitude of delighted followers. The occasion indeed was one for heartfelt joy, vivacious rapture, unquestionable triumph. Yet He wept.

WHY DID CHRIST WEEP?

Why, we may ask, did He weep? Was it because His prophetic eye discerned a scene of desolation and destruction beneath all that stately array of magnificence and beauty? No, my brethren, it was not the fate which was to befall that doomed city and its unfortunate but heedless citizens that caused our dear Lord to weep, but it was precisely for what brought about that terrible catastrophe—*viz.*, their apostasy from God. The disaster itself, with all its unthinkable atrocities and heartrending woes, was but a temporal calamity or affliction, whereas the aftermath of those dire punishments or chastisements was irreparable, for it was the strict meting out of just retribution because of the graces ignored, if not refused, by His wicked and ungrateful countrymen. As the tears of Christ sprang from love inutterable, so the guilt of slighting that love and the vengeance following its disregard must likewise be inutterable.

This memorable and affecting episode in the life of our blessed Lord must, I am sure, arouse a certain amount of surprise even in the minds of those who are not usually concerned about the Sunday Gospel, while to the thoughtful and well-intentioned it must sug-

gest some useful considerations. Hence, let us without further delay seek what instruction and edification we can gather from the incident.

THE SAME APOSTASY IS RAMPANT TODAY

Suppose then, my brethren, that the God-Man took His stand today on Mt. Olivet as He did of old, what would He descry, not in Jerusalem, but in the whole world? What spectacle would meet His all-seeing eye? Ah, my brethren, wherever He might turn His gaze, He would see that there was an apostasy from God, not unlike to that which characterized the lives of the people of His own day. Those who call themselves Christians, and who have godly given advantages and opportunities even greater than were vouchsafed to Jerusalem, are just as undutiful, apathetic and oblivious to eternal consequences as were the Jews of old. In confirmation of this godless state of affairs, I recount the evidence of one whose authority to speak you will not venture to call into question, and that unimpeachable witness is none other than Pius X. No sooner was he raised to the Pontificate than he issued an Encyclical on the Feast of the Holy Rosary, 1903, and in this his first message as Supreme Pontiff we get a clear insight into the moral condition of society. Apart from the dread and onerous responsibility of the Papacy, "the present most unhappy condition of the human race" filled him with concern, trepidation, and disquietude of mind. Then he went on to say: "Who does not see that human society is oppressed much more than in former ages by a most serious internal malady, which, becoming daily aggravated, is gnawing at its core, and hurrying it to destruction?" "You, venerable brethren"—he speaks to the Bishops of the Church—"know the nature of this disease; it is apostasy from God, than which nothing more assuredly leads to perdition, for according to the words of the Psalmist: 'They that go from Thee shall perish!' (Ps. lxxii. 27)."

Coming from such a divinely appointed authority, these words are of startling import, and they give a condemnatory verdict on the condition of the world in which we live. So grave and so appalling is the world's moral condition that the Vicar of Christ had perforce to define it as "apostasy from God." In other words, the world rejects God, makes war against God, and, if it could, it would

not only dethrone God, but would destroy God. Living ■ we must in a world which is attempting to live without God, it behooves us not to be seduced by the worldly-wise maxims which are now promulgated so ubiquitously. And it likewise behooves us not to adopt those principles which are worldly, for "know you not that the friendship of this world is the enemy of God? Whosoever, therefore, will be a friend of this world becometh an enemy of God" (James, iv. 4).

WHAT SHOULD WE DO?

What can we do in the presence of such ■ powerful and insidious enemy? How can we deal with its snares, attacks, and never-ceasing onrush? Well, one great preacher has said: "I determined to know nothing but Jesus Christ, and Him crucified." Indeed, Brethren, there is nothing that can battle with the world and its intriguing accomplices except a more complete personal consecration of ourselves to Him who came on earth to be our model and ideal. If you are to deal with worldliness in yourselves or in others, how can you act better and more effectively than by setting forth Christ in your life, Christ in your teaching, Christ in your actions, Christ in your intentions, Christ in your words, Christ in all your demeanor. Christ has claims over you: the man who recognizes those claims cannot be worldly. Christ has influences: the man who comes under those influences must perforce become Christ-like. You all know how the presence of great or genial men influence their company or surroundings. Now, that is just the philosophy of the influence of Christ. Put Christ into a company, and it will become Christ-like. You could not have a lot of selfish or worldly-minded men companions of Jesus for long: they would be shamed out of their selfishness or worldly-mindedness, and changed irresistibly into the likeness of Christ Himself.

It was thus with the Apostle Paul when he said: "I live, and yet not I, but Christ who liveth in me." He had become so completely identified with Christ that he had, in a sense, lost his own consciousness, and seemed to know only the consciousness of his Master. Try it, my brethren. Try it in your business, in your daily round of occupations. Impregnate the thoughts which whirl through your busy minds with the consciousness of Christ. Let your leisured

moments and your diversions be characterized by a Christ-ridden atmosphere. Your daily lives will then become something akin to worship, and they will be devoid of all worldly taints and influences. The presence of Christ will be like the golden rays of the sun on the roadway of life, and your life will become fair in the beauty of your Master. Let Him live in the nation, the people, and the age, and then one and all will become Christ-like, touched by His Spirit and influenced by His power. And, my brethren, let it be so with each of you. Draw nearer to the divine Master with more consecration, with more of His Spirit, and your worldliness will be destroyed, and thus you too may say with the great Apostle: "I live, and yet not I, but Christ who liveth in me."

Book Reviews

THE RISE AND DECLINE OF THE SCHOOLS

In the first volume of his "History of Medieval Philosophy," Professor Maurice De Wulf brought the student from the beginning of the Middle Ages in the fifth century down to the first part of the thirteenth century, and thus treated the origin and development of the Christian philosophy that arose as the Church gradually restored faith and civilization to Europe, as well as the non-Scholastic or anti-Scholastic systems of thought that appeared in the East or in the West during those centuries. Its concluding chapter was devoted to a summary of the fundamental principles regarding which all Scholastics were in agreement, and to a study of the doctrines that were proper to the Augustinian School and to Albert the Great.

The second volume, therefore, opens with Thomas Aquinas,* and singles out for treatment the new and differentiating elements which divide his philosophy from that of his immediate predecessors and contemporaries, and points out the qualities that have won for his system the preference it has enjoyed ever since his time. The conflicts that arose between the Thomists and the representatives of the Older Scholasticism are then dealt with at length.

There is much that is new as regards Duns Scotus. He was a native neither of Ireland nor of England, but "was born in Scotland" (p. 69). The list of works that has hitherto been attributed to him must be considerably curtailed. And an important result of the critical examination that has been made of his works is that a new light is cast on his philosophy: "Contradictions disappear, the links with the past are seen, the constructive merit is more evident, and the whole setting is very different from that in which the genius of the Franciscan teacher has hitherto been placed" (p. 71). The relations of Scotus to St. Thomas are also seen to be different from those that have hitherto been suggested: "Duns Scotus did not inaugurate a new opposition to Thomism, but continued an existing antagonism. Above all, the distance separating them (St. Thomas and Scotus) is singularly lessened: they hold in common those principles which underly the whole of scholasticism" (p. 87).

The thirteenth century was the golden age of Scholasticism, but the Scholastics did not possess the entire field of philosophy even then. The Latin Averroists, although they claimed Aristotle as master, held

* *History of Medieval Philosophy*. By Maurice De Wulf. Volume II. *From Thomas Aquinas to the End of the Middle Ages* (Longmans, Green & Co., New York City).

many theories fundamentally opposed to Scholastic principles; the Cathari, who were numerous, were a sister sect of the Albigenses, and taught a Manichean dualism; there were not a few metaphysicians and mystics who, under the influence of Neo-Platonic ideas, gave expression to thoughts quite different from those that were commonly held; scientists like Roger Bacon and Raymond Lully were critical of their contemporaries, and failed to appreciate the value of their work. Of course, none of these groups obtained the authority held by the great doctors in the thirteenth century, and their influence was not so lasting; yet, a history of medieval philosophy must study them, and the great doctors themselves are better understood if we know what were the contemporaneous systems that were opposed to or different from theirs. Professor De Wulf has improved his history here by the introduction of a section on Latin Neo-Platonism and by the fuller treatment which recent research enables him to give of the thirteenth century philosophies that were not strictly Scholastic.

The student who compares the chapters devoted to the fourteenth and early fifteenth centuries in this edition with those in the earlier editions, will discover that here, too, the author has availed himself of the most recent studies (cfr. the Chapters on the Nominalist and other Schools); that here, too, the information is much ampler, the arrangement more orderly; and that new topics (*e. g.*, that on Social and Political Philosophy) have been introduced.

The treatment of the humanistic and scientific movements of the Renaissance is practically the same as that in the previous editions, though a new paragraph is introduced for Leonardo da Vinci and the former section on Scepticism has disappeared. The fifteenth and sixteenth centuries are not to be regarded as characterized by a uniform decline of Scholasticism. It is true that Nominalism collapsed before the assault of Humanism and the Reformation. But in the more authentic schools great philosophers appeared who deserve to be called disciples of the thirteenth century; there was much speculation and controversy; and for a time there was what might be called an Indian Summer of Scholasticism—a brilliant revival just before the beginning of the greatest decline.

We regret that Professor De Wulf has not given more attention to the great Scholastic philosophers of the fifteenth and sixteenth centuries. All of them together receive little more space in his pages than William Ockam alone, while the philosophical controversies in which they were engaged seem to be slighted, when compared with early disputes like that concerning the universals. The interests of the age were theological rather than philosophical, it is true; but some of the best known names of Scholastic philosophy belong to this period. Side by side with the revival spoken of there was a decadence, and

unfortunately it was the latter and not the former that continued. The cause of the decline of Scholasticism at the opening of the modern era was not any single circumstance; many things contributed to the result. It cannot be denied that the Schoolmen themselves were largely to blame for what happened. Their hostility to the discoveries of physical science is often dwelt on as a reason why their philosophy lost influence; it indeed made them unpopular with the scientists and diminished their authority as time went on. But, in addition to the opposition that Scholasticism had to encounter from without, there were, as Professor de Wulf says, certain factors from within that brought about, or were more profoundly responsible for, the evil days that followed. The politics and intrigue that prevailed in the Schools and the queer methods of teaching (pp. 284, 310) were sufficient of themselves to explain the decline.

A reader will notice now and then in this volume slips in spelling or places where the translator might have been more accurate. But, on the whole, the translation and type are excellent, and deserve the thanks of all who will use this authoritative work.

C. J. CALLAN, O.P.

BIRTH-CONTROL AND EUGENICS

The propaganda for birth-control and eugenics goes on without abatement, and is meeting with considerable success. Only recently the United States Supreme Court declared constitutional a statute of Virginia that provides for the sterilization of the feeble-minded who are in the custody of the State. The arguments offered in support of these schemes for racial betterment are often very specious, and win over numerous adherents to causes that are unworthy and debasing. There is no doubt that the agitation in favor of birth-control and eugenics will be carried on with increased vigor, and hence it is important that Catholics and good citizens in general should be put on their guard against these subversive movements, and be shown how fallacious and contrary to human welfare are the principles and policies they advocate.

Birth-control by artificial means is now preached from the rooftops, not only as a social principle, but as a moral gospel. Its advocates boast of the superiority of the child that comes from a small family, and prophesy a golden age of progress and civilization when society will be composed of fewer but more select units. They make a great show of promoting humanitarianism, of liberating wives from the dangers of child-bearing and husbands from the burden of supporting many children in these days when the cost of living is so high. They even pretend that the practices they defend are a kind of moral discipline, and mark an advance in the mastery of spirit over matter.

Eugenics also boasts of the great things it will accomplish for the race and the individual through the elimination of the mentally, morally or physically unfit and the development of the best qualities of the fit. The end indeed is good; but a good end does not justify bad means, nor is the common welfare promoted by measures that do more harm than good. The means proposed by Eugenists are chiefly sterilization of defectives and prohibition of marriage to those who are judged to be diseased or otherwise unfit for parenthood. In many of our States sterilization laws have been passed, and powerful campaigns are conducted both in the United States and abroad to enact more and more of the eugenic program into legislation. Drastic remedies enforced by law, it is claimed, will speedily bring about a millenium of super-humanity.

What gives a wide appeal to these arguments or proposals is that they are occasioned by serious problems or evils that affect the lives of individuals or give grave concern to society as a whole. There is no one who should not sympathize, for example, with the purpose to help married people in their difficulties or to safeguard the nation against degeneracy, alcoholism, and venereal disease. But good intentions alone will not help matters; and, if the situation is not handled with understanding and prudence, the cure may well prove worse than the disease. The spokesmen for birth-control and eugenics may have the best motives, but they are sadly lacking both in understanding and prudence. For no one who reads their literature and reflects on its spirit, can doubt that the ideals that inspire their movements are thoroughly pagan and materialistic. Their outlook, confined to the narrow horizon of this world, their emphasis on economic usefulness, their subordination of the rights of the individual to social welfare, their indifference as regards spiritual values, their disregard for human dignity and snobbish contempt for the poorer classes—these things betray the real character of birth-control and eugenic propagandists. Moreover, the agitators seem to be afflicted with a fatal myopia, which blinds them to everything except the immediate results of their schemes; what the ultimate consequences of their pet plans will be, never seems to cross their minds.

Dr. Bruehl explains these consequences in the book before us.* But his criticisms are not merely destructive. He recognizes that the securing of well-born citizens is one of the most important of social aims, and he gives much attention to the ways by which it can be promoted without detriment to mortality, and also to the good uses to which eugenic knowledge can be put.

* *Birth-Control and Eugenics in the Light of Fundamental Ethical Principles*.
By Charles P. Bruehl, Ph.D. (Joseph F. Wagner, Inc., New York City.)

Priests of course are interested in the topic discussed by Dr. Bruehl, since it has such a close relation to religion and morality, and is one of the most vital questions of the day both at home and abroad. They will find in his work a thorough statement of the subject, an exposition of the position of the Church, and an able defense of that position based not only on the principles of morality, but on the lessons of experience and the judgment of the most reliable authorities outside the Church.

J. A. McHUGH, O.P.

RECENT WORKS FOR THE YOUNG*

Once in an age there appears a book of a religious character which is wholly fit to go into the hands of children. How much harm is done by giving little ones "holy books" which make the high and glorious adventure of faith unattractive, and which sometimes even cause a revolt against the very things which the author is attempting to instil! Let there be much rejoicing, as a consequence, for Sister Eleanore's "*Through the Lane of Stars*." It is beautiful to look at, and the pictures are delightful without being lavish. Best of all, however, is the text which, based as it is on the same writer's "*Troubadours of Paradise*," tells the lives of various saints in language which will thrill no less than edify the nursery. St. Christopher and St. Louis, St. Catherine and St. Elizabeth—these and others are here described in a way that many a young reader is destined to remember far beyond the years of childhood. From the little verses which introduce each tale to the close of the final paragraph, this is a world into which one can send children with every assurance that they will enjoy and instruct themselves. There is only one story which I regard with a certain amount of misgiving. St. George is an admirable saint, but one fears that the grawsome details which are incorporated into Sister Eleanore's account of him may frighten some sensitive children. When a new edition of the volume appears, it might be advisable to alter this narrative a little. But let not a word of the rest be tampered with! So say I in the name of that distinguished citizen to whom the work is dedicated.

Other recently published juveniles are of a kind familiar to boyish readers. Father Boyton's "*Mississippi Blackrobe*" is a story in which Marquette and Joliet are central figures, with a plenty of Indian custom and color thrown in for good measure. Somehow one misses the gift for conveying the tang of life in the open which used to be so

* *Through the Lane of Stars*. By Sister M. Eleanore (D. Appleton and Co., New York City).—*Mississippi Blackrobe*. By Neil Boyton, S.J. (Benziger Brothers, New York City).—*That Second Year*. By Irving T. McDonald (Benziger Brothers, New York City).—*Ted Bascomb in the Cow Country*. By Rev. H. J. Heagney (Benziger Brothers, New York City).

charming a characteristic of Father Spaulding's best work. Perhaps the "machine age" is responsible. "That Second Year" transports us to the now familiar scene of Holy Cross College, where Andy Carroll is described as spending a second year. The veritable hero, however, is Ford Carr, who accomplishes various interesting and commendable things. There is enough action and incident to make this story a welcome addition to the literature of college life. "Ted Bascomb in the Cow Country" is adorned with a picture of a horse that strenuously objects to being ridden. That is sufficient indication to every adventure-loving boy that the scene is laid in the "land where men are men." To be precise, it is a ranch in Oklahoma, to which the Eastern hero comes with what are customarily described as two tender feet. At the end we behold "a far different Ted from the boy who arrived a few months ago. His frame has widened and broadened, and he has added an inch to his height." So much, at least, has been achieved. I think any one of the three boy's books here mentioned would make an acceptable gift to the right kind of lad. Sister Eleanore's is to be given to younger children, of every shade, hue and description.

GEORGE N. SHUSTER.

THE CATHOLIC BOOK CLUB

Deeply interested in every movement for the promotion of Catholic literature, we are very glad to reprint and commend to the attention of our readers the prospectus just issued by the Catholic Book Club, Inc. We believe the announcement should have a special interest for pastors who have parochial libraries, since the Club will assure them of the pick of each year's publications at a substantial saving.

THE CATHOLIC BOOK CLUB, Incorporated

The purpose of the Catholic Book Club is:

First—To secure an increased sale and interest in good Catholic books.

Second—To encourage Catholic writers by providing a public for Catholic work of real literary quality.

The Club meets a real need—All of us have deplored—perhaps in public, but certainly in private—the fact that so few books are published that represent the Catholic attitude on life, and at the same time do credit by their artistic value.

Most criticism of Catholic literature has been destructive. Here, at last, is a constructive effort. The Catholic Book Club is an energetic organized movement to stimulate our Catholic authors, and to enlist our Catholic people in the support of this better literature. Its aim is to place Catholic literature on a par with the very best reading of the day.

Editors and Managers—The Catholic Book Club is an accomplished fact. It has been incorporated under the laws of the State of New York.

An editorial board has been selected from among the most highly educated and keenly critical of Catholic minds. Each month this board will review the offerings of the publishers—both Catholic and secular—and will choose that book which is most representative of Catholic thought. These editors are:

John L. Belford, D.D., Author and Lecturer
Myles Connolly, Editor of "Columbia"
James M. Gillis, C.S.P., Editor of "The Catholic World"
Kathleen Norris, Novelist
Wilfrid Parsons, S.J., Editor of "America" and of "Thought"
James J. Walsh, M.D., Editor of "Universal Knowledge"
Michael Williams, Editor of "The Commonweal."

This "cabinet of all the talents," enthusiastic for the ideals of this club, commands the attention of both the Catholic and secular worlds of letters. Monsignor Belford will act as Chairman, and Francis X. Talbot, S.J., will act as Secretary of the Board.

The capital for the initial financing of the plan has been supplied by a group of young Catholic laymen. Of these, the following officers have been elected:

President: Thomas Kernan, Greenwich, Conn.
Secretary: John A. Goodwin, New York City
Treasurer: Sterns Cunningham, New York City.

Books to be Chosen—Arrangements have been made with the leading publishers, both Catholic and secular, to submit galleys of forthcoming books to our Board of Editors. From the books submitted each month, our editors will select the outstanding one that reflects Catholic scholarship and literary art. This book will be distributed to our subscribers—on the very date of publication—and at an average price less than the cost of the same book at the bookseller's.

Only those books will be considered which are Catholic in the true sense. These books, moreover, must have artistic merit and must have a popular appeal. Fiction, poetry, drama, belles-lettres, controversy, history, biography, travel, philosophy, sociology, and education will be represented whenever an outstanding Catholic work in these departments appears. No book of a purely devotional character will be included, as being outside the aims of the Club.

A careful survey of the field convinces us that it is possible to bring before Catholic readers even more than twelve books a year that are truly Catholic, and truly fine literature. In addition to our American Catholic writers, we have in mind the work of various Catholic writers in the British Isles. We feel it would be part of our service to make known to American Catholics, through a translation, the occasional work of a great European Catholic. We are certain that the existence of this organized market for Catholic literature will encourage both the writers and the publishers to improve the caliber of their output.

Estimate of Subscribers—The physical operation of the Club will be in the hands of capable laymen. Omitting the many details of the management, something must be said of the support required for its prosecution and development. An initial enrollment of not less than 2,000 is required to carry through the idea of the Catholic Book Club.

Similar organizations in the secular field have 40,000 and 50,000 memberships. It would not seem difficult to obtain the support of 2,000 Catholics. But it is a serious problem. There is little interest in Catholic books, no matter how remarkable these Catholic books may be.

The efforts of the Guild are to change this defect. We can do it only with the enthusiastic support of the leaders of Catholic life. To these, this initial announcement is addressed.

Costs—The rates for this book service are low. The average charge for each book is \$2, though the retail price of many of the volumes will be \$2.50, \$3, or more. In addition to the lower rate, our subscribers will secure the books immediately upon publication. They will have at their service the expert opinion of seven distinguished editors.

An annual subscription, paid in advance, will be \$22. A subscription, paid in installments of \$4 ■ month for 6 months, amounts to \$24.

Other Recent Publications

Minucius Felix and His Place Among the Early Fathers of the Latin Church. By H. J. Baylis, M.A., D.D. (The Macmillan Co., New York City).

Minucius Felix, the subject of this study, is one of the earliest and most elegant Christian writers, and his choice little apologetic work, "Octavius," throws much light on the conflict between the primitive Church and the pagan society of the Roman Empire. Dr. Baylis' book, which is published under the auspices of the Society for the Promotion of Christian Knowledge, falls into two divisions, the first consisting of ■ reasoned introduction to the contents of the "Octavius," and the second dealing with the date of the work and its relation to the similar writing of Tertullian (the "Apologeticum"). Three disputed points concerning Minucius and the "Octavius" are dealt with by Dr. Baylis with great thoroughness. In the first place, Minucius speaks so often as a Stoic philosopher that some have thought that he was more of a Stoic than a Christian, or that he built his Christianity on ■ Stoic foundation; Dr. Baylis shows how unjustifiable is such a conclusion by calling attention to the points of doctrine and morality taught by Minucius which are Christian, but diametrically opposed to Stoicism. Again, authorities are not in agreement as to the silence of the "Octavius" concerning the supernatural doctrines of Christianity and the authority of Scripture, and hence their various opinions are passed in review in this study; Dr. Baylis' conclusion is that Minucius says nothing concerning dogmatic Christianity, because his design was to appeal to pagans of the cultivated kind, to lead them on to the acceptance of natural religion and a favorable mind towards Christianity, and thus gradually to prepare the way for their conversion. As

to the third controverted question, that about the date of the "Octavius," the result of a careful investigation is the conclusion that this apology must have been written about 160, and therefore that the proud title of "First Father of the Latin Church" must pass from Tertullian and be awarded to Minucius Felix.

Vine and Branch. By a Sister of Notre Dame (P. J. Kenedy & Sons, New York City).

The author of this little book is no other than that same gifted Sister who penned "Rabboni," "Spiritual Pastels" and "Cresting the Ridge." Like the others, this too is a spiritual gem. It breathes the things of God in its own beautiful and simple way, lifting one above the cares of this world to the everlasting arms of God. The writer is well versed in the spiritual life. She realizes that God must be the center of our lives, and to Him all things must be directed. Hence, around the eternal King of Kings this book is built.

The work is divided into four parts. The first is called "Confidences," and here a soul is represented talking to her God. The shortcomings and sins of life are shown and acknowledged by that soul, and the conclusion is reached that, if we but coöperate with the graces which are lavished upon us, God will mold us into saints. The second part contains prayers for the holy Sacrifice of the Mass. For each action of that great oblation a separate prayer and explanation is given. The meaning of this supreme sacrifice is told in simple but joyful language. This alone is bound to aid one in realizing what graces can be obtained from the Mass. The most touching part of this book is the third, which the author aptly calls "With Christ." Here the heart speaks with its God in Holy Communion. It is like a child speaking to its father, so tenderly and intimately does the writer converse with her Hidden God. The fourth division contains short meditations on each one of the Stations of the Cross.

We recommend this book to many. Those who are seeking for perfection will find in its pages many useful and holy thoughts; with its aid, the daily communicant will be inspired to converse more intimately with his God; and, last of all, the priest will be able to use it, not only for his own spiritual good, but also for the good of his flock, for it can be read at Holy Hour or similar devotions. We trust that the author will not lay down her pen, but will continue writing about her Hidden God. It is a great gift to be able to treat eternal truths in such a simple pleasing manner. Much good will come from her writings.

T. E. S.

The Book of Exodus. A Study of the Second Book of Moses with Translation and Concise Commentary. By Rev. Henry Grimmelmann, Professor of Old Testament Exegesis, Mt. St. Mary Seminary of the West, Cincinnati, Ohio (The Seminary Book Store, Norwood, O.).

Exodus is a Book of the Bible that is frequently neglected, and up to the present there has been no modern commentary by a Catholic author to introduce those who read English to the meaning of the book. This is unfor-

tunate, for Exodus excels in types and in historical importance, is of surpassing interest, and contains the great ethical code which is second only to that of the New Testament. Hence students should welcome Fr. Grimelsman's study. May he produce many other works of the same kind!

Enunciale Mysticæ Theologiæ S. Dionysii Areopagitæ Episcopi et Martyris per Quæstiones et Resolutiones Scholastico-Mysticas. Auctore P. Joseph a Spiritu Sancto. Editio Critica a P. Anastasio a St. Paulo. Apud Curiam Generalitiam, Corso d'Italia, Roma.

The author of this commentary was a Portuguese Carmelite of the seventeenth century, and his work was first published at Cologne in 1684. Though modern criticism does not agree with some of the historical notions of his work (*e. g.*, that Dionysius was the Areopagite, or that Timothy to whom the Dionysian writings were addressed was the disciple of St. Paul)—Fr. Anastasius calls attention to these as well as to doctrinal points in his critical notes—the commentary on the Dionysian mystical writings is still highly prized, and the Carmelite Fathers deserve the thanks of students of theology and mysticism for this valuable edition.

The Passion of Saint Perpetua. An English Translation with Introduction and Notes. By R. Waterville Muncey, M.A. (J. M. Dent & Sons, Ltd., Toronto; E. P. Dutton & Co., New York City).

The Acts of Sts. Perpetua and Felicitas, who are mentioned daily in the Canon of the Mass, are considered by Msgr. Duchesne to be one of the gems of early Christian literature. This record of the martyrdom of these two African Saints and companions not only throws light upon early Christian history—the martyrdom occurred on March 7, 203—but it also reveals in a series of visions the beauty of the unseen world. It is likewise one of the most undisputed on all early Christian martyr narratives, having been taken down by an eyewitness with the aid of autograph notes left by St. Perpetua and St. Saturus. The translator, Dr. Muncey, is ■■■ Anglican, and his footnotes here and there reflect Anglican theology. Thus, Perpetua's vision of her departed brother, Dinocrates, does not evoke any mention of the doctrine of Purgatory, and the author gives the reader to understand that it was at this time and in Carthage that prayers for the dead began to have a part in the services of the Church—which, of course, is not according to fact.

Mit Gott Allein. Eines einsamen Pfarrers Gespräche mit Gott. (2 vols., B. Herder Book Co., St. Louis, Mo.).

Meditation made easy! Here is as nearly predigested meditation food as can be found. The form of these soliloquies should prove engaging and intriguing to those who find spiritual meditation or any kind of serious thinking difficult. Of course, in these things no predictions can be made and no guarantees can be given, because much depends on the education and capacity and religious condition of the reader, and most of all on his good will and religious seriousness. If he really seeks religious help, if he desires

spiritual stimulation, if he longs to attain to a fuller knowledge of God and a more satisfying familiarity with Him, he will find all this in "Eines einsamen Pfarrers Gespräche mit Gott." It might be somewhat heavy for the ordinary man, because it contains much theology (though in a popular enough form), and is distinctly in the form of meditative prayer; but it ought to prove interesting and very helpful to priests and Religious who will find meditation made as easy here as it can be made. And they will learn again in an impressive way many things which they have half or altogether forgotten. Different men will be differently affected, but the book is absolutely good and ought to produce the effects which this reviewer is trying to indicate here.

Still, meditation is impossible without some personal mental effort. Too many fancy that the reading of the meditation points or matter in some manual should at once and without any personal effort result in something like contemplation. They come to this exercise with a mind filled to overflowing and running over with worldly cares and with an imagination quite undisciplined. Quite naturally they fail to get spiritual satisfaction; they are disappointed, and say that they cannot meditate. Of course they cannot. Nobody could meditate under such conditions. The serious will to meditate is indispensable. The mind must somehow be prepared for meditation, and there must be some real concentration on the subject chosen or on the matter read from a book. And there must be some patience. One cannot expect extraordinary things at once or always. The mind has to go through a process of education and of evolution. So does the spiritual side of man.

Tyros in meditation will find "Mit Gott Allein" a good book to begin with. Those who are in earnest about meditation should study the theory of it, but even those who know nothing about the theoretical technique will have no difficulty about making a profitable meditation with a text-book like this.

The second volume reached the reviewer after he had dealt with the first. What has been said about the first volume can be honestly and fully predicted also of the second. Though such books make meditation easier for those of good will, they do not make it quite effortless. No books can make meditation easy for the multitude. Anything that will make meditation easier and more common and less discouraging and surer of results for the many deserves welcome and commendation. These two volumes, therefore, are sincerely recommended to those who have the good will required for meditation.

Fr. W.

The Vocation of Aloysius Gonzaga. By Fr. Martindale, S.J. (B. Herder Book Co., St. Louis, Mo.)

It is a great relief and source of gratification to us poor mortals of these present times to find that, after all, the Saints were human. The majority of the biographies of Saints given us in past years have decked out these heroes of God in such glowing and more than human sanctity that we began to wonder if the Saints were natural, or if it were at all possible for frail creatures like ourselves to attain to any part of the holiness that was theirs. But, thanks to the sensible biographers of our own day, we are beginning to learn that the Saints were of the same flesh as ourselves.

Fr. Martindale is such a biographer. In "The Vocation of St. Aloisius Gonzaga" he gives us a Life of that Saint which is lacking in all the femininity and "mush" that has characterized earlier Lives. In other words, he makes him out to be the virile character that he really was; he shows him to be human without removing from him that cloak of sanctity that he so deservedly earned and owned. The author is to be congratulated on this splendid Life, for he gives us the means of appreciating and loving the Saint whom Pius XI has made the patron of the youth of our day. The volume is a scientific work of the first order, as well as an admirable biography. It deserves the consideration of the learned, as well as of the pious and devout soul.

IMPORTANT SUBJECTS IN RECENT REVIEWS

THEOLOGY

"The Value of St. Thomas' Arguments for the Existence of God," by A. M. Pirotta, O.P., in *Ephemerides Theologicae Lovanienses*, January, 1928.

"The Desire of Happiness as an Argument for the Existence of God," by G. M. Manser, O.P., in *Divus Thomas*, December, 1927.

"The Age of Mankind According to Theology and Geology," by J. M. Schneider in *Divus Thomas* (Fribourg, Switzerland), September, 1927.

"The Grace of the First Man," by E. Hugon, O.P., in *Angelicum* (Rome), December, 1927.

"Orthodox Greek Theology on the Dogma of the Redemption," in *Eph. Theol. Lovanienses*, October, 1927.

"The Satisfaction of Christ in the Writings of St. Ambrose," in *Bulletin de Littérature Ecclesiastique* (Toulouse), July, 1927.

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"The Revival of the Sacraments," by A. Haynal, O.P., in *Angelicum*, December, 1927.

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PASTORALIA

Atheistic Aggressiveness

As a man advances in age, he naturally becomes less militant. If in his maturer years he acquires new opinions, he is willing to keep them to himself, and is rarely plagued with the itch to disseminate them and thrust them on others. He feels very much inclined to let others make their own discoveries. Iconoclasm no longer appeals to him. This is particularly true when the new ideas undermine cherished convictions and bring disillusionment. He does not wish to rob others of their inspiring ideals, or blast the hopes from which they derive solace and sustaining strength. From such a deed he shrinks as he would from the dastardly act of knocking the crutches from under a helpless cripple. Destructive cynicism is not to his taste.¹

¹ G. J. Romanes had the terrible misfortune of losing the joyful faith of his childhood. Fully realizing what the loss meant, he recoiled for a long time from becoming a propagandist of infidelity. Finally, he published his book entitled "A Candid Examination of Theism" (Chicago). In it he writes: "And now, in conclusion, I feel it is desirable to state that any antecedent bias with regard to Theism which I individually possess, is unquestionably on the side of traditional beliefs. It is therefore with the utmost sorrow that I find myself compelled to accept the conclusions here worked out; and nothing would have induced me to publish them, save the strength of my conviction that it is the duty of every member of society to give his fellows the benefit of his labors for whatever they may be worth. . . . So far as the ruination of individual happiness is concerned, no one can have a more lively perception of the possibly disastrous tendency of my work. So far as I am individually concerned, the result of this analysis has been to show that, whether I regard the problem of Theism on the lower plane of strictly relative probability or on the higher plane of purely formal considerations, it equally becomes my obvious duty to stifle all belief of the kind which I conceive to be the noblest, and to discipline my intellect with regard to this matter into an attitude of the purest scepticism. And forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the new faith is a desirable substitute for the waning splendor of the old, I am not ashamed to confess that, with this virtual negation of God, the universe to me has lost its soul of loveliness; and, although from henceforth the precept to work while it is day will doubtless but gain an intensified force from the terribly intensified meaning of the words that the night cometh when no man can work, yet when at times I think, as think I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and

The zealous propagandist is usually an individual of immature age, who is prone to overrate the importance of what he looks upon as a new discovery, and who bursts with the urge of making others see as he sees. Not yet having faced the tragic realities of life and unchastened by sad experiences, the young do not appreciate the value of doctrines that kindle hope in the human breast and compensate for life's cruel disappointments. The present is enough for them. Their eyes do not eagerly seek horizons aflame with the promise of new days when the sun of this earthly existence has set. Readily they discard the consoling beliefs which their elders treasure, and do not hesitate to destroy them in the hearts of their fellowmen. They do not know what they are throwing away and what they are destroying. The apostles of unbelief, therefore, mostly are young in years. Callow youth delights in iconoclasm. Cynicism goes with inexperience. That is the reason why the atheism of our days is aggressive and intolerant. It has fallen into the hands of the young, and the young enthusiastically take up this unholy apostleship. Of course, the ardent missionaries of our holy Faith also are largely recruited from the ranks of the young. Youth has fine qualities, and it is an infinite pity that the magnificent enthusiasm of youth should be diverted into the disreputable channels of atheistic propaganda. That, however, is the actual situation.

The centers of this atheistic propaganda are the institutions of higher learning in the country. These strategical points have been chosen with a fine perception of values; for from here the propaganda can reach out very easily to a larger environment, and gradually permeate all strata of society. Surely, if atheism gets into high-schools, colleges, and universities, it will radiate in every direction. The corrupting leaven could not have been put in a more favorable spot. But the promoters of unbelief are not satisfied with the advantages gained; it is their ambition to extend their pernicious activity to the lower schools and to plant the seed of atheism in the innocent minds of children. They see the wisdom of the policy of the Church, and adopt it for their nefarious purposes. "The Roman Catholic Church," says one of the leaders, "declares that, if it can have a child

the lonely mystery of existence as I now find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible." This hesitancy of Romanes is a credit to him, and compares favorably with the rashness of our modern young atheists.

until it is eight years old, then it doesn't care what anyone else tells it. This is one of the wisest dictums ever set forth by any church—in fact, it is so good that we are going to adopt the idea too. But unfortunately, as yet we can't get hold of them any younger than the high school. Most children's minds are closed on the subject of religion by the time they get to the high school, but by working hard we hope to open up their skulls and let out Catholic superstition and Christian bunk, and insert logic and truth."

Organized and proselytizing atheism is something of a novelty, but according to reliable testimony it actually exists in our midst. Mr. Homer Croy has thoroughly gone into the situation, and has set forth the results of his inquiry in *The World's Work* (May, 1927). The following is a summary of his well-documented article: "In November, 1925, a charter was granted in New York State to the first organized body in the world, outside of Russia, to spread the doctrine of atheism. Its official name is the American Association for the Advancement of Atheism, Inc., but it is generally referred to as the 4 A's. These are some of the things it has done in 18 months: Established atheist chapters in 20 colleges and preparatory schools in the United States; put them into three high schools; founded a junior atheist movement. It is now teaching atheism in one ship in the United States Navy and in the Canal Zone and Alaska; it has affiliated with it members of faculties in colleges; and it has a suit before the appellate court in Washington to do away with the chaplains in the United States Army and Navy and in the Senate and Congress."²

² The chapters glory in fantastic names. One calls itself "The Damned Souls"; another "The Devil's Angels"; a third "The Legion of the Damned," and a fourth "The Circle of the Godless." A little personal and biographical detail will be interesting and instructive. We quote from the second article of Mr. Homer Croy, also published in the *The World's Work* under the title, "Atheism Rampant in Our Schools. How Propaganda Works on the Youthful Mind" (June, 1927): "I was particularly interested in Salvatore Russo, president of the Damned Souls. He is an Italian of the second generation, and was an ardent Roman Catholic until he was fourteen years old. At that age he was reading Nietzsche, Kant, and other philosophers when he turned against religion. 'One day I was reading a passage from Nietzsche when I stopped and said to myself: He's right—religion is mush, and I have never had any use for it since,' he explained. He is now twenty years old, and is a sophomore at the University of Rochester, specializing in philosophy. His library is filled with philosophical books, and side by side with them were at least fifty of the five-cent blue books published by Haldeman-Julius. 'I see the priest I used to confess to,' said Russo, during the conversation, 'the church is only two blocks from our house. He stands and looks at me as I pass. We never speak.' This may be a lesson to those who fondly imagine that Catholic youths can frequent non-Catholic institutions with impunity. We do not think that the Rev.

The poison is spreading, and the leaders of the movement are rather pleased with the results of their work. "We're doing fine," remarked one of them, as he handed a newspaper clipping to an interviewer. "Do you see that? They had a questionnaire at Dartmouth, and one question was: 'Do you believe in God?' Yes, said 763; no, said 188. Pretty good for a country just beginning to wake up, isn't it? Another question was: 'Do you believe in immortality?' Yes, said 380; No, said 584. The noes voted them clear off their feet in that. When they asked the students if they believed Jesus was divine, the noes had it two to one. Fine, isn't it?" ³

John McGuire, S.J., is guilty of exaggeration when he says: "Despite the spirit, the customs, the imperative rulings of the Church, and the obligation of the natural law, there are at present about forty thousand Catholic young men and women in secular universities, and a million Catholic children in lower schools of the same brand. It were optimism run mad to expect that callow youths, after years in such surroundings, will come off sound in faith and morals. The main cause of apostasy and the reason why the Church is in weeds of mourning for thousands of dead souls, are not far to seek" ("Atheism in the Public Schools," in *The Forthnightly Review*, July 15, 1927).

³ Here are some other illuminating passages from the article in question: "Did you see about good old staid Princeton? A religious questionnaire was circulated there, and the students were asked if they believed in a personal God. Fifty-six per cent said No. Another choice bit was that 145 of the students said that they had lost faith in a personal God since they had entered the university. Sixteen said that they had been converted to belief in a personal God since they had entered. Colleges are a fruitful field for us," said Hopwood, Secretary of the Association. "You see, it's where they begin to think and that's where we get them. Of course, we have more students in the colleges than we can claim, for the reason that they don't dare to express themselves." "What percentage of college students do you think are atheists?" I asked him. "About one in three. The college publications are becoming more outspoken and radical," he pointed out. I asked Smith for the names of some atheists. "Many more than those who will allow their names to be used," he replied. "But among the prominent names are Clarence Darrow, Rupert Hughes, Sinclair Lewis, Haldeman-Julius, and Dr. George A. Dorsey, author of *Why We Behave like Human Beings*. Ex-Bishop Brown is a member of our board of directors. Gamaliel Bradford and Carl Van Doren are really atheists, although they dislike the word. Others are Clement Wood, the poet and author; Jim Tully; Mrs. Anna E. Blount, president of the Medical Women's National Association; John Sloan, the painter. H. L. Mencken is really an atheist, but he objects to labels. Dr. Irwin Erdman says: There is practically no evidence for the existence of God. I will go farther and say, there is no evidence in the laboratory sense of the word." Everett Dean Martin, Director of Cooper Union, New York City, who has the largest class of psychology in the world, teaches that religion is principally a defense mechanism. Professor John B. Watson, formerly of Johns Hopkins, teaches his students that God and immortality are mistakes of the older psychology. "The records show that there are 40 million persons in the United States," said Smith, President of the Association, "who are not members of churches, who do not go to church, who do not pray, and to whom God means nothing. There are perhaps 100,000 open and avowed atheists; we expect to use them as a nucleus. A splendid help to us in our work are the scientists of America. We sent out a questionnaire to the scientists of America recently—cost to us \$400—and we found that 75 per cent are agnostics and atheists. An agnostic is as strong a word as many of them will commit to paper, but personally they will tell you that they are atheists—in other words, they have gone beyond the period of doubt and have decided that, as far as evidence goes, there is no God and no future life. There is a continually growing unbelief among scientists—Burbank was a good example—

ATHEISM'S INTOLERANCE

The atheist of our days is of the militant type. He is bent on pressing his gloomy creed on others. His hand daringly reaches out to extinguish the stars in the sky and to plunge humanity into the darkness of unbelief. The faith of the millions is a challenge to him. The mention of the name of God in the schoolroom irks him. The presence of a Bible in a hotel room arouses his ire. The sight of a church is to him what the proverbial red flag is to the infuriated bull. He must refashion this world more to his own liking. These are some of the objects which he ardently pursues: all churches shall be taxed; Chaplains in Congress, legislatures, and in the army and navy shall be done away with; no religious festival or fast shall be recognized by the State; the Bible shall no longer be used to administer an oath; Sunday as a religious Sabbath shall no longer be enforced by law; Christian morality shall be abolished; "In God we trust" shall be taken off coins. They will not rest until the last vestige of religion is removed from public life. The name of God must be obliterated and fall into complete oblivion. This arrogance is titanic. It would be comical if it were not intensely tragical. Others before them have tried to storm the heavens and dislodge the Divinity. They have been dashed to the ground and suffered ignominious defeat. But that is not the point. We are here merely concerned with the sad fact that an active atheistic propaganda, displaying a rare impudence, exists in our very midst and worms its way into our schools.⁴

but many of them must work for foundations, funds, medical schools, and so on, and have their mouths plugged, but we know who they are and keep them advised as to what we are doing."

⁴ *The Literary Digest* (January 14, 1928) gives a sample of atheistic activity under the caption "The Atheist's Intolerance": "The American Anti-Bible Society," it writes, "has undertaken a task which might well stagger a modern disbelieving Hercules—to stamp out confidence in the Bible—and, as part of its immediate program, to have the Gideon Bibles taken out of all hotels. 'For this purpose the society,' says Esther A. Coster in *The Brooklyn Daily Eagle*, 'plans to spend nearly \$100,000 this year. Propaganda literature is to be sent to every commercial traveler and to every hotel keeper in the country, and every member of the society is pledged to place in every Bible he sees a sheet containing pictures of Old Testament patriarchs, with a bit of alleged history. . . . In one of the circulars it is stated: The Bible sanctions every deed in the category of crime, including lying, cheating, thievery, wife-stealing, adultery, polygamy, prostitution, stoning old women as witches, killing prisoners of war, human sacrifice, and cannibalism.'" Of a piece with the foregoing is what Rupert Hughes, whom the atheists claim as one of their own, writes about the Bible: "I am tempted to say rudely that anybody who says he believes the Bible to be all true either lies or is ignorant of what he says. How can anybody believe contradictory statements—and there are three hundred downright mathe-

ANOTHER INSTANCE OF ATHEISTIC AGGRESSION

The Association for the Advancement of Atheism has a keen sense of the value of publicity. It is anxious to make the great agencies of publicity its allies, or at least to secure their neutrality. The power of the screen as an instrument of propaganda can escape no one. Hence, the atheists would like to see God and religion eliminated from the moving picture. Their spokesman, Mr. Smith, holds that no screen production should represent the belief in God as being objectively true. He is quoted as having said: "I do not feel that religion should have a place in either motion pictures or the legitimate stage. In fact, religious pictures have not proved popular among the theatre-going public."⁵ Now religion always has played, and still does play, a vital part in the lives of men. Art, therefore, the purpose of which is to mirror life, cannot possibly ignore it. The demand of the atheists must be set down as utterly illogical and unreasonable, besides being branded as a piece of impudence. It is to the credit of the heads of the motion picture industry that they have

matical contradictions in the Bible. . . . I did not quit going to church because I was lazy or frivolous or poetically inclined to worship God in the Great Outdoors near to Nature's Heart. I don't believe that nature has a heart. I quit going to church because I came to believe that what is preached in the churches is mainly untrue and unimportant, tiresome, hostile to genuine progress, and in general not worth while. . . . As for the God who is preached in the churches, I ceased to worship him because I could no longer believe in him or respect what is alleged of him. I cannot respect a deity who would want or even can endure the hideous monotony and mechanism of most of the worship paid him by hired men, hired prayer-makers and their supporters" ("Why I Quit Going to Church," New York City).

On behalf of the Association, Mr. Smith sent the following telegram to Mr. Cecil B. DeMille: "Press reports you are producing a religious motion picture entitled *The Atheist*, scenario written by Jeanie McPherson, wherein a young girl, rejecting religion, sinks to lowest depths of immorality before recovering her faith. This announcement following your two recent pictures, *Ten Commandments* and *King of Kings*, creates for us a crisis. Your proposed film would cause incalculable harm to our movement as it would inevitably lead multitudes, especially the young, to associate irreligion with immorality. The American Association for the Advancement of Atheism, Inc., protests production of this anti-Atheistic picture, and on behalf of our members in every state of the Union and millions of unorganized Atheists condemns the prostitution of art by the perversion of truth in the interest of churches and perhaps at their instigation. We shall gladly present statistics disproving the clerical morality lie that one cannot be good without God. The clergy-inspired blackening of character of Atheists must stop. Some of our members in movie industry would willingly confer with you at their own expense in order to assure elimination in your forthcoming production of whatever may be unfair to Atheists. Should you proceed to foster prejudice against us, we shall everywhere protest showing of *The Atheist*. Religious propaganda is out of place in the movies." It appears that in this case their zeal had misled the fosterers of unbelief. No such picture as had elicited the protest was contemplated. The picture in question really dealt with religious propaganda in our schools. The answer of Mr. DeMille, which can be read below, makes this clear.

flatly refused to accede to the ridiculous demands of the atheists, and that they insist on giving to religion the place which belongs to it.⁶ However, the incident proves that this band of unbelievers will stop at nothing. Manifestly, they possess an irrepressible zeal, though it is dedicated to an ignoble cause.

THE TRAGEDY OF AN ATHEISTIC YOUTH

It is not our purpose to refute atheism or to marshal the overwhelming evidence in favor of the existence of God, but we cannot help giving a thought to the pathetic condition of young people that have been robbed of their faith and consequently of all hope. With what wistful sadness must these young people look upon the world, which to them has become a meaningless spectacle! How utterly futile must all human life seem to them! Some of them have given expression to their terrible disenchantment. In *The Vagabond*, a

⁶ In his answer Mr. DeMille said: "The subject of my next picture will be high schools and the inadvisability of propaganda of any sort being circulated through the schools. It is not an attack upon any creed or religion or sect, and in fact it is in no sense a religious picture. Its main theme is a protest against violence of any sort perpetrated by any creed or sect to force belief in its own doctrines. . . . Your telegraphic suggestion that I eliminate the thought of God from my future pictures I must discard, inasmuch as up to the present time this is a free country and I feel that I have as much right to use my medium of expression to give the world my thought as you have the right to use your medium of expression to give the world your thought." This answer did not satisfy Mr. Smith, and he referred the matter to Mr. Will H. Hays, the supreme arbiter in questions of this nature. Mr. Hays' reply reads as follows: "The motion picture, of course, never can be used for propaganda. Building upon their faith in a Creator and in a God of Justice and Mercy, men have established certain codes of conduct, pursuance of which tends to develop the happiness, peace and comfort of their fellow men. These codes, these thoughts, are inseparable from religion; and rather than see the motion picture, by the elimination of God from it (which would be utterly unnatural), used to discourage the religion from which these ideals of right living and of right thinking spring, I would prefer to see the motion picture utterly destroyed. And I can think of few more calamitous happenings than to take from the world the motion picture which has clothed the empty existence of far-off hamlets with joy and lifted listless folk till they walk the peaks of romance and adventure like their own Main Street. The motion picture, I may add, is concerned with drama, and drama is concerned with whatever man does. Potentially, everything touching man—his thoughts, his ideals, ideas, aspirations, his ambitions—is motion picture material. To ask us to eliminate God and man's belief in God, therefore, is to ask us to eliminate one of the most profound urges in man—the spiritual. Such is unthinkable. In fact, to ask us to eliminate God from motion pictures is equivalent to asking that sunshine be barred from the playgrounds where emaciated, ill-kept children of the tenements find a moment's respite of happiness. It is equivalent to asking us to blot the stars from the heavens, because men may look at them and dare to ask themselves, as Napoleon did of his fellow-voyagers into Egypt: 'But who, gentlemen, made all those?' We could not do it if we wanted to. God is in every art, in every laudable ambition, in every worthy achievement. . . . The motion picture industry has not been without its faults. But it is today, and will ever be, the hope and desire of those of us who have at heart the best interests of the industry and of the great public whose servants we are, to make this

magazine published by the students of the University of Indiana, one of them declares: "I believe that life is entirely without meaning, except to the individual himself." In the October number of *Plain Talk*, Miss Mella Russell McCallum, who poses as an atheist, voices the disillusionment which unbelief has brought to her. "Faith is a wonderful thing," she says. "When one is sure, one can let the rest of the world go hang. But as things stand with me now, it is I who go hang. Not having any God on whom to cast my burdens, I must struggle with them alone, must myself be God. And I feel very inadequate at the task." Miss McCallum also frankly acknowledges that, besides achieving greater happiness for themselves here on earth than unbelievers, believers likewise do more for human betterment. She points to undernourished children and other forms of human misery, and then asks: "Are the atheists as a body doing anything about such matters? Are there any fresh-air camps backed by atheist organizations, or any great hospitals with plenty of free beds, or groups to give a hungry man a bowl of soup and put him to bed?"⁷

Atheism comes with empty hands. It holds no promise that might lift the soul out of the shadows. It spreads a pall over the entire universe, and falls as a blight on the soul of youth. To rob youth of everything that makes life worth living and enjoyable is certainly a crime of the darkest hue.⁸

CHARLES BRUEHL, D.D.

industry more and more the ally of good citizenship with respect for the ethics and the codes that man, out of his faith in a Creator and a goal to life, has bred and cherished." The phrasing may not always be the most felicitous, but the sentiments expressed in the above we can heartily applaud. There is no danger, then, at present that atheism will capture the moving picture.

⁷ Commenting on the article by Miss McCallum, the Rev. J. Elliot Ross, C.S.P., writes in *Newman News* (February, 1928): "I admit, naturally, that there are many individual unbelievers who put other individual believers to shame by the nobility of their lives. But, as a body, Atheists are not doing the things to improve life that the believers are doing. And probably the nobility of individual Atheists is due in part to a certain absorption from a religious environment. For we do not have unbelievers in a completely unbelieving world. All religion cannot be excluded so as to get unbelief as it would be in itself. But in imagination we can suppose that all belief had disappeared. There would be no Sisters of Charity to nurse the sick, no Little Sisters of the Poor to look after the aged, no Salvation Army, no stimulating belief in anything greater than one's self, no restraining influence from belief in an avenging God. Would life be worth living, as Mallock asked? Miss McCallum has a frank answer: 'I am inclined to think it would be a hell of a world.' That is, apart from the element of everlastingness, we would have hell here, whether there is one hereafter or not. And we come to the somewhat paradoxical conclusion that the way to avoid a temporal hell here, is to believe in an everlasting hell hereafter" ("Belief and Unbelief").

⁸ It is true Mr. Hopwood claims that atheism has no depressing and soul-

blasting effect, and that in particular it has nothing to do with the recent epidemic of youthful suicides. "No," he says, "atheism in the colleges has not increased suicides in the slightest degree. Atheists believe there is only one life, and so we live to get all there is out of it, instead of being softsoaped along on the hope that there is another one off in the skies some place where everything will be perfect." We are sure that Mr. Hopwood has not analyzed the situation correctly. It is certain that atheism makes life worthless, unless it happens to be one of unalloyed pleasure. The atheist has no reason to cling to life when dark shadows fall across his path. There is a relation between unbelief and suicide. Dr. Anthony M. Benedik is much nearer the truth when he writes: "The logical conclusion of such doctrine has been forcibly brought home in the following instances since the New Year opened: In New York a sixteen-year-old schoolboy committed suicide, leaving a note which said it was his conviction that life is pointless and futile. A twenty-one-year-old Brooklyn student jumped to his death, desiring 'to pass out of the picture in his own peculiar way.' A sophomore at a western university dies by his own hand, saying that 'he had experienced all that life had to offer and therefore was better off dead.' Are we stretching a point in believing that they had developed their conclusions in their own ways, following the principles taught them, and ignoring the sage experience of past ages?" ("The New Freedom in the Schools," in *America*, May 19, 1928). Cfr. Dr. Adolph Dominic Frenay, O.P., "The Suicide Problem in the United States" (Boston).

“CREDO QUIA IMPOSSIBILE”

By THE RT. REV. MSGR. H. T. HENRY, LL.D.

“. . . the terrible voice of Tertullian, saying: ‘And why then was I cast out . . . mine was the *Credo Quia Impossibile*.’”—Chesterton, “The Everlasting Man,” p. 285.

I

Chesterton’s latest volume furnishes a text for the present paper—a text that might also be used for a Conference in a clerical retreat. Three points are suggested: (a) the character of Tertullian’s eloquence, (b) the reason for his excommunication, (c) the meaning of his eloquent declaration concerning the motives of his faith.

Tertullian’s was a “terrible voice” to his opponents. His eloquence combined the logical progression of a trained legal pleader with all the prompt illustration of a widely read scholar and the profound speculation of a philosophic mind. It is no wonder that St. Jerome marveled both at his learning and at his pungency in argument, declaring that his *Apologeticus* and his writings against the pagans furnished arguments for all time to Christian apologists. Meanwhile, his eloquence was radicated in an impulsive and irritable temperament, and was marked with irony and, after his defection from the Church, by a scornful treatment of things he once had loved. His paradoxes were doubtless quite intelligible to his opponents, but, when divorced from their context both in his writings and in the circumstances of his times, the paradoxes have often been misunderstood by modern men of note, and have thus yielded specious but unjust arguments against the Christian Faith. In the process of this divorce from the written context, the wording of the paradoxes has been generally altered for the worse, and the altered statements have been fathered on Tertullian, on St. Augustine, and on the medieval Schoolmen. One illustration of this process of alteration is found in the famous *Credo quia impossibile*.

Chesterton makes this particular paradox or oxymoron a basis for Tertullian’s cry: “And why then was I cast out?” Why should such an exceptionally fervent convert to Christianity be excommunicated in later years? No one doubts the fervor of that faith, but one meanwhile recalls the thought of Cardinal Newman that a prime source of heresy is found in the impatience of a heresiarch. Like a

spoiled child, "he *wants* what he wants, and he wants it *now*" (as a father recently said—and with apparent gleefulness—of his own little boy). Tertullian had confessed humbly to a most irritable disposition: "Ita miserrimus ego, semper æger caloribus impatiæ" (*De Patientia*, cap. I). A parallel—and a contrast withal—could be drawn between him and Savonarola. Both of these were notably mortified men, holy of life, idealistic of purpose, but of a zeal not sufficiently marked by prudence. Obedience is better than sacrifice. If their impatience had not led them away from the path of obedience, excommunication would not have been their portion, in all probability. While the similarities are thus remarkable, no less remarkable is the contrast between their ultimate fates. Savonarola remained always true to the Catholic Faith, never was heretical. Tertullian became leader of the Puritans of his day—the Montanists—and founder of the sect of Tertullianists. Savonarola was no forerunner of Luther, but notably his polar opposite in respect of morality and of Catholic belief, and was reverenced by St. Philip Neri. Sad as was the physical close of his life, it appears less sad than the cloud of obscurity that hides the death of Tertullian who, like Masaccio in Lowell's poem,

Then shrank into the dark again,
And died we know not how or when.

If there is a moral to be emphasized from all this, it might well be the moral humbly and prayerfully confessed by Thomas à Kempis in his *Imitation*: "Patience, I perceive, O Lord, is very necessary for me!" Zealous in season and out of season the preacher must undoubtedly be, but patient withal, even as Almighty God is so—almost unbelievably—patient with us. And, as we meditate upon the career of the great African Father, Cardinal Newman's verse will inculcate its lesson of Christian humility :

The grey-haired saint may fail at last,
The surest guide a wanderer prove:
Death only binds us fast
To the great shore of love.

II

While the third point of the suggested Conference is not of more practical, it may be of more pressing interest to priests in view of the

fact that the *Credo quia impossibile* is—so far as my own experience goes—rarely to be met with in English Catholic literature, and obviously gains very wide currency in a splendid apologetic such as Chesterton contrives. The priest may accordingly be called upon to explain the noble profession of faith—the *Credo quia impossibile*—in spite of which Tertullian was “cast out” of the Church.

As it stands baldly in divorce from its context, *Credo quia impossibile* sounds foolish. Huxley marvels that the New Testament should be “as free as it is from obviously objectional matter,” when he thinks of men like Papias “and of such calm and dispassionate judges as Tertullian, with his *Credo quia impossibile*.” We can retort, of course, that Huxley makes Tertullian “calm and dispassionate” in order to magnify the cold obstinacy and bigotry of the African Father in his impossible faith, whereas Tertullian confessed himself “always sick with the heats of impatience” (*semper æger caloribus impatientia*). Similarly, Lowes Dickinson, in his “Religion, a Criticism and a Forecast,” complains that “once we begin to say, ‘I believe, though truth testify against me,’ once we echo Tertullian’s *Credo quia impossibile* . . . from that moment our attitude . . . becomes one of the most disastrous and the most immoral which it is possible to assume.” Saintsbury refers us to an estimate of Pascal which deems that philosopher “an almost ferocious ascetic and paradoxer affecting the *Credo quia impossibile* in intellectual matters and *Odi quia amabile* in matters moral and sensuous.”

Douglas Hyde, the famous Protestant authority on Gaelic, repeats the *Credo quia impossibile*, but awards it to St. Augustine, in his Preface to “The Religious Songs of Connacht.” He says: “The Irish Gael is pious by nature. . . . His mind on the subject may be summed up in these two sayings, that of the early Church, ‘Let ancient things prevail,’ and that of St. Augustine, ‘Credo quia impossibile.’” The “English Literature” (Ginn & Co., 1901) awards it to the medieval Schoolmen: “The great schoolmen’s *credo*, ‘I believe because it is impossible’, is a better expression of Elizabethan literature than of medieval theology.”

Tertullian stands in an equally unfavorable light through another dictum attributed to him. It is now: *Credo quia inceptum*. Matthew Arnold, in his “Literature and Dogma,” holds as “the real

objection both to the Catholic and to the Protestant doctrine as a basis for conduct;—not that it is a degrading superstition, but that it is *not sure*; that it assumes what cannot be verified.” He goes on specifically to attack the emotional Ritualists, and says: “With their mental condition and habits, given a story to which their religious emotions can attach themselves, and the famous *Credo quia ineptum* will hold good with them still.” He does not mention Tertullian, but the passage in Tertullian’s *De Carne Christi* contains both adjectives, *impossibile* and *ineptum*. The *ineptum* appears to have been ungenerously translated as *absurd*, and so we come upon still another variant: *Credo quia absurdum*. A certain orator in the French Assembly ascribed the *Credo quia absurdum* to St. Augustine, whereupon Bishop Dupanloup indignantly denied that the Saint ever said anything of the kind. In his “Primer of Philosophy,” Dr. Paul Carus wrote: “The second class of supernatural truths, i.e., mystical statements concerning extramundane affairs, are partly vague and partly absurd, so that they can neither be explained nor understood: they have simply to be believed. And this is the opinion of the supernaturalists themselves, stated in the sentence: *Credo quia absurdum*.”

I have said that the *Credo quia impossibile* seems to be rarely employed in English Catholic literature. The only other instance (besides that of Chesterton) that occurs to me is found in Wilfrid Ward’s “Life and Times of Cardinal Wiseman” (II, 214), where the Traditionalists are spoken of: “Improbability in the ordinary sense was a ground of probability to the religious mind. *Credo quia impossibile*.”

III

No pretence is made that the previous section of this paper has gathered up anything like a complete list of the Tertullian ascriptions dealing with the *ineptum* and the *impossibile* in our English literature. The list is meanwhile fairly illustrative of the misuses and misapprehensions of Tertullian’s text, and may prove interesting to a priest who is appealed to—as I was some years ago—for a smoothing out of the difficulties presented by the words of Tertullian. What were his words?

In the fifth chapter of his *De Carne Christi*, Tertullian is arguing against Marcion, and having quoted St. Paul, Marcion’s favorite Apostolic writer, to show that the foolishness of God is wiser than

men (I Cor., 1. 25), he accordingly asks: "Why do you destroy the necessary dishonor of faith? Whatever is unworthy of God is my gain. I am safe, if I be not ashamed of my Lord. 'Whoso,' saith He 'shall be ashamed of Me, of him will I be ashamed.' Other reasons [than those of His humiliations] I find not for shame, which, by my contempt of shame, should prove me to be rightly shameless and happily foolish." He follows on immediately with the paradoxes which, torn from their context alike in his argument and in the circumstances of his opponent, have given some trouble to good folk, and, changed in the wording, have also given opportunity for unjust sneers to others. It will be proper at this point to give the Latin text and an English translation in column form:

Natus est Dei Filius; non pudet, quia pudendum est: et mortuus est Dei Filius; prorsus credibile est, quia ineptum est: et sepultus resurrexit; certum est, quia impossibile est.

The Son of God was born; I am not ashamed, because it is shameful: and the Son of God died: it is wholly credible, because it is unbecoming: and buried, He rose again; it is certain, because it is impossible.

The attentive reader will have noticed that Tertullian did not say *Credo* anywhere in this passage. Instead of Matthew Arnold's *Credo quia ineptum*, or the *Credo quia absurdum* of others, Tertullian wrote: *prorsus credibile est, quia ineptum est*. Instead of the *Credo quia impossibile*, he wrote: *certum est, quia impossibile est*. One might argue that the original text and its variations of *credibile* and *certum* into *credo* mean virtually the same thing. In a concrete and particular sense they do. But there are points of difference—perhaps somewhat subtle ones in appearance when looked at only glancingly—that suggest the impropriety of attacking an author for an expression which is not quoted with exactness.

If a believer in Christianity were simply to say: "I believe because it is impossible," he would be considered, properly enough, to be elevating into a principle of his faith the proposition that a thing needs only to be impossible in order to be believed. Obviously, Tertullian is not saying anything so foolish as that. The *Credo quia impossibile* has every appearance of being a generalization, and he is not generalizing at all. He is considering certain articles of

faith found in the New Testament. One is that the Son of God died. It seems unbecoming that God should die—so it is. And yet, “factus est obediens usque ad mortem, mortem autem crucis”! That He should do so is an illustration of the foolishness of God which is wiser than men: “prorsus credibile est, quia ineptum est.” Another article of faith is that of the resurrection. It is impossible for a dead man to rise again. So it is; but nothing is impossible with God—and God, desiring (as St. Paul argued) to place our faith on the firmest basis, achieved for us the impossibility of the resurrection. If Christ rose not again, our faith is vain: “certum est, quia impossibile est.”

Each of the phrases, *prorsus credibile est* and *certum est* is restricted to one definite statement. The question as to why Tertullian should have considered these two statements *prorsus credibile* and *certum* respectively, involves the large question of Marcion's peculiar theological beliefs and also his peculiar acceptances and rejections of various portions of the Sacred Text. At all events, it seems clear that Tertullian was constructing an *argumentum ad hominem* for Marcion.

IV

It is not wonderful that the *Certum est, quia impossibile est*, when torn from its context and further mutilated and generalized into *Credo quia impossibile*, should have seemed to writers a violently irrational statement of the reason for Christian faith. But it may also seem strange that writers who claim to have read Tertullian's *De Carne Christi*, should have drawn from their reading such views as they express.

Sir Thomas Browne, for instance, in his “*Religio Medici*” (Chap. IX), declares that he learned a helpful lesson from Tertullian: “Me-thinks there be not impossibilities enough in religion for an active faith: the deepest mysteries ours contains have not only been illustrated, but maintained, by syllogism and the rule of reason. I love to lose myself in a mystery; to pursue my reason to an *O altitudo!* 'Tis my solitary recreation to pose my apprehension with those involved enigmas and riddles of the Trinity—incarnation and resurrection. I can answer all the objections of Satan and my rebellious reason with that odd resolution I learned of Tertullian, *Certum est*

quia impossibile est." The good Sir Thomas misapprehended Tertullian, by generalizing a particular proposition. But the Traditionalists (condemned in 1855 by the Holy See) argued in similar fashion. Wilfrid Ward, in his "Life of Cardinal Wiseman" already quoted, says: "M. Gaume, accepting the situation that all traditional beliefs useful to the devotional life should be admitted, multiplied endlessly the marvellous legends submitted for the acceptance of the pious. . . . Consequently, a thoroughly 'loyal' Catholic was expected to believe without difficulty every wonder which the populace reported. Improbability in the ordinary sense was a ground of probability to the religious mind. *Credo quia impossibile.*"

Led on perhaps by the example of Sir Thomas Browne, Edgar Allan Poe wrestled with the text of Tertullian, but with a different result. In his "Berenice" we read: "I well remember, among others . . . Tertullian's *De Carne Christi*, in which the paradoxical sentence, *Mortuus est Dei filius; credibile est quia ineptum est: et sepultus resurrexit; certum est quia impossibile est*, occupied my undivided time for many weeks of laborious and fruitless investigation."

It would thus appear that Tertullian's rhetorical argumentation still remains puzzling even when its paradoxes are not torn from their context and wrongly generalized. And so it was that Mr. Joseph Wharton, a member of the Society of Friends, some years ago advanced the hopeful question whether the word *quia* in Tertullian's African Latinity might not have borne the significance of *quamquam*. He accordingly rendered the passage thus: "The Son of God was born: this is no cause for shame, though ordinary birth causes shame; and the Son of God died: this is perfectly credible, though it seems absurd; and having been buried, He rose again: this, though apparently impossible, is absolute fact."

Might not Tertullian have thus used the word *quia* in the sense of *though*? The question was submitted first to a Catholic priest, who replied that Mr. Wharton's rendering accurately represented the mind of Tertullian; then to a professor in a great university who was pointed out to him as an eminent Latinist and a good authority concerning Tertullian, who would not sanction the suggested connotation of *quia*; then to the present writer, who similarly disapproved the new connotation, and then to a Protestant clergyman learned in Biblical and Oriental literature, who also stood for *because*.

The professor disallowed the new rendering of *quia* for the reason that the text does not demand it, that Tertullian does not elsewhere use it, and that nowhere else in Latin literature has *quia* a concessive signification. An exact investigation of the use of *quia* in post-classical Latin had been made and no concessive *quia* found. Needless to say, this was clear and appropriate information; but the professor added a comment which was so peculiar as to merit quotation here: "But is the '*credo quia absurdum*' of Tertullian really so absurd? *Non credo*. A careful perusal of the 'De carne Christi' and its companion essay 'De resurrectione' will convince you that the passage under notice is nothing more nor less than a defiant asseveration of the truth of the Scriptures implying the implicit acceptance, without question, doubt, or misgivings, of the New Testament narrative. I once heard Talmage say that, if the Bible had said that Jonah swallowed the whale, he would have believed it, simply because it was in the Bible. This is exactly the attitude of the fanatical, uncompromising propagandist, Tertullian."

One must greatly disagree here with the professor of Latin. A careful reading such as he suggests will show that Tertullian is arguing, and not merely defiantly asseverating. He is arguing with Marcion, largely on the basis of Marcion's Scriptural views. I turn to the Hurter of my seminary studies, and find him quoting Thomas-sinus to the effect that the Incarnation is a kind of heaping up of impossibilities—the Eternal born in time, the Immortal dying, the Changeless suffering, the Dead rising again, a Mother remaining a Maiden; that it is quite easy to understand how infinite power should achieve most wonderful things, but it is hard to understand how it achieves these results by its weakness—reigning by its humility, enriching by its poverty, giving in abundance out of its emptiness, giving life by its death, subjugating death to the cross, conquering wisdom by foolishness. And yet the Incarnation involves and produces such amazing results. Hurter thereupon remarks: "Quare more suo audacter scribit Tertullianus: 'Natus est Dei Filius: non pudet, quia pudendum est; et mortuus est Dei Filius: prorsus credibile est, quia ineptum est; et sepultus resurrexit, certum est, quia impossibile.' "

SALUS INFIRMORUM

By GEORGE H. COBB

Lourdes lies at the gate of the Pyrenees like a jewel in a golden setting. The small town itself has little to commend it, as it consists chiefly of a whole line of shops that lead towards the Sanctuary, and a plentiful sprinkling of hotels in the new part that has sprung up in the neighborhood of the pilgrims' quest. It is useless for the critic to cavil at the plethora of shops and hotels so long as such profusion is tolerated at most seaside resorts. It is useless for him to try and prove that Lourdes is the happy hunting ground for the grasping cleric waiting to fleece the innocent pilgrim. Thousands of candles of every size are burned at the Shrine, but are procurable at any of the shops. Lourdes water is sent over the world; all that is required is to pay for the vessel and postage, nothing more. In my many visits to Lourdes, I have only once on each occasion seen the offertory plate passed around, when our pilgrimage insisted on making one collection for the use of the Sanctuary, placed at our disposal.

Cures are not infrequent, but the filling in by the home doctors of the medical certificates for the sick on our pilgrimages leaves much to be desired. Only recently a person suffering from lupus went to the hospital for a certificate to use as a sick pilgrim; the doctor refused point blank to do any such thing for one who was fool enough to go to Lourdes. Should the patient return better, a stony silence is often the only commentary of the home doctor. The great hospital (*asile*) is most conveniently placed in the Sanctuary grounds, close to the Grotto. The large, airy dormitories are spotlessly clean, the food being served by able-bodied pilgrims who take care of their own sick. The architecture, mosaics, and statues of the churches are hardly worth a passing glance, and a magnificent opportunity has thus been lost. One visits Rome for its art and history; neither will attract visitors to Lourdes. The latter is visited for its own dear sake, as that unique spot where the virtues flourish in such profusion, where Mary's children gather in a family circle to give voice to their living faith in Her First Child as He passes through their midst to scatter blessings.

Many have been the descriptions of Lourdes—from Zola to Benson, from Benson to Oxenham. Rather would I dwell on the messages that the Immaculate One wished to convey to the Catholic world through the poor little waif to whom she appeared. Easily may this, though of intimate concern to us, be lost sight of in dwelling on the Lourdes of today.

Our Lady of Lourdes is Our Lady of the Rosary. The beads are ever to be found on this statue. She taught Bernadette to say the Rosary as we, alas, seldom say it, so that those who afterwards saw the child merely make the sign of the cross never forgot the lesson. Our Lady wished the Rosary to be the antidote to the evils of the present day, as it was in the days of Dominic. Merely as a collection of vocal prayers for the use of all, this devotion is unrivalled. What, then, of the meditation on each mystery? They are so simple as to be within the reach of the ordinary laity, and are invaluable in bringing us in close contact with Jesus—in the poverty, humility, hidden life, and obedience of His Childhood, in the purple hours of His Passion that make so tragic an appeal for our love, and in the golden hours of His triumph. The world has lost Him today, and seeks recompense for that irreparable loss by mad pleasure in every guise. We “put on the Lord Jesus Christ” by means of the Rosary, clothe our minds with His thoughts, and fill our souls with His ideals, as an antidote to that worldliness that wears away the fine edge of the soul like frost on the stones of a building. The world says that poverty is accursed; I gaze on the Crib in that Joyful Mystery, and know that the world is a liar. The world says that suffering is doubly accursed; I fix the eye of my mind on the Cross, and know it is God’s gift to a fallen world, to uproot our heart from things earthly. The world says that we think too much of the other life, too little of this. How can it be otherwise when I look upwards at the Risen Christ, as He opens the Gates of Heaven for me? It is noteworthy that the Apparitions were followed by the magnificent Encyclical of Leo XIII on the Rosary, for the Church eagerly drank in Our Lady’s message.

“Penance! Penance! Penance!” is the cry of Our Lady that rings like a warning knell throughout the Apparitions. A cry as old as Christianity itself, falling from the lips of the Baptist: “Do penance for the kingdom of heaven is at hand.” It was uttered with a warn-

ing note by the Master Himself: "Unless you do penance, you shall all likewise perish." It rings through the ages as the battle-cry of Christ's warriors, opposed to the mad scream of "Pleasure! Pleasure! Pleasure!" yelled by worldlings. Was there ever a time when Our Lady's warning was more needed than the present? The crazy dance that flies to the savage—nay, the cannibal—for inspiration, with dresses to match; the travesty of music that seeks to tear all sweet sounds to tatters; the ubiquitous cinemas with films that dope the public from thinking, when they do not inflame the mind with sensuous thoughts—these things sadden the heart of the thoughtful man, and make him wonder what position Christianity holds in the world of today. Penance! What penance do Catholics today? Little fasting, reduced abstinence, shortened services seem to indicate that our people are more than caught with the spirit that is all around them. We would do well to take to heart Our Lady's repeated lesson of penance, to preach it from the pulpit, to remind the faithful that they are meant to be the salt of the earth. "Jesus, Son of David, have pity on us."

"Tell people to come here on pilgrimage." A mother's wish is something sacred to the child. Were a mother to write to her son from afar—granted he had the time and the means to respond to her wish that he would visit her—he would hasten to her. Mary is Our Mother in the truest sense, and she has clearly expressed a wish that we should go to Lourdes on pilgrimage; it is surely only proper and filial for her children who are free and have the wherewithal, to accept lovingly her invitation. This explains why enormous crowds yearly surge to her shrine. A real pilgrimage is a deed of penance. There is a twelfth-century carving over the entrance of an old church in France, showing the Blessed in heaven. At the extreme right-hand corner are two men with homely faces and with a look of surprise on their honest features to find themselves in such distinguished company. One has the shell on his cape that denotes a pilgrim that has been to Compostella; the other has a wallet slung from his shoulder to betoken a pilgrim who has been to Rome. Here you have the belief of the age, that a pilgrim had a special claim to heaven. We can well believe it, when we recall the many trials and hardships such a one had to encounter as he tramped on his long journey to Rome or Compostella, begging his bread, resting where he could, subject

to the perils St. Paul has so eloquently described. The modern pilgrim has cast his lines in goodly places; still, the comparatively negligible discomforts are precious in preserving the penitential spirit. The possibilities of sickness in crossing the ocean, the care of the sick who form the most priceless part of the pilgrimage by opening the heart to charity, a night in the train with eight in a compartment, hurried meals that are strange to the palate en route—these form more or less a complete list of the hardships to be endured. Many find even this tiny cross too hard to bear, and prefer naturally to travel with a select party—with no sick, no night travel, and meals in the Dining Car. They are tourists, not pilgrims, and must present a sorry spectacle to her who fled into Egypt comfortless. Our Lady did not ask her children to come *de luxe*. Americans must needs come in groups without sick, and it is most interesting to note how these groups are yearly increasing, though Lourdes is off the beaten track of a European tour. The day may not be long distant when an American Pilgrimage, with its own liner travelling direct to Bordeaux, its own sick with doctors, nurses, etc., will be organized. I long to see that day which would bring untold blessings on the New World. On pilgrimage you gain such an intimate knowledge of Lourdes—behind the scenes, so to speak—which you will hardly gain in any other way. The union of many Catholics banded together on the same quest, helping each other in every conceivable manner, becoming acquainted with one another, joining together in the great processions, brings untold blessings and breaks down barriers. The pilgrims return, not as units, but as one big happy family carrying memories in their hearts that will fill their lives with fragrance. Mary, with outstretched hands, fondly invites her children to hasten to the spot so recently graced by her presence, to come on pilgrimage that they may reap all the spiritual benefits to be gained in that way alone. They only who accept their Mother's invitation know how richly she rewards them.

Nowhere is it recorded that Our Lady promised that miracles would take place at Lourdes. It seems indeed to me that this was never intended to be the main fascination of Mary's Shrine, nor is it. Miracles have drawn the attention of the baffled world on this Pyrenean town, miracles whereby God has attached His seal of authenticity to the spot touched by the feet of the Immaculate One. The

sick go to Lourdes in hopes of a cure, but they form a small percentage of a pilgrimage. Miracles are rarely of such a dramatic nature as to draw the eyes of the whole crowd upon the person cured. Only once, on my frequent visits, have I seen such a miracle, when, at the end of the Blessed Sacrament Procession, a young woman suddenly leaped from her bed and walked unaided across the Square to be examined by the doctors. Here is an example of the cure that usually takes place. Last year I saw a girl of 13, taking her part in the games, with a healthy appetite. She was one of the sick on our Diocesan Pilgrimage of 1926, suffering from acute consumption of the bowels which made eating a positive agony. I asked her to tell me exactly when she was cured. Her reply was: "On the day when our Bishop carried the Blessed Sacrament, I was there in the Rosary Square to receive the Blessing. I felt nothing happen, but, when I returned to the *asile*, I ate a big meal without any pain, and have not had a moment's pain since." Many cures take place in the Baths, and are witnessed only by the attendants. Believe me, the astounding miracle of Lourdes is the compelling faith of the crowd that seems to lift you off your feet, and finds audible expression in a thundering roar to the Hidden God. This forms the fascination of Mary's Shrine, together with the charity that everywhere abounds, and the wonderful resignation of the sick to whom Our Lady has whispered her message of consolation. It is this that draws one time and again without tiring; nowhere in the world are the Christian virtues so visible as at Lourdes.

Amongst the vast crowds of pilgrims that yearly wend their way towards the Pyrenees, there is not one who is not either physically or spiritually sick. The spiritual cures are rarely recorded. How many pilgrims inwardly groan at their manifold infirmities under which they labor and are heavily burdened! Evil habits that have wrapped themselves around the soul like noisesome serpents, spiritual indigestion, spiritual cancer, spiritual rheumatism, afflict the souls of most earthly pilgrims in this vale of tears. How many are blind, when it comes to seeing God's Will in their regard! How many are deaf to the voice of conscience issuing its quiet warning! How many are lame when it comes to walking the narrow road! They visit Mary, and she sends them away comforted, fortified with new resolutions, haunted with the vision of virtue's beauty, prepared to put

up a good fight with a new light in the eye and a fresh courage in the heart. These are the miracles of Lourdes whose praises I would sing. Is it not St. Augustine who declares that to raise a soul to life again is a greater miracle than to raise one dead from the grave? A Pilgrimage to Lourdes is the best form of retreat for the people. It is a glorious Eucharistic Congress, and one has learned to realize more vividly the Eucharistic Presence that has become more of a living reality. The returned pilgrim has learned to treat Mary as a Mother, not only as a Queen. Lourdes is the greatest antidote of the day for that spirit of the world which has reached such alarming proportions.

MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS

By JOSEPH A SPIRITU SANCTO, O.C.D.

IX. Summary of St. John's System

(1) Mystical theology is contemplation—that is, that supernatural act of the intellect in which man becomes conscious of, and is absorbed in, the present God. This act is supernatural, not because it is simply influenced by grace but otherwise performed by the natural activity of the mind (like meditation); but its supernatural character consists in this, that the act of contemplation is in its essence beyond the mode of conatural activity.

(2) From this explanation of contemplation it naturally follows that St. John of the Cross cannot be appealed to by those mystical writers who would adopt two kinds of contemplation: acquired and infused. He does not know anything about acquired contemplation; he could not acknowledge this kind of contemplation without upsetting his whole system.

(3) The mental act of contemplation proceeds from the presence in the mind of the Divine essence, or, as St. John also suggests, of the Divine Word illuminating the mind to such an extent that its natural activity as regards religious subjects (meditation) becomes impossible, whilst at the same time by the same inspiration of the Divine essence the will becomes inflamed by love. In consequence of this double influence, the mind attaches itself to God in a loving general attention and a sweet quiet absorption in God, which by practice develops into pure divine contemplation; and this is what the Saint calls *immediate union with God*. It is called *immediate*, because there is no longer the medium of concepts, imaginations and other natural acts between God and the soul, the contact being direct.

(4) The light of the Divine essence is called by St. John "faith." Hence he takes this term in a fuller sense than it is taken by theologians. By faith, according to him, we not only give our assent to revealed truths, but it is the means of apprehending and seeing God directly and immediately; it is the rudiment of the *lumen gloriae*.

But not only is the light of the Divine essence shining in the soul called faith, but also the act of contemplation proceeding from that light is faith. We can easily see why the Saint employs the same name for two seemingly different things. When the bodily eye receives light, it perceives outward things; thus, there is a real difference between the eye and the light. But, when the human understanding becomes infused and penetrated by the light of the Divine essence and consequently practises contemplation, the understanding, so to speak, sees God through the eyes of God, for otherwise it would not see God. There is a kind of interpenetration between the created and uncreated mind, and therefore it is quite natural to call both the illumination and the act of contemplation by the same name "faith."

(5) That supernatural entity which is called the "grace of sanctification," and which the majority of Schoolmen consider should be really distinguished from the theological virtues, plays no part in St. John's system of mystical theology. The effects which are attributed by theology to that grace (viz., sonship of God, regeneration, participation of the divine nature), are according to St. John the outcome of faith and love; because these two powers alone bring about immediate union between God and the soul.

(6) The preparation for that union is severe and thoroughgoing. Confessions, holy Communions, devotions and confraternities alone are not sufficient preparation (he not even mentions them); there must be subjection and control of every earthly selfish passion. Experience, however, has proved that the initial stage of contemplation usually begins to make itself felt in the soul before the work of perfect detachment has been achieved; still, St. John holds that, before or without the passive dark night of the soul, nobody would be able to reach the state of complete detachment from earthly things.

(7) The virtue of love of God, though not the essence of mystical contemplation, yet plays a very important part in mystical theology. Love is the first experimental effect of God's workings in the soul. Love it is which supports the mind when the second effect of God's workings becomes manifest— inability to meditate, to fix one's attention on God in a general way. Love it is which sustains the soul in the various phases of the dark nights of the senses and the spirit.

Love it is finally which brings about perfect union with God and the outpourings of the love-stricken, ecstatic soul so vividly described in the Saint's "Spiritual Canticle of the Soul" and "The Living Flame of Love."

(8) The mooted question whether mystical contemplation is an extraordinary gift of God to which one may aspire but may not claim, or whether it is the ordinary result of the evolutionary process of the spiritual life, can hardly be settled by an appeal to St. John of the Cross. He does not seem to have had a definite opinion on this question. Though several passages of his writings may be alleged in favor of the second theory, and though the founding of his mystical system on faith and love—and not on any extraordinary supernatural gift—suggest the conclusion that contemplation is the obvious effect of faith and love, still passages may be pointed out in "The Dark Night of the Soul" which seem to suggest the need of an extraordinary interference on the part of God to remove the obstacles of contemplation—at least, with a certain class of people as described in the first chapters of that work.

(9) A peculiarity of St. John's system—or rather a drawback—is his teaching about supernormal phenomena accompanying the spiritual progress. According to him, every phase of supernatural evolution has its supernormal phenomena. "This is the ordinary method of God in teaching and spiritualizing the soul" ("The Ascent," Book II, Chapter 17). Such a teaching seems to imply that everyone who begins to lead a spiritual life receives "mediumistic powers"; or, if the cause of these phenomena is God Himself, that God continually dispenses from the ordinary laws of nature. We need hardly point out that this intermixture of extraordinary phenomena with spiritual evolution tends to discredit, not only St. John's own system of mystical theology, but mysticism in general. Let us, however, bear in mind that St. John of the Cross, far more energetically and thoroughly than St. Teresa, develops the principle that every kind of particular knowledge about God and creatures—even if conveyed to us by supranormal means as visions—must be dismissed from the mind, if we want to arrive at the immediate union with God. The light of faith tolerates no other light, for the light of faith is God Himself, and He is a jealous God, and He is also the object of faith. Consequently, the Saint's system of

mystical theology is not spoiled by the fact that he himself, "naïvely" and with too great "a complaisance," accepts those supranormal apprehensions as of divine origin. Baruzi acknowledges this by saying (475): "La grandeur de la doctrine de Saint Jean de la Cross doit être cherché ici" (viz., in his insistence on the principle that every kind of apprehension must be put aside), "et non en une trop pauvre critique de notre travail conceptuel" (that is, not in the Saint's lack of criticism with regard to the origin of those supranormal apprehensions).

(10) The last peculiarity of the Saint's system—which, however, called forth Baruzi's greatest admiration—consists in his assertion that man in the highest state of contemplation sees all things in the essence of God, and perceives them as being, in a most eminent manner, *one* with God. "The things themselves," says Baruzi (p. 708), "that have been at first rejected by means of the negation of the night are discovered in God and are passionately loved in their grandeur when the spirit enters the limitless God and finds again the universe."

I have not the courage nor the ability to enter into this delicate subject, and therefore I only say: *Qui potest capere, capiat!*

(Conclusion)

SYMPOSIUM ON MIXED MARRIAGES

April 6, 1928.

REV. STANISLAUS WOYWOD, O.F.M., LL.B.,

Dear Father:

In THE HOMILETIC AND PASTORAL REVIEW I have just read your timely and interesting article, "Should Dispensations For Mixed Marriages Be Absolutely Abolished?" I have given this matter a great deal of consideration, and have solicited coöperation to lessen the great evil that follows the mixed marriage. My difficulty has been to be able to convince anyone that it is really fraught with evil. From the experience which I have had in dealing with this problem I am persuaded that the mixed marriage is one of the most fertile sources to which we may trace the great loss of souls to the Church in this country. I could give a long list of families whose Catholicity was lost because of this evil. What can a priest do to lessen the number of mixed marriages and save our Catholics to the Faith? What can a bishop do single-handed, when he feels and knows that whatever measures he may adopt can be easily circumvented? Little or nothing can be accomplished unless there be unanimity of action on the part of the bishops of the country.

You ask: "Who will put the axe to the root?" The bishops can by united effort. I am of the opinion that in years to come there would be less leakage of souls from absolute abolition of the mixed marriage than there is from our present system of granting dispensations for such a marriage.

I have been informed by those who have experience that the requirement of taking instructions before the dispensation will be granted is practically a failure. With us to have a Catholic marriage is an event, and yet we have to grant dispensations for the mixed marriage because it's the custom. The bishops have the faculty of granting a dispensation for an uncle to marry his niece, and yet they are seldom or never called upon to use it, because, among other reasons, custom is against such marriages. So in time would our Catholics turn from the consideration of the mixed marriage, if they knew that it was absolutely forbidden. There is no doubt that much can be done to ameliorate conditions by preaching and instructing our people, but the real remedy I would favor is absolute abolition of the mixed marriage.

I wish to compliment you on the article, and pray God that much good may come from the discussion of this topic, which means so much for the salvation of souls and the welfare of our holy Church.

With best wishes and kindest regards, I am,
Sincerely yours in Xto.,

• DANIEL J. GERCKE,
Bishop of Tuscon.

P.S.—While I intend this for yourself, you may make any use of it in the interest of abolishing the mixed marriage.—D. J. G.

Illinois, March 30, 1928.

REV. DEAR FATHER:

You have taken the bull by the horns, by bringing out into the open the question of Mixed Marriages, and insisting that it were better to refuse a dispensation. I trust that by constant insistence you may be able to gain your point—which means also converting the bishops. And many are still of the opinion of the late Cardinal Gibbons.

What you probably will need most to gain your point, is statistics. Here are the statistics for this parish up to January 1, 1928. (You can use these statistics if you wish, without naming the church) :

Total marriages	494
Mixed marriages	73
Non-Catholic partners converted	19
Catholic partners apostatized	8
Remain mixed	35
Result unknown (parties moved away)	11

Besides, there were 22 marriages contracted before a minister of justice of the peace, because the non-Catholic party was unwilling to make the promises, or was unwilling to be married by a Catholic priest. None of these were ever validated.

I have always offered every possible inducement to the non-Catholic party to take instructions.

As the Mixed Marriage law stands at present, it is a joke pure and simple. If I refuse to apply for a dispensation, the couple will go to a neighboring priest, who will ask and obtain it. I incur the enmity of both Catholic and Protestant; and both are puzzled about the strange actions of priests.

We keep on most zealously denouncing divorce. But it is just talk, since most of the divorces among Catholics are from mixed marriages.

There is one question in my mind that you have not touched upon. Suppose mixed marriages were forbidden altogether, what about those who get married by the minister or the justice, and then apply for a validation of their marriage as a mixed marriage? I have repeatedly applied for and received a dispensation merely on the ground that the couple were living together already.

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THE EDITORS, HOMILETIC AND PASTORAL REVIEW:

Father Woywod's article on the abolition of dispensations for mixed marriages in your April issue is indeed revolutionary, but he argues his case so well that we are perforce compelled to agree with him, at least in theory. But can his doctrine be put in practice? With a wide knowledge of present conditions in our country, this writer is disposed to reply in the negative; it will not work out to the benefit of the faith. There are many reasons for thinking this is so.

In the first place, the faith in our young people, as well as in some of their elders, is not strong enough to be put to such a test. It is not strong enough to convince them that they should forego real temporal advantages for it. Why is their faith so weak? It is because they do not understand it, and do not appreciate it as our forefathers did. One great reason for this is that the majority of our young people do not go to Catholic colleges or schools, and hence receive no special instruction in matters of religion. The parish priests whom they listen to on Sunday either do not preach at all, or if they do, their talk is a mere ranting on the Gospel about little or nothing. There is no such thing today, generally speaking, as systematic and thorough doctrinal instruction, coming from our pulpits. The meaning of the sacraments, the Mass, the nature, constitution, attributes of the Church, and all the other fundamentals of practical Catholic life are simply not explained to the people by the priests today. So how or where are the majority of our young people to receive instruction in religious matters which will give them an adequate appreciation of their Faith, and show them the necessity of adhering to it at all costs?

Even those of our boys and girls who have the advantage of Catholic schools and colleges frequently know very little about their Faith. The present writer knows of high-class colleges for girls here in the West where surprisingly large numbers of students hardly know the acts of faith, hope, charity and contrition, and their other ordinary prayers; and who rarely, if at all, go to the Sacraments. They lie to their directors and teachers, and prove alibis, in order to escape fulfilling their religious duties. The result is that they are ignorant of the teachings of their Faith, and have no vital regard for it. Will such people let their Faith stand in the way of an advantageous non-Catholic marriage? Of course not.

Moreover, if we could suppose real knowledge and appreciation of their Faith among our young folk, such drastic means as Fr. Woywod advocates might work to the good in our populous Eastern cities, where there are many Catholics of both sexes. Perhaps they would think twice before attempting a mixed marriage, because they could easily choose one of their own Faith. But how about many Western and Southern districts where the Protestants are many and the Catholics

very few? Are Catholic girls especially in these non-Catholic sections going to forego all chances of marriage just because of some strict laws of the Church? Is it right that they should be thus embarrassed?

Let us advise, therefore, that the Church proceed very cautiously in this matter. It is easy to make laws, which are good in theory, but which are folly in practice. Let us learn from the Prohibition fiasco. Had our legislators introduced prohibition gradually, first by the elimination of the saloon, and then by one thing after another, we should not have the present lamentable situation in the drink traffic. If, therefore, we are to make new laws about mixed marriages, let it be done very gradually; first, for example, by making it harder for young men, who can make their own choice, and then harder for populous cities where there are many Catholics, and so on. Otherwise, if we are too drastic and autocratic in this matter, we shall only drive our young people out of the Church for good, while we sit back in our studies and draw up unpractical legislation. First let us have more preaching, more teaching, more doctrinal instruction, more understanding and appreciation of our Faith, more interest in real religion, and less in brick and mortar church-building; and then our people will be prepared for some stricter rules regarding marriage and other things vital to their temporal welfare and happiness.

AN OLD READER OF THE HOMILETIC.

Chicago, Illinois.

DEAR FATHER WOYWOD:

My heartiest congratulations upon the heroic stand you have taken in your article on Mixed Marriages in THE HOMILETIC AND PASTORAL REVIEW. Would that every priest (and every bishop) in the United States acted upon the same conviction! . . . I found that I was out of time when in a parish I tried to apply the Church's laws with regard to mixed marriages and I had to conform to the prevailing practice. It is true that in most cases the only reason one has is that the parties will marry before a notary. That I consider an unworthy reason, and one which could be obviated by a united stand of our bishops. I even incurred the enmity of a convert in marriage by expounding the Church's law on mixed marriages.

There are priests who will not allow missionaries to speak on the subject, as it irritates their parishioners. In my parish there would be an increase of 50 families (35½%), were those to return who had once been Catholic, but married non-Catholics. Even when the non-Catholic becomes a Catholic in marriage, in most cases he is not solidly founded in the Faith, and one finds the Catholic always making excuses: "Father, you know my husband is a convert."

I have frequently come to the conclusion which your article elab-

orates, but you might believe a priest when he tells you that he is not at liberty to express his views. Only recently I was told that Bishop _____ had been asked to resign because he would not grant dispensations for mixed marriages.

I write all the above to you in confidence, as the items which I have enumerated will readily identify me here. Kindly omit therefore any use of name or personal historical notes.

SUBSCRIBER.

Ohio.

MY DEAR FATHER WOYWOD:

Delighted to see you come out so boldly. I think I can agree with every word you said in *THE HOMILETIC REVIEW*. I have been long wondering how authorities succeeded in getting over the theology you bring out so clearly. Keep right on! The subject is gasping for ventilation. . . .

READER.

Quebec

REV. AND DEAR FATHER WOYWOD:

I have read and re-read your article re abolition of dispensations for mixed marriages. I was moved by the tremendous courage of it, and I approve of abolition heartily. I belong to a name comprising hundreds in this "Land of Evangeline" whose ancestors were Catholics; but today most of the names are Protestants because of mixed marriages. I believe that abolition would be a pillar of fire in the dark night of ignorance, temerity and passion that would impress all Catholics, strong, lukewarm and indifferent of the precious worth of their Faith. The ease with which, in general, dispensations are granted, cannot at all impress the persons requesting a dispensation with a sense of the vital seriousness of the position in which they are placing themselves. The granting of dispensations at all seems only to show that mixed marriages are not so bad but that they can be allowed by God's Church; the disapproval of them is looked upon as being based upon the desirability of having a union of two Catholics who will bring up their children in solid piety—a desideratum that now does not appeal to many, who feel that somehow their offspring will be saved without much or any trouble, without the safeguard of having both parents Catholics.

One strong point which you did not bring out was this: the stamp of approval, almost conclusive for their children, put upon a mixed marriage by parents who have committed one.

READER.

DEAR FATHER:

I wish to say a word of congratulation to you in regard to the article on the mixed marriage problem, published in the April issue of *THE*

HOMILETIC. I have thought for a long time that something has been radically wrong with the way in which this matter has been handled by the powers that be. I do not hesitate to say that it is, in my mind, the powers above us that do not meet the difficulty well; for, while I think we cannot deny that many priests do not do their part in this case, yet I think that it is hardly to the point to put the major part of the blame there. I do not forget that the bishops have very considerable trouble on their hands in the matter, but yet it is they and not we that must finally meet the case. I think that something should have been done long ago. I am anxious to see just what reaction will be the outcome of your writing.

Not knowing whether you see the Catholic paper of the Diocese of Brooklyn, I thought that it might please you to have the enclosed clipping. I am sorry, to tell the truth, that the writer has said as much as he has in praise of these unions. Everything we say in favor of even one of these marriages is going to make our position just that much harder in defending the position of the Church as to such unions. She has only one attitude, that which is shown in her words: "*Severissime prohibet ubique.*" We are not wiser than the Church, and her position is good enough for us, if we are Catholics.

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RITES AND CEREMONIES OF THE SACRAMENTS

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

X. Holy Orders (*Continued*)

I. THE DIACONATE

The fullness of spiritual power was bestowed by our Lord upon the Apostolic College. At a very early date the Twelve chose from among their followers other men to whom they granted some share in their supernatural authority; hence, the order of deacons and priests is found in the Church from the very beginning of her history. The institution of deacons, as related in the Acts, gives us a description of the first ordination held in the Church. Ostensibly the seven were chosen solely for the purpose of ministering at table—but that their duties were of an even higher order is made plain when we consider the qualities required from them, for they were to be “men of good reputation, full of the Holy Ghost and wisdom” (Acts, vi. 3). Their ordination also was carried out with prayer and the imposition of hands (vi. 6).

St. Paul in his turn enumerates the virtues of a deacon: “Deacons in like manner [that is, like the priests] chaste, not double-tongued, not given to much wine, not greedy of filthy lucre: holding the mystery of faith in a pure conscience . . .” (I Tim., iii. 8, 9).

The story of the early Church is resplendent with the shining example of many great and holy deacons, beginning with Stephen (whom the Greeks call the *protodiaconus*), Lawrence in Rome, and Vincent in Spain.

The number of deacons, in the great cities at least, was at first restricted to seven, out of reverence for the number of the first deacons. The Synod of Neo-Cæsarea, held in 314, lays down that this number should not be exceeded. There were seven deacons at Rome at the time of the pontificate of St. Cornelius (251-252). Later on, however, no limit was set to their number.

The rite of their ordination, as we have it in the Pontifical, is an admirable exposition of the office and sacred dignity of the Order of deacons. At no time did the Church hold that deacons

were nothing more than servers at table, or men in charge of the temporalities of the Church, or the care of the poor and the widows. These things did belong to their office, but were not its sole constituents. "The deacons should be of good repute with all," says St. Ignatius, "for they are not ministers of food and drink, but the servants of the Church of God" (*Ad Trall.*, 2). Among their duties was that of visiting the confessors of the faith in their prisons and keeping a record of the Acts of their martyrdom. In the *Apostolic Constitutions*, II, 44, they are styled the eye, ear, mouth, hand, heart and soul of the bishop. But, most important of all, it was the deacon's right to baptize, to preach, and to distribute the precious Blood at the moment of Communion. Everybody knows the moving accents with which the glorious Roman deacon, Lawrence, addressed Pope St. Sixtus, whom he met as the latter was on his way to his martyrdom: "Whither goest thou, O father, without thy son? Whither hastenest thou, holy priest, without thy deacon? Thou wast never wont to offer sacrifice without my assistance. What has displeased thee in me? Make trial of me, whether thou didst choose a fit minister to whom thou didst commit the distribution of the Blood of the Lord" (cfr. *Brev. Rom.*, August 10).

The rite of the ordination of a deacon, as we find it in the Roman Pontifical, is of great beauty, and an occasional quiet perusal of its prayers would be the most efficacious means of stirring up in the priest the Spirit that is in him through the imposition of hands.

When the Litany of the Saints has been sung, the archdeacon formally presents the subdeacon to the bishop, who, on the archdeacon's assurance that he is worthy, announces to the clergy and people that he accepts the candidate. In a lengthy allocution he then explains the nature of the diaconate, and enumerates the qualities that should adorn the soul of one who is thus exalted. His three great duties are to minister at the altar, to baptize, and to preach. How moving is the exhortation—nay, the prayer—of the successor of the Apostles: "Most beloved sons . . . be ye raised above fleshly desires, and all earthly covetousness which war against the soul. Be ye neat, clean, pure, chaste, as behooves the ministers of Christ and the dispensers of the mysteries of God." *Estote nitidi, mundi, puri, casti*—it is all but impossible to render in English this

wonderful gradation of the perfection of purity demanded from those who share the dignity of the priesthood.

Having addressed and exhorted the ordinands, the bishop now calls upon the assistants to persevere in united supplication. Another prayer follows, and at its conclusion the bishop breaks forth into the melody of the Preface. In inspired accents God, who is *honorum dator, ordinum distributor, officiorum dispositor*, is asked to look with favor upon this His servant. Interrupting himself suddenly, the prelate lays his right hand upon the head of the candidate. This action, together with the words then spoken, convey that which they signify, and are the sacramental form: "Receive the Holy Ghost, for strength, and to resist the devil and his temptations, in the name of the Lord."

Continuing in the tone of the Preface, the bishop prays that the new deacon may receive the sevenfold gift of the Holy Ghost, and that every virtue may shine forth in him. Once again we are shown the picture of the ideal minister of Christ: *Abundet in eo totius forma virtutis, auctoritas modesta, pudor constans, innocentiae puritas et spiritualis observantia disciplinæ . . .*

The bishop then adorns the new deacon with the stole belonging to his Order. He receives this "white robe" from the very hand of God: *Accipe vestem candidam de manu Dei*; and he is bidden to "do thine allotted task (*adimple ministerium tuum*), for God hath power to add to the grace already given to thee." After this the deacon is clothed with the dalmatic, "a garment of salvation and a vesture of joy and the dalmatic of justice." Finally, the bishop hands the book of the gospels to the new deacon, giving him power to "read it in the Church of God, both for the living and the dead."

Two prayers follow and mark the conclusion of the ceremony.

II. THE ORDINATION OF A PRIEST

The New Testament uses two names to designate those who receive the Sacred Order of the priesthood. They are called *presbyteri*, not so much, perhaps, to signify that they should be men old in years, as that they should possess the wisdom which is, by common consent, associated with mature years. "We should be called *presbyters*, not because of our age or office of the priesthood, but by reason of our perfect interior formation and our gravity and

steadfastness" (Origen, *Hom. iv in Ps. xxxvi*). The word *sacerdos* was used to designate bishops and priests alike, though more often bishops only. From the fifth century, in the Latin Church, the title *sacerdos*, when attributed to a simple priest, is usually qualified by an adjectival phrase such as *secundi ordinis sacerdos* (Leo Magnus, *Sermo xlvi*), *minoris ordinis sacerdotes*—a phrase still found in the ritual of ordination in the Roman Pontifical (St. Gregory, *Hom. i in Ezech.*). Innocent I (*Ep. ad Decent.*) says definitely that "presbyters, though they are priests of the second rank, are not placed on the height where the bishop stands" (*licet sint secundi sacerdotes, pontificis apicem non habent*).

The rite of ordination, as we find it in the Roman Pontifical, is, with the consecration of bishops and that of churches, among the most wonderful liturgical functions of the Catholic Church. It begins with the petition of the archdeacon who informs the bishop that "holy Mother the Catholic Church" asks that he would bestow the office of the priesthood upon the deacon here present. Hereupon the bishop calls upon the assistants to make known any objection that they may have to the raising of the candidate to so high a dignity. The reason is the common interest of bishop and people, which demands that only suitable men should be ordained.

If no objection is raised by the people, the prelate turns to the ordinand to whom he explains the duties of the priesthood: "It behooves the priest to offer (sacrifice), to bless, to preach, and to baptize. So lofty a degree must be approached with great fear, and heavenly wisdom, irreproachable conduct and a long practice of virtue should be the recommendation of those who are thus chosen." The allocution ends on a note of exhortation and supplication which must ring in the heart of the priest as long as he lives, like the echo of a far-off bell. Here we have the portrait of the priest such as the Catholic Church visualizes him, such as she needs him—a perfect man, another Christ: "*Agnoscite quod agitis*," says the bishop, "know, realize what it is that you do; imitate that which you handle, to the end that, whilst you yourself celebrate the mystery of the death of the Lord, you take care to mortify your body and to keep it from all vice and evil desires. Let your teaching be a spiritual medicine for God's people; let the fragrance of your life be the delight of the Church of Christ"

Immediately after the allocution follows the imposition of hands, first by the bishop and after him by all the priests present. The imposition is accompanied by prayer: "Let us pray, beloved brethren, God the Father Almighty that He would increase His heavenly gifts to this His servant whom He has chosen for the honor of the priesthood: and may he obtain by His help that which he receives from His mercy. Through Christ our Lord. Amen."

This imposition of hands is certainly the essential rite in the ordination of a priest. The Scriptures never speak of any other, the Greek Church has no unction, and the handing of the instruments is comparatively recent. "Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood" (I Tim., iv. 14). And in his Second Epistle St. Paul admonishes Timothy to "stir up the grace of God which is in thee by the imposition of my hands" (II Tim., i. 6). This has been the custom in the East and the West, from the beginning of the Church. The Fourth Council of Carthage describes the above ceremony just as it is carried out today, and St. Jerome says that the grace of Order is given by prayer and laying-on of hands: *non solum ad imprecationem vocis, sed ad impositionem impletur manus* (cfr. Chardon, "Hist. des Sacraments," in Migne, "Curs. theol.," col. 864).

Another prayer follows, the conclusion of which marks the beginning of the stately phrases of a magnificent Preface in which the dignity of the priesthood is described in noble language. Though the priesthood is styled *secundi meriti munus*, it nevertheless demands from those who are raised to it the most consummate holiness (*eluceat in eis totius forma justitiae*).

The Preface being ended, the bishop clothes the new priest with the stole, laying it on his neck and crossing it over his breast. The mystical signification of the stole is that it reminds us of the yoke of Christ, a yoke that is sweet and a burden that is light. After this the newly-ordained is robed with the priestly garb *par excellence*, the ample folds of which, enveloping as they do the whole body, are an apt emblem of the queenly virtue of charity: *Accipe vestem sacerdotalem!* What music there is in those words! How often, during the long years of preparation, has he not longed for this

day, for this hour! How often, in daydreams that were a real help to his vocation, has he not seen himself thus attired? Now he is a priest, and his sacerdotal vesture reminds him that henceforth charity—love of God and love of souls—must be the supreme passion of his heart: “Love weights our soul” (*Pondus meum amor meus*), says St. Augustine (*Confess.*, XIII, 9); but it carries us not downwards but upwards (*dono tuo accendimur et sursum ferimur; inardescimus et imus*).

Another prayer follows which contains a soul-stirring supplication to God that He would grant to the new priest grace and strength, so that his life may be the realization of the ideal described in the Epistles to Titus and to Timothy: let him show himself to be a senior, a presbyter, by the gravity of his conduct and the strictness of his life . . . may he study Thy law by day and by night, and may he believe what he has read, teach what he has believed, carry out what he teaches (*in lege tua die ac nocte meditans*). The Holy Scriptures, theology, the lives of the Saints—not the daily papers, the magazines, the reviews—will give to the priest that mature wisdom, that supernatural outlook, which enables him to be “the salt of the earth.”

The bishop now intones the *Veni Creator*. After the first verse, he consecrates the hands of the priest with the oil of the catechumens, praying meanwhile that God would “consecrate and sanctify these hands . . . so that whatever they bless may be blessed and whatever they consecrate may be consecrated and sanctified, in the name of our Lord Jesus Christ.” “By the imposition of hands is given the fullness of grace,” says St. Thomas, “by which they (priests and deacons) become fit for great duties . . . but by the unction they are consecrated to handle holy things; hence only priests are anointed who with their own hands touch the Body of Christ” (*Suppl.*, Q. xxxvii, art. 5).

After the unction the bishop presents to the priest a chalice containing wine and water, covered by a paten on which there is a host. Whilst the priest touches these instruments, the bishop says: “Receive power to offer sacrifice to God and to celebrate Masses for the living and the dead, in the name of the Lord.” St. Thomas, the Catechism of Trent, and others, hold that this ceremony and

the words that accompany it, confer the actual power of offering Mass. But it is now commonly held that this power is given in the first imposition of hands, so that the handing of the chalice and paten is only a further declaration of what has already been given.

At the Offertory begins the thrilling rite of *concelebration*, when bishop and priest together offer, consecrate and sacrifice. This is the real first Mass of every priest.

After the Communion the new priest hears spoken to himself the touching words which our Lord first addressed to the Apostles: "Henceforth I shall not call you servants, but friends." He makes a profession of faith by reciting the Creed, after which the bishop lays his hands on his head for a second time: "Receive the Holy Ghost: whose sins thou shalt forgive, they are forgiven, and whose thou shalt retain, they are retained."

This last imposition of hands is likewise merely explanatory, *declaratoria*: the power to forgive sins is actually conveyed when the priestly character is imprinted on the soul, and this, according to common opinion, takes place at the moment of the first laying-on of hands. The chasuble is now completely unfolded, the bishop meanwhile saying: *Stola innocentiae induat te Dominus*. After this the newly ordained makes to the bishop the promise of canonical obedience.

Finally, after exhorting him to learn the ceremonies of the Mass, the bishop blesses the new priest with a solemnity that is reminiscent of our Lord's blessing given to the Apostles as He was about to leave them, when they were to go forth into the world and win it for Him: "May the blessing of God Almighty, the Father, the Son and the Holy Ghost, come down upon you, that you may be blessed in the Order of priests, and may offer pleasing sacrifices for the sins and offences of the people to Almighty God, to whom belong honor and glory world without end. Amen."

Thus concludes the sublime rite of the ordination of a priest. We have only summarized the wonderful prayers which contain the very marrow of all that theology can tell us about the divine dignity of the priesthood. Would that all priests made a point of frequently reading and pondering their meaning! It is good for us, as the years slip by, to go back in spirit to the morning of our

ordination; to renew the wondrous joy which God then poured into our youthful hearts: *Deus, qui lætificat juventutem meam.* In this way we shall never grow really old, hardened, stale, but shall experience all the days of our life something of the supernatural fragrance of the gift bestowed upon us. This fragrance will be the most efficacious guard against the evil of worldliness and forgetfulness of what we owe to Christ, our high-priest, and to our own personal dignity as Catholic priests.*

* The next article of this series will deal with "Extreme Unction."

CLERICAL COMPANIONSHIP

By WILLIAM SCHAEFERS

I.

There are critics who, in discussing the human element in the priesthood, state that "nowhere is the spirit of jealousy so strong as in the ranks of the clerical and medical profession." A sweeping statement like that, of course, goes too far; surely, two of the greatest professional classes in our work-a-day world deserve a more constructive criticism.

What to the layman may at times appear as unadulterated jealousy among clerics, is often merely a social error or an unfortunate display of human weakness—*e.g.*, the strained efforts of one pastor to stand on his pet rights, when discretion should halt him and bid him be publicly passive to the seemingly overreaching propensities of a neighboring pastor. There is a professional code of ethics, as well as a set of canonical laws, governing the official behavior of pastors. In matters of seniority, dignity of official diocesan positions, the higher rank of one pastorate over another, the superior prestige and background of a "mother parish," clerical etiquette, canon law, and custom regulate the official and social relations of pastors; and, when one or other of the listed items is brushed aside in a hasty manner by a pastor, a situation arises that is often described by onlookers as "a case of pure jealousy." There is a tremendous dignity to the priesthood; rights and privileges are banked high around most of our parochial desks. An offense or even an invincibly ignorant move against the existing prescribed order may cause a little trouble that many are too quick to describe as the work of impatient jealousy. No, we cannot peacefully accept the unqualified statement of our dogmatic critics.

II

Nevertheless, there is such a thing as jealousy even in the clerical ranks. Much of it is due to the fact that, as pastors long in service in one parish, we have added to our general human weaknesses the additional weakness of a disposition that expects, as a matter of

course, to live in an atmosphere wherein everybody and everything will whisper to us without ceasing: "You are well-nigh flawless." Perhaps some of my readers will, in a burst of humility, shout with me: "We have a tinge of autocracy in us." The older we get in the ministry—especially when the majority of our years are spent in one parish—the stronger grows our autocratic self. And for this reason, and not because of any natural or cultivated malice towards our fellow-priests, we are prone to resent it when a brother priest happens "to step on our toes."

III

On the other hand, the outlook for a neighborly and companionable clergy is very bright. Whatever spirit of jealousy may exist among us is destined, we hope, to be appreciably weakened by the new conditions and circumstances arising in our midst.

It may sound profane to some when mention is made that such a horrible thing as the World War helped the social relations among priests. But it has. What the priesthood, chiefly in the capacity of chaplains, accomplished for the spiritual welfare of hordes of fighting men, delighted every priest in the land. In the first place, we were quick to appreciate the appointment of army and navy chaplains, as that reflected credit upon the priesthood. Hence, when after the war our chaplains returned and their splendid records were widely praised by a prolific press, we priests began to realize what the priesthood can do in the midst of carnage and havoc.

We priests had our own heroes, the chaplains. We all found a common ground for rejoicing—that *our* priesthood had come out of the war with flying colors. We said: "Great is the priesthood in the sanctuary and great in the shell-torn trenches." This general rejoicing threw us, at first unconsciously, a little more deeply into one another's arms. The fact that Father Smith, with whom we had not been on the best of terms, stood very high in the diocese after his return from the service, and the fact that he was much in demand as a public speaker, was pleasant to us. We were happy to see our chaplains so well received. They were few, comparatively speaking; but the few, in the midst of their well earned triumph, inoculated us with a spirit of warm friendship. We could better understand how wearied soldiers desired companionship,

practising to a virtuous degree the spirit of good-fellowship. Immediately following the war this spirit of good-fellowship seized the world; in our own case it endured among the clergy.

IV

More important for us is the fact that our laity is changing. Anyone who has traveled very much must have noted time and again the type of relationship existing between pastors and people of city parishes, especially in the East. There is no "chummy" atmosphere there. The parishioners are not very "close" to their pastors. The priests have no time for social adventures. They serve their people efficiently in the pulpit, confessional, and rectory office; and that is about as far, on the average, as the contact between pastors and people runs. Likewise, many city pastors have a conviction that "a certain distance" between pastors and people is very desirable in more ways than one. It is also to be noted that, where there is a congregation of numbers, you have a concentration of wealth. This makes for a financial independence that easily allows pastors of large parishes to be quite independent of relations of personal friendship with their people.

Our people are familiar with this "professional attitude only" in some pastors. As a result, priests have been thrown in more closely with priests. Like any other man, the priest wants companionship. Particularly in the urban centers, where there are many priests, the avenue for a close and profitable friendship among priests is wide open.

V

In our more sparsely settled Catholic districts, especially in our western dioceses, conditions are different, but changing now for the better. In the immense stretches that are dotted with rural parishes, including sizable village pastorates, pastors are more "chummy" with their people. Conditions and circumstances favored or necessitated that type of relationship. There was a need for the pastor to be personally "on the job," when any kind of manual labor was being done on the parish grounds by the men of the parish. Moreover, the country's social spirit is strong—to "go visiting" has always been one of the dearest sports of our Catholic

farmers. The pioneer priest was swept along with this tide. He visited his people frequently. He depended upon them for this and for that; he got results by a house-to-house visiting schedule. And the country folks wanted this kind of social relationship; a pastor who would not mix with them was considered queer; nor, even today, do the countryfolk suspect that the pastor has many other things to do besides visiting his parishioners.

In a word, country pastors have been very close to their people. Distance, isolation, complete independence of rule, the stern command of the soil to look out for oneself, strictly a "lone leader," with no rivals—all this tended to keep country pastors apart, and any violation of or infringment on his pastorate or person by another priest was considered all the more unusual in a country where life was simple but where prestige, rights, privileges and rule, were jealously guarded.

VI

But the times and conditions are changing. Great portions of the rural districts in the Western states, and especially so the rural districts in such advanced states as Illinois, Indiana, Michigan, Minnesota, are no longer in the pioneer stage, nor even near to that stage. And there is a gradual but inexorable rift opening up between pastors and people. Pastors are no longer the manual laborers that they used to be. In the larger rural parishes there is financial independence. Parishes are more numerous; there are more priests in a given county, whereas formerly a single priest moved up and down the tier of counties that constituted his "parish."

The changes taking place in the country are having the effect of throwing priests more and more into their own company; in this change the automobile, of course, has played a major part. Thus, drifting away from the ancient customs of the soil—especially from the close friendship that prevailed between pastor and people in the pioneer days—rural pastors are mingling more with their own kind.

VII

The times are propitious for a friendly and companionable priesthood. The fact that alumni gatherings are now more easily attended helps. The political fortunes of the times, which bring

periodical threats of legislation unfavorable to the Church, are teaching priests the need of forming a solid clerical body that will do all in its power to meet the audacious challenge of those political enemies of the Church, who dare to invade the field of divine and moral law. Also, the gradual awakening of the public at large to the real dignity and power of the priesthood is felt in our ranks. Our leadership exclaims: "Be friendly and companionable among yourselves and establish social ties that will win, in time, the public's acclamation: Priests, love one another!"

The growing complexities of life in general are molding a society that cannot possibly avoid class distinctions; and surely this is urging priests to form a clerical class that will be known for its sanctity, intellectuality, and class-sociability. The recent Eucharistic Congress in Chicago worked many wonders, and not the least of them is the fact that it brought together, for the first time, many thousands of American priests—and all the priests returned home with a happy memory of the social side of the memorable event.

VIII

Finally, youth, because of the many advantages that it has in its scholastic training over the scholastic training of thirty or forty years ago, is entering the priesthood very well equipped; and since the pioneer days, on the whole, are forever closed to them, young priests are being more readily and kindly accepted by their elders. That immense—and profitless—gap that once existed between the old and the young priests, is being closed. Our good sense teaches us to be kind and friendly to young priests, so that the young priests may profit much through their association with experienced sacerdotal age—and, in turn, age will profit through its happy association with fervent and enthusiastic youth. In the present scheme of things, nothing could be more conducive to a glorious, vigorous, fruitful priesthood than a firm and friendly handclasp all around, with the venerable pastors kindly disposed to their inferiors and with youth in the priesthood looking to old age for competent guidance, wise counsel, and a warm friendship. Jealousy is a destroyer, not a builder. Whatever power it has held in the clerical ranks, has not been for the good of the priesthood. It has made unpleasant and

less meritorious the lives of many individual priests. Jealousy has harmed the priesthood on many occasions—not as severely, perhaps, as our severe critics infer, but, we may as well admit it, we have experienced its harm.

The glorious priesthood of Christ, our King, demands priestly union among His officers in the resplendent army of the Church. Our high esteem for our vocation will encourage us individually and collectively to do all that we can to help accelerate the ideal priestly union.

LAW OF THE CODE

By STANISLAUS WOYWOD, O.F.M., LL.B.

Prohibition of Books

The right and duty to forbid books for a just reason belongs to the Supreme Authority of the Church, if the prohibition is to extend to the whole Church, and to particular Councils and local Ordinaries, if the prohibition is for their subjects only. Against the prohibition of particular Councils and local Ordinaries recourse may be had to the Holy See, which recourse, however, does not suspend the prohibition.

Also, the abbot of an autonomous monastery and the supreme superior of a clerical exempt religious organization with his Chapter or Council can for a just reason forbid books to his subjects. The same can be done, if the matter cannot be delayed without danger, by other major superiors with their proper Councils under condition, however, that they refer the matter as soon as possible to the supreme head of their respective religious organization (Canon 1395).

The prohibition of books which the Church judges harmful to the spiritual welfare of her members is a matter that forms part of her spiritual jurisdiction and of the care of souls entrusted to her by Christ. Even apart from any positive prohibition of the Church, members of the Church of Christ would be forbidden to read those books which are dangerous to their faith and Christian morals. The supreme authority in matters of religion in the Universal Church rests with the Roman Pontiff and with those to whom he delegates his jurisdiction. At present the Roman Pontiff's jurisdiction in the matter of the prohibition of books is delegated by Law of the Code (cfr. Canon 247, §4) to the Sacred Congregation of the Holy Office. That Sacred Congregation has authority to forbid books to all Catholics generally or to those of a certain country, diocese, etc.

National and Provincial Councils may forbid books for Catholics of the respective nation or ecclesiastical province; individual local Ordinaries may forbid them to Catholics living within the territory of their respective jurisdiction. Even if the Code did not specially make mention of this authority of particular Councils and local Ordinaries,

naries, it would be certain from the general principles of ecclesiastical jurisdiction that they have this authority over the Catholics whose spiritual government is entrusted to them. The exercise of this authority is, like all particular legislative power, restricted to the territory over which the Ordinaries have authority, and binds those only who are residents of that territory; and, if there are within the district of their jurisdiction persons who have been exempted from their jurisdiction by the Supreme Authority of the Church (for instance, the exempt religious organizations), these persons are not bound by the prohibition of the inferior legislators. Since the efforts of individual local Ordinaries and particular Councils to stop the harm done by the reading of books, magazines, papers, etc., which may undermine Catholic faith and morality, are not as effective as a general prohibition, books which deserve condemnation should be referred to the Supreme Authority of the Church (cfr. Canon 1397).

In reference to the prohibition of books by superiors of exempt religious organizations, the former law (Constitution "Officiorum ac Munerum") made no mention of their authority in this matter. The Code, however, gives the abbot of an autonomous monastery and the supreme heads of exempt religious organizations the same authority in this matter over their subjects as it gives to the local Ordinary over his subjects; the only difference is that the authority of the local Ordinaries is territorial, and through residence in their territory affects the persons, whereas the authority of the religious superiors is personal (*i.e.*, directly affecting the persons subject to them irrespective of the place of residence). The Code says "*clerical*" exempt organizations of religious because the superiors of exempt lay organizations of religious (some of the ancient religious Brotherhoods) have no ecclesiastical jurisdiction, but govern their subjects by what is called the "*potestas dominativa*," which is akin to the authority of the father over his family, the master over his household.

From the prohibition of a book by authorities inferior to the Holy See recourse may be had to the Holy See. Who may put his grievance against the prohibition before the Supreme Authority of the Church? Anyone affected by the prohibition. The persons most interested are, of course, the author and the publisher. They are the ones who suffer, both financially and in reputation, by the condemnation of the book. If they have reason to complain that personal mo-

tives or motives apart from the objective contents of the book were the main reason of the prohibition, they have the right to request an examination of the book by the Holy See. The prohibition, however, stands until the Holy See orders it cancelled.

EFFECT OF PROHIBITION OF BOOKS BY THE HOLY SEE

Books condemned by the Apostolic See are considered forbidden everywhere and in any language into which they may be translated (Canon 1396).

By the term "Apostolic See" is meant, not only the Roman Pontiff himself, but also the Sacred Roman Congregations (cfr. Canon 7). Since the authority of the Holy See in spiritual matters extends over all persons who have become members of the Church of Christ by baptism, the prohibition of books by the Holy See affects all persons subject to the spiritual jurisdiction of the Supreme Authority of the Church in every part of the world. If a certain book is condemned, all translations into any language are also condemned, and it does not matter whether the translation was made before or after the condemnation of the book, because a book is forbidden for reason of its contents, not the language, style, or other accidentals.

DUTY OF DENOUNCING BAD BOOKS TO THE HOLY SEE

It is the duty of all the faithful, and most of all, of the clergy and of ecclesiastical dignitaries and of those prominent for their learning, to denounce to the local Ordinaries or to the Apostolic See books which they judge to be pernicious. This duty devolves by special title upon the Legates of the Holy See, local Ordinaries and Rectors of Catholic Universities.

It is to be desired that in the denunciation of bad books not only the title is indicated, but also, as far as possible, the reasons explained why one believes that the book should be forbidden. Those to whom the denunciation is made shall consider it a sacred obligation to keep secret the names of the persons denouncing books.

Local Ordinaries shall personally, or if necessary through competent priests, watch over the books published or sold within their own territory.

Books which require a more acute examination or books which seem to require the judgment of the Supreme Authority to produce

a salutary effect, should be referred to the Apostolic See by the Ordinaries (Canon 1397).

The duty to denounce bad books is, according to the Code, imposed on all the faithful. By what law? Evidently not by a positive law of the Church, for the Code does not order the faithful to denounce bad books, but states that they are obliged to do so. The foundation for this duty lies in the law of Christian charity by which we are obliged not only to assist positively our fellow-Christians in their spiritual life (*alter alterius onera portare*), but also to keep from them the dangers to their souls which we perhaps have discovered while they do not see them. In practice, the duty of the faithful to denounce bad books will rarely, if ever, oblige them to act, for on the one hand the average Catholic lay person does not have the necessary religious knowledge for such work, and, on the other hand, there will ordinarily be no necessity for his taking action in the matter because of the fact that there are many others who could and would take action, if needs be. The clergy, especially those who have pastoral charge over Catholic people (*i.e.*, the bishops and the pastors of parishes), have a far greater obligation to avert harm from the souls over which they have charge. The Legates of the Holy See are principally charged in virtue of their office to watch over the welfare of the Church of the country in which they represent the Holy See. The rectors of Catholic Universities are likewise under special obligation to help to safeguard Catholic faith and morals, for the principal purpose for which the Holy See erects Catholic Universities is to have a stronghold for the defence of Catholic faith and morals.

The famous document of Pope Pius X against Modernism (Encyclical "Pascendi," September 8, 1907) insisted very strongly on the duty of bishops to examine books and other publications circulated in their diocese and to forbid the reading of even those which had been published with the "Imprimatur" in some other diocese, if they judged them harmful to the souls of their people. The reason is that, as the Supreme Pontiff explains, the "Imprimatur" may have been given hastily through over-confidence in the author and without examining the book carefully, and, besides, what may not be harmful in one place, may cause harm in another. If a book deals with very difficult problems or subtle matters and it is very difficult to determine

the correctness of the ideas and opinions expressed, or if perhaps the doctrines of a work on faith or morals are regarded as doubtful, the Holy See would rather have the matter referred to its own tribunal.

CONSEQUENCES OF THE PROHIBITION OF A Book

The prohibition of a book has the effect that the book cannot without due permission be published, or read, or kept, or sold, or translated into another language, or communicated to others in any way. A book which has in any manner been forbidden, cannot be republished unless corrections have first been made, and the authority which condemned it or his superior or his successor has given permission for republication (Canon 1398).

If a person applies for permission to publish a book, and the work is condemned, it may not be published. Any book that has been condemned, may not be read, kept, sold, translated, etc., by Catholics subject to the ecclesiastical authority that forbade the book, unless they obtain permission from the authority that forbade the book, or, in case of prohibition by inferior authorities, from the Holy See. It matters not whether the author is a Catholic who published it with the "Imprimatur," or whether it is a book for which no "Imprimatur" was obtained, because the author was a non-Catholic, or, though he was a Catholic, the work was considered to be of a nature that it did not need an "Imprimatur."

Besides the prohibition by special act of the Holy See, of the bishop, or of the competent religious superior, there are many books which are prohibited by the law of the Code through its general prohibitions enumerated in Canon 1399. To books forbidden by these general rules also apply the prohibitions of Canon 1398, excepting only the allowance made in favor of theological and biblical students in Canon 1400.

CLASSES OF BOOKS FORBIDDEN BY LAW

By law, without any special prohibition, are forbidden the following books:

(1) editions of the original text and of ancient Catholic versions of the Sacred Scripture, including those of the Oriental Church, pub-

lished by any non-Catholics. Also translations of the Sacred Scripture into any language made or published by non-Catholics;

(2) books of any writers which defend heresy or schism, or endeavor in any way to upset the very foundations of religion;

(3) books which attack religion or morals of set purpose;

(4) books of any non-Catholics which avowedly treat of religion, unless it is certain that nothing against the Catholic Faith is contained therein;

(5) the following books, if they have been published in violation of the precepts of the Code: books of the Sacred Scriptures, annotations and commentaries on them (cfr. Canon 1385, §1, n. 1), translations of the Sacred Writings into modern languages published in violation of Canon 1391, books and pamphlets which relate new apparitions, revelations, visions, prophecies, miracles, or which introduce new devotions, though under the pretext that they are private;

(6) books which attack or ridicule any one of the Catholic dogmas, books which defend errors denounced by the Apostolic See, books which disparage divine worship or tend to subvert ecclesiastical discipline, and books which of set purpose heap insults on the Catholic hierarchy or on the clerical or religious state;

(7) books which teach or approve of any kind of superstition, fortune telling, divination, magic, communication with spirits and other things of that kind;

(8) books which state that duels, or suicide, or divorce are licit; books which treat of masonic and other sects of the same kind, and contend that they are useful and not pernicious to the Church and civil society;

(9) books which avowedly treat of lewd or obscene matters, narrate or teach them;

(10) editions of liturgical books approved by the Apostolic See in which anything has been changed so that they do not agree with the authentic editions approved by the Holy See;

(11) books in which are published apocryphal indulgences or those condemned or recalled by the Holy See;

(12) images reproduced in any manner representing our Lord Jesus Christ, the Blessed Virgin Mary, angels and saints or other servants of God in a manner foreign to the mind and the decrees of the Church (Canon 1399).

It will be noted that Canon 1399 speaks of "books," and does not mention periodicals and newspapers, and yet it is quite certain that irreligious, anti-Catholic and immoral magazines and papers do more damage to souls than books. Are such magazines and papers forbidden? Yes, for Canon 1384 states that the precepts concerning the censorship and prohibition of books in Canons 1385-1405, apply also to newspapers, periodicals and other forms of publications, unless it is evident from the context that a certain precept of the Code speaks of books only (*e.g.*, books of the Sacred Scriptures). What is to be said of many magazines and papers which at times attack the very foundations of belief in God, or of the morality required by the natural and the positive divine law, or teach and defend impurity, not to speak of their attacks on specific Catholic principles of religion? These publications undoubtedly do a great deal of harm, and, when it is quite apparent that the general trend of them is irreligious, anti-Catholic, impure, no loyal and true member of the Catholic Church may read such magazines and papers. If even occasionally forbidden reading matter is found in them, one should not sully one's mind with that sort of thing but turn from it. The furnace or the kitchen-stove is the best place for such writings.

CONCESSION TO STUDENTS OF THEOLOGY AND SACRED SCRIPTURE

The use of those books mentioned in Canon 1399, n. 1 (*viz.*, editions of the original text and of ancient Catholic versions of the Sacred Scriptures published by non-Catholics) and books published against the precept of Canon 1391 (*viz.*, translations of the Sacred Scriptures into modern languages published without proper permission), are permitted to be read only by those who in any way are engaged in theological or biblical studies, provided that these books are faithful and entire publications of the sacred text, and do not either in the introductions or in the annotations attack the dogmas of the Catholic Faith (Canon 1400).

PERSONS EXEMPT FROM THE LAWS ON PROHIBITION OF BOOKS

Cardinals, bishops (including titular ones), and other Ordinaries, are not bound by the ecclesiastical prohibition of books, provided they employ the necessary precautions (Canon 1401). Note that the Code states that they are exempt from the *ecclesiastical* law on the

prohibition of books. The divine law forbids everyone to expose himself to danger of sin recklessly (*i.e.*, without necessity or proportionate reason and without employing the means to ward off harm to one's soul when one has to expose oneself to danger). The ecclesiastical law forbids the reading, keeping, selling, etc., of certain books, even if one is certain that the reading, etc., of the forbidden literature will not endanger his faith or entice him to sins of immorality, for Canon 21 states: Laws which are made for the purpose of guarding the faithful against general danger, must be observed even though in some special case there is no danger.

FACULTY OF ORDINARIES TO GRANT DISPENSATION TO READ FORBIDDEN BOOKS

Ordinaries may grant to their subjects permission to read the books forbidden by the law of the Code (cfr. Canon 1399), or those forbidden by decree of the Apostolic See, for individual books only and in urgent cases exclusively. If they have obtained a general faculty from the Holy See to permit their subjects to keep and read forbidden books, they should be discreet in the use of the faculty and give permission for just and reasonable cause only (Canon 1402).

EXTENT OF PERMISSION FROM THE HOLY SEE TO READ FORBIDDEN BOOKS

Persons who have obtained permission from the Holy See to keep and read forbidden books, may not by this faculty read and keep books forbidden by their own Ordinaries, unless in the Apostolic indult the permission is expressly given to read and keep books condemned by any ecclesiastical authority. Moreover, persons who have received the faculty to keep and read forbidden books, are under grave precept obliged to guard the books in such a manner that they may not fall into the hands of others (Canon 1403).

CONCERNING BOOK STORES SELLING FORBIDDEN BOOKS

Booksellers shall neither sell nor loan nor keep books which avowedly treat of obscene matters. They should not have other forbidden books for sale, unless they have obtained due permission from the Holy See; and, even with that permission, they should not sell

forbidden books unless they can prudently judge that the buyer legitimately asks for them (Canon 1404).

PERMISSION AND PROHIBITION OF THE NATURAL LAW

By the permission obtained from any authority of the Church to read forbidden books, no person is in any way freed from the prohibition of the natural law forbidding the reading of books which are to him a proximate spiritual danger. Local Ordinaries and others charged with the care of souls shall give timely warning to the faithful concerning the danger and harm of reading bad books, especially prohibited books (Canon 1405).

Evidently the Church neither intends to nor can relieve any person from the obligation of the law of God to shun whatever may lead us into sin. There is more danger in reading statements and arguments of erroneous irreligious teaching, or attacks on the doctrines and practices of the Church and on the moral principles of Christianity, than one might at first be inclined to believe. If, however, a person has very little knowledge of religion, and knows hardly anything of the intellectual arguments by which the human mind can at least feel assured of the reasonableness of the faith, the irreligious, anti-Catholic, morally unprincipled literature which is issued so plentifully today must necessarily weaken his faith and gradually make him indifferent towards God and God's commandments.

The evil that is done to the Catholic Church by bad reading cannot be stopped unless heroic and concerted action is taken against it by bishops and priests, since the Church has no means of stopping the veritable flood of irreligious and impure books, magazines and papers it condemns by the general laws which we have just enumerated under Canon 1399. In order that this prohibition of the Church may have its desired effect, it is necessary that the Catholic people be instructed on these laws and urged to observe them. However, it does not suffice to warn the people against bad reading; they should be persuaded of the importance of good reading. In fact, with many of the Catholic people knowledge of their religion is so obscure and indefinite that it becomes a duty for them to inform themselves better. There is no lack of Catholic books, magazines and papers, but in many a Catholic home, as we know from experience, there are no Catholic books or magazines. The daily news-

papers are almost the only thing ■ great many people read, and the daily press is practically entirely out of the scope of Catholic influence.

ECCLESIASTICAL PENALTIES FOR VIOLATION OF LAWS ON PROHIBITION OF BOOKS

An excommunication specially reserved to the Holy See is *ipso facto* incurred by the publishers of books written by apostates, heretics and schismatics defending apostasy, heresy or schism. The same excommunication is incurred by those who defend these books and other books prohibited *nominatim* by Letters Apostolic, and by all who with knowledge of the prohibition and penalty, without due permission, read or keep those books. The prohibition of a book by Letters Apostolic is not frequent. The vast majority of forbidden books put on the "Index" have been forbidden by the Sacred Congregation of the Index, or, after the suppression of that Congregation, by the Sacred Congregation of the Holy Office, which at present has charge of the matter of forbidden books. If Catholic people read other books forbidden either by the "Index" or by the general laws of Canon 1399, they are guilty of the violation of a grave law of the Church, and are guilty of grievous sin if they do so with knowledge of the ecclesiastical prohibition.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

X. The Zeal of the Priest

The derivation of a word often throws a great light upon its meaning. So, when we learn that the word "zeal" comes from a Greek expression meaning "to boil" or "to pulsate with heat," this brings home to us the more vividly that zeal is the effect of the fire of love—is, indeed, love expressed in action. Thus, when we speak of "zeal for souls," we mean the pulsing and eager energy to save souls, the outward effort for the salvation of souls, which is the result of inward charity. True zeal for souls is, therefore, only the outward expression of the inward flame of love of God, and of one's neighbor for the sake of God.

Since it is very evident that the priest, another Christ, is called to a special inward charity for God and his neighbor, it is evident, too, that he ought to possess and show especial zeal, which is the outward manifestation of that charity. Real love is always shown in action for the benefit of the one who is loved. If we do not work and make efforts to show our charity, this is the best of all proofs that our charity is cold. Without charity, zeal cannot be genuine, and without zeal charity lies open to suspicion. Both must go together, and one helps the other.

THE BEAUTY OF PRIESTLY ZEAL

The zeal of a good priest is a very beautiful thing to see. He spends himself for his people. He does not measure out his services to them, nor check off what he will do and what he will not do, but he makes the limit of his ability the limit of his service to them. In the literal sense of the word, he does all that he can. Even with a very moderate equipment of talent, natural forces, or that intangible, precious thing which we call personality, the priest can do wonders if he has this active zeal, this "boiling up" of charity into outward good works. It is quite surprising to see how true it is that nothing can take the place of zeal in priestly work—neither talent, nor an agreeable character, nor worldly influence. When the priest is de-

clared to be prudently zealous and zealously prudent, his essential praise has been spoken.

LOVE, THE GREATEST OF MOTIVES

It is to the credit of human nature that love is the greatest of all motive powers, and that the love of God is the strongest of all loves. Men will work more faithfully, constantly and unwearingly for the love of God than for selfish gain, providing always that they have enough of the love of God to nerve them and impel them to that labor. This is why we see priests, who are quite ordinary men so far as talent or accomplishments are concerned, doing superhuman work and accomplishing marvelous things because of their zeal. The example of the Curé d'Ars, a simple country priest recently raised to the altars of the Church, brings this home to us very vividly. His education was very meager, his early schooling poor. He began to study for the priesthood when he was a good deal older than most seminarians. He knew so little Latin that he had to study his course of philosophy in French. After failing in his examinations for entrance to the seminary, he barely succeeded in getting through and being admitted on a reexamination. Finally, being ordained, he was sent to a remote little country town to be assistant to a friend of his; and then, on the friend's death, was made parish-priest of Ars, an insignificant village, where the people were by no means given overmuch to piety and devotion.

THE ZEAL OF THE CURÉ D'ARS

But the heart of the simple priest of Ars was full of divine love, which manifested itself in a marvelous zeal for souls. He began with the people of his own village, and worked unwearingly to reclaim them from evil practices and bring them to the fervent exercise of religion. Little by little, the fame of his holiness and of the wonderful zeal and skill he possessed for the direction of souls, travelled far and wide, first through France, then through Europe, and finally throughout the civilized world.

People began to pour in from every quarter of the globe. The little parish church of Ars became a place of pilgrimage. Men and women, in every rank of life, brought their sins and sorrows to the feet of this lover of souls. A superhuman strength, at once the re-

sult and the reward of his zeal, sustained this simple priest through labors, of which the very recital makes one tremble. He was perpetually at work by night and by day, helping souls. Day and night he was besieged by insistent multitudes. For the last ten years of his life he spent sixteen and sometimes eighteen hours ■ day in the confessional.

Towards the end, twenty thousand persons visited Ars every year. These people came for every manner of purpose, to ask his advice in every sort of difficulty, to confess every kind of sin, to get his help to decide their vocation, to obtain comfort in their sickness. Merely to read the account of the mode of his daily life for years before he died leaves us astounded. He used to arise after two or three hours of sleep, and go to his church in the small hours of the morning. There he would find a crowd waiting for his coming to go to confession. He would leave the confessional only to say Mass and preach, and would then return again until noon.

At noon, he went into his own little house—which one can now visit ■ ■ place of pilgrimage—and took his frugal meal. How wretched was his food, one may conjecture from the fact that it was his custom each week to boil a pot full of potatoes for himself, and to eat these cold for the rest of the week. At the end of this solitary meal, he went into the parish residence to confer with his assistant priests; then, back into the pulpit or into the confessional to listen once more to the streams of penitents until late at night. Then he would retire to his wretched abode to snatch his few hours of sleep.

THE SERVICE OF FORTY YEARS

It was pure priestly zeal which enabled this holy man thus constantly to keep up ■ way of life beyond the powers of nature. Yet he sustained this terrible ordeal for many years, and died at the age of seventy-three. He had been parish priest of Ars ever since 1818, so that this career of priestly zeal had continued for forty-one unbroken years. During all this time, the amount of food and sleep he took seemed utterly insufficient even to sustain life, much less to strengthen him for such superhuman labors.

When he had been parish priest of Ars for seventeen years, the bishop forbade him to attend the annual retreat of the clergy, because, he said, so many people were flocking to Ars, seeking his help.

When the Curé d'Ars began his pastorate, that little village was utterly obscure and unknown. When he laid down his weary bones to rest after forty-one years of priestly zeal, the town was famous throughout the Catholic world. The great ones of the earth had come to kneel at the feet of this simple old man, to seek counsel on their most important affairs. Bishops had asked his spiritual aid and advice; great preachers had come to sit beneath his pulpit and hear the plain words, full of unearthly fire, which fell from his lips in a voice scarcely audible, but which moved men's souls more than any worldly eloquence could have done. Every priest, dwelling on the career of the Curé d'Ars, can better realize the meaning of priestly zeal and its mighty powers to transform a simple, unlearned priest into a tower of strength, a giant of apostolic labors, a light, not only to his own parish and neighborhood, but to the entire nation in which he lives, and indeed to the entire Catholic world.

THE ZEAL OF ST. FRANCIS DE SALES

Since we learn best by examples, let us turn to another model of priestly zeal, marvellously different from the Curé d'Ars in most things, but like him in sanctity and thirst for souls. Francis de Sales was a member of a great family of Savoy. He was destined for a brilliant career by his birth, his talents and training. Admitted to the law, he was just about to be given the dignity of Senator, and his father had chosen for his bride one of the noblest and richest maidens of Savoy, when he insisted on becoming a priest. The Bishop of Geneva then obtained for Francis the highest office in his diocese after his own—that of provost of the Chapter of Geneva.

But the zeal of Francis de Sales was not content with high offices. He threw himself with burning charity into the same sort of work that made the Curé d'Ars a mighty power for good. He heard confessions unwearingly. He preached and wrote. At the peril of his life, he undertook to preach the Gospel in Le Chablais, a stronghold of heresy. His flaming zeal, joined with a gentle kindness and earnestness which won men's hearts, gained first the attention, then the good will and the conversion of multitudes. Chosen coadjutor to the Bishop of Geneva when he was but thirty-one years of age, he visited Paris on his return from a trip to Rome, and there Henry IV wished to keep him in France. But he went back to Geneva, succeeded to

the Bishopric, and continued, in his loftier station, the tireless exercise of zeal that had characterized him as a young priest. His food, his dress, his household, were as simple as could be. He cut off all unnecessary expenses so that he might have more to give to the poor.

LOVE EXPRESSED IN ACTION

His labors were extraordinary in their diversity and constancy. He founded catechetical instructions for all the faithful, children and adults. He visited the most remote parishes, far up in the mountains of his diocese. He preached without end, in his own diocese and in other dioceses. During his last stay of about a year in Paris, the clamors of the people made it necessary for him to go to the pulpit every day, and preach to them. He heard numberless confessions, wrote hosts of leaflets and scattered them among the heretics, and composed books that are still used today for spiritual reading.

With all these labors, he found time to become, with St. Jane de Chantal, one of the founders of the Visitation Sisterhood. His correspondence, which for the most part was prompted by zeal for souls and aimed at giving spiritual direction to the host of people who wrote him, was almost without limits. In the midst of all this tremendous activity, Francis de Sales maintained a calmness, a patience, a gentleness, a charm of manner and sweetness of soul which has become a proverb in the Church of God. When he died in his fifty-sixth year, he was already enshrined in the hearts of all who knew him, and, as in the case of the Curé d'Ars, his beatification and canonization followed with relative swiftness upon his death.

Here are two priests strikingly different in natural gifts, birth, education, and training, and yet their careers are wonderfully alike in their spirit and zeal. Take away from the Curé d'Ars his fiery zeal for souls, and you would have a very plain country priest, devoid of natural attractiveness, utterly incapable of reaping any very great harvest of souls. Take away from Francis de Sales that same fiery zeal, and you would have a cultured gentleman, a polished ecclesiastic, a man entirely different from the Curé d'Ars. It is the fire of zeal which has made both these different natures glow and flame with heavenly light, until each has become a flame in the darkness of earth, drawing to its warmth and beauty countless souls.

INWARD LOVE AND OUTWARD LABOR

No matter what his talent or lack of talent, his natural gifts and acquired accomplishments, or his simplicity and lowness, every priest may take courage from one or other of these example of zeal. If it had been our happy fortune to meet either one or the other of these great lovers of God and man, and we had asked them: "What is the essential requisite for priestly zeal, the swiftest means for its acquirement and the surest way of persevering and growing ever more zealous," they would certainly have replied that it is the love of God which forms the source and inspiration of true priestly zeal.

Since zeal is "love in action," inward love must be the inspiration of outward zeal. A man may be of a very active disposition, may throw himself into outward enterprises, may build many churches and inaugurate many activities, but without this spirit of inward love these outward enterprises are not truly zealous. On the other hand, a man who has the real love of God in his heart, and who loves souls for the sake of God, cannot help engaging in exterior activities when the occasion arises and it is God's will that he shall labor for the salvation of souls. Then, the genuine zeal of his exterior labors, the fervor and perseverance with which he pursues souls to bring them to Christ, is a most trustworthy measure of his genuine, interior love.

THE SPHERE OF MOST PRIESTS

This outward zeal for souls may take different forms, according to the circumstances into which Providence puts the priest. Most priests find their sphere of labor very like that of the Curé d'Ars, and the simple work of the parish, the hearing of confessions, the saying of Mass, preaching, visiting the sick, managing parish activities and organizations, are the destined and providential avenues of their zeal. A far lesser number of priests are called to a state like that of Francis de Sales, a state of dignity and honor where they can and should exercise the same virtues and undergo labors similar to those of the Curé d'Ars, though under different circumstances. To some priests, the opportunity is given of preaching, teaching, and writing; others still may find the chief outlet of their zeal for souls in patient suffering and hidden prayer. The desire to pray and to suffer always accompanies true zeal for souls, and no man who is called to be a priest ought to be without that sublime desire to imitate Christ in suffering and praying for the salvation of mankind. But

the desire to use one's talents to write (if one can write), to preach, to spread God's Kingdom, is likewise ■ part of zeal.

The Curé d'Ars has left behind him sermons and sayings, lovingly preserved, which show clearly that the inspiration of his amazing zeal was none other than the love of God and of man. But St. Francis de Sales, whom Pope Pius IX proclaimed in 1877 a Doctor of the Universal Church, is much more explicit and methodical in his teaching. In his works, which deal so largely with the love of God, the Saint points out that love is the fulfillment of the law, that to love God as we should we must subdue our lower nature, and put off inordinate selfishness, mortifying our mind and our will from the motive of love. This inward spirit of the love of God, as he points out, will result in an outward life of generous fidelity to the will of God, and in the constant, cheerful performance of our duty as perfectly as we can, because therein the will of God is manifested to us.

This is the simple formula for a zealous priestly life—that the priest, for the love of God, should subdue himself, should put off all inordinate inclinations or attachments to creatures, and should give himself to his duty, for the love of God and man, as diligently and as perfectly as possible. This teaching of the great doctor of the spiritual life, is applicable to all men, but especially to the priests of God, who are bound in a special way to imitate the zeal of Christ.

THE SECRET OF ZEAL

We have here, then, the heart of the whole question of priestly zeal. The secret of zeal is love. Where the priest is faithful to all his duties, works untiringly for the salvation of souls, is urged on by an inward charity that leads him to spend his whole life in praying for souls, seeking for souls, working for souls, then that priest may be consoled with the thought that his zeal is a light and consolation to the Church of God, and that the inspiration of that zeal is divine love. Where a priest falls short of the zeal he should possess, the reason of that defect is a defect of divine love. Here, surely, is true in a sublime degree that saying of St. Augustine: "Love God and do what you please." So will that other saying be verified in the zealous priest: "Where there is love, there is no labor: but if there be labor, the labor itself is loved."*

■ The next article of this series will deal with "The Priest's Prayer."

ANSWERS TO QUESTIONS

MAY FACULTY TO DISPENSE OTHERS BE USED IN ONE'S OWN FAVOR?

Question: If the regulations of the diocese give to all priests of the diocese the faculty to dispense from the obligation of fast and abstinence during Lent, or perhaps throughout the year, may a priest dispense himself from the obligation, provided he believes he has a sufficient cause?

SUBSCRIBER.

Answer: Canonists and moralists quite generally teach that a delegated faculty which is not restricted to a certain number of cases or to certain individuals, but is rather universal with respect to the persons for whom the power of dispensing from certain obligations is granted, may be used to free oneself from the obligation. Some canonists and moralists have objected to such a use of the faculty, because nobody should be judge in his own cause. However, the principle that one cannot be judge in one's own case applies to judicial matters of both the external and internal forum, not to matters of the so-called voluntary jurisdiction (*i.e.*, release from obligation of the law, concession of favors and privileges). As far as we know, there was no explicit ruling in pre-Code law on the use of the voluntary jurisdiction in one's own favor. The Code, in the Chapter on Ordinary and Delegated Power, states in Canon 201, §3, that the voluntary jurisdiction may be exercised in one's own favor.

LITURGICAL PRECEDENCE BETWEEN FEAST OF PATRON OF A NATION AND PATRON OF A PARISH

Question: If both the feast of the Patron of a Nation and the Patron of a Parish fall, for instance, in Holy Week, and have to be transferred, what feast gets the first free day in reference to the priests of the parish whose Patronal Feast has to be put on the next free day?

PAROCHUS.

Answer: The correspondent wished to know whether the Diocesan *Ordo* was correct in giving the first free day to the Patron of the country and the second free day to the Titular Feast of the parish. The *Ordo* was correct. The reason is that the Patron of a nation was a holyday of obligation, and, though in many countries the Patron Saint's day was no longer observed as a holyday of obligation and

was universally suppressed as such by Motu Proprio of Pope Pius X, July 2, 1911, it still remains a holyday in liturgy (the so-called *Festum feriatum*), and for this reason gets precedence over the Titular Feast of a church. The obligation of pastors to apply Holy Mass for the people still remains on the Patron Feast of a nation. The Titular of a church is popularly called the Patron of the church, but in the liturgical language it means the name of a church, for churches may be named either in honor of a mystery of our Faith or in honor of one or more Saints. In former times not only a nation or country had its Patron Saint, but also towns and villages had their own special Patron Saint. From that ancient practice doubts arise in some places whether the Titular of a parish church is perhaps also the Patron of the town or village. If in former times the Titular of a parish was kept by the people of the town as a holyday of obligation, it is an indication that the Titular Saint was also the Patron Saint of the town (cfr. Brehm, "Die Neuerungen in Missale," p. 131).

DISPENSATION OF FAST AND ABSTINENCE FOR MEN IN ARMY AND NAVY

Question: How far do the laws of the Church regarding fast and abstinence bind soldiers in the army during peace time? Tanqueray, I think, in treating of abstinence exempts them on all days except Ash Wednesday, the last three days of Holy Week, and the vigils of Christmas and Assumption. One bishop in his Lenten Regulations states that soldiers and sailors in active service may eat meat every day of the year except Ash Wednesday, Good Friday and the vigil of Christmas. Do the same regulations pertain to the officers as well as to the enlisted men?

SACERDOS.

Answer: A special Indult was given for the men serving in the army and navy of the United States. That Indult (which, of course, was not revoked by the Code of Canon Law) excepted the days which our correspondent quotes from Tanqueray. Since that Indult was given, the Code of Canon Law has abolished some of those days mentioned in the Indult: for example, Holy Thursday is no longer a day of abstinence but of fast only, Holy Saturday has remained an abstinence day like all Saturdays of Lent (but fast and abstinence cease at noon); for the United States, however, the abstinence on Saturdays in Lent has been transferred to the Wednesdays. Why the one bishop in his Lenten regulation said that the soldiers and

sailors are dispensed from abstinence on the Vigil of the Assumption is not quite clear, unless the bishop considered that the soldiers and sailors also participate in the Indult for working people, in which the Vigil of the Assumption is no day of abstinence. The Indult for the soldiers and sailors in actual service includes all men in the service, both privates and officers; and, if they are married and their families live with them, the members of their families participate in the Indult. Some authors hold that when the men are on leave of absence they are obliged to observe the general rules of the faithful in reference to abstinence (cfr. Augustine, "Commentary," VI, 183), but that seems to be an unnecessary restriction of their Indult, because it is given to them to enjoy as long as they are in actual service—*i.e.*, not retired or discharged—and the opinion of Génicot ("Theol. Moral.," I, n. 449, 5th ed.) is to be preferred, according to which they may enjoy their Indult even on leave of absence, for they still are in actual service. If even on the few days from which they have not been dispensed the abstinence becomes morally speaking impossible, they are excused. In Belgium, Génicot observes, the soldiers and sailors are dispensed from abstinence on all days except Good Friday. It must be noted that the Indult speaks of abstinence only, for the Church usually does not grant general Indults from fasting; at least, both the Indult for working men and that for soldiers and sailors speak of abstinence only. In many instances they will be excused from fasting because of the service, and the confessor can easily obtain faculty to dispense them; the army chaplains usually have the faculty as pastors.

INTERRUPTION OF THE NINE FIRST FRIDAYS

Question: In making the nine First Fridays it happened this year that Good Friday fell on the First Friday. In such cases is it possible to make the First Fridays by receiving Holy Communion on the tenth Friday?

SACERDOS.

Answer: Pope Leo XIII, September 7, 1897, granted a plenary indulgence to those who on the First Friday of any month receive the Sacraments, pray for the intentions of the Holy Father and the Church, and meditate for a while on the infinite goodness of the Sacred Heart of Jesus. The nine First Fridays made for the purpose of obtaining from the Sacred Heart the grace of final per-

severance has not received the official approval of the Church. In the private revelations made by our Lord to Saint Margaret Mary Alacoque, He is said to have promised to give the grace of final perseverance to those who receive Holy Communion on nine consecutive First Fridays. Since the revelations have not been approved, a decision of the Church on the interruption of the nine first Fridays need not be looked for. Not only may Good Friday break the series of nine first Fridays, but also other unavoidable circumstances (*e.g.*, sickness, urgent business, etc.). The devotion of the nine First Fridays may safely be encouraged by priests, and they need not hesitate to do so, because the Church has not officially recognized the nine First Fridays; for there is nothing unusual about the conduct of the Church in reference to this matter, as she is not wont to approve private revelations as revealed. Since we do not know whether it would suffice for the purpose of obtaining the special grace to receive the sacraments on an additional First Friday when the series is broken without one's fault, it is best to start it over again. In fact, Catholics should be urged to receive, if possible, every First Friday.

REFUSAL OF ABSOLUTION FOR KEEPING COMPANY WITH NON-CATHOLICS

Question: A Catholic girl seventeen years of age keeps company with a non-Catholic young man with a view to marriage. She does nothing to make him acquainted with the Catholic religion, and even goes against the will of her parents who advise her against this company-keeping. Would this be a grievous sin? Would a confessor be justified in refusing absolution?

PASTOR.

Answer: The Church says that she most severely forbids marriages of Catholics with non-Catholics; and, if so, it is evident that she with the same rigor forbids Catholics to keep company with non-Catholics. Unless there are just and grave reasons why a person contemplates mixed marriage, the company-keeping with a non-Catholic is implicitly forbidden by the law forbidding mixed marriages. Besides, a Catholic has no right to make the non-Catholic believe that marriage is intended, unless the Catholic party is certain that: (1) he has a justifiable serious reason for a mixed marriage, and (2) the non-Catholic party is of such a disposition that he will not interfere with the religious obligations of the Catholic, and (3) will sincerely

promise to have all the children raised in the Catholic Faith. If the Catholic party does not mention religion at all while keeping company, and then shortly before the marriage tells the non-Catholic that he must make the promises before the priest concerning those points of religion, the non-Catholic justly resents these demands and unwillingly makes the promises. Very likely the carelessness of the Catholic party to settle the questions about the religious obligations at an early date of their acquaintance, is the reason why so many non-Catholics later on neglect to comply with the religious promises. They feel that they have been deceived, but the deception should not be blamed on the Church but on the careless Catholic. Unjustifiable company-keeping with non-Catholics and, in addition, indifference as to the settlement concerning the religious obligations of the Catholic, is undoubtedly grievously sinful, and a Catholic cannot worthily receive the Sacraments of the Church while he perseveres in that state.

What should the confessor do? It seems to us that the confessional is not the place where the matter can be adequately dealt with. Such Catholics should be directed to settle the matter with their pastor before they expect to receive absolution. It is a case similar to that in which a parent accuses himself of sending the children to a non-Catholic school, alleging some reason or other why he or she does not send them to a Catholic school. The confessor is not supposed to settle the question, but to withhold absolution until the penitent has settled the matter with his pastor (or directly with the bishop). In the matter of company-keeping with non-Catholics, the confessor can do very little when he does find out such relations, because there is no uniform practice in the matter. If in all dioceses it were published again and again that Catholics who keep company with non-Catholics must mention the matter in confession, unless they have previously settled the matter with their pastor, and if otherwise the case were considered everywhere like a reserved case, so that absolution would be refused everywhere unless the matter were first settled with the pastor—something could be done to lessen the number of mixed marriages, and to have those that are justifiable contracted in harmony with the law of the Church. Then Catholics might begin to realize that it is wrong to frustrate the law of the Church by doing things which give the Church no other alternative than either to de-

sist from the prohibition or to see marriages contracted through spite before a minister or a civil magistrate.

Is it sinful for a young man or a young lady to marry against the objection of their parents? The Code of Canon Law prescribes that the pastor should gravely admonish minors (*i.e.*, those under twenty-one years of age) not to contract marriage without the knowledge or against the reasonable objections of their parents; and, if they refuse to obey this precept of the Church, the pastor is forbidden to witness their marriage without first consulting his local Ordinary (cfr. Canon 1034). The Church evidently considers disobedience and disrespect in this matter a grave neglect of duty towards parents. Here again the confessor cannot do anything else than refer the young man or woman to the pastor; he himself cannot find out the complete circumstances of the case, for he would have to know what might be said on both sides.

CONDUCT OF THE FAITHFUL DURING THE ELEVATION IN MASS AND BENEDICTION

Question: The recent publication in the REVIEW of the Exposition and Benediction of the Blessed Sacrament in which "the desire of the faithful to behold the Sacred Host" is mentioned, reminds me of the indulgence granted by Pope Pius X, May 9, 1907, to all the faithful who during elevation at Mass look at the Sacred Host and say a short prayer expressive of ~~an~~ act of love—as, for instance, "My Lord and my God." I remember having been told that the Pope in granting this indulgence intended thereby to abolish the custom then prevalent among the people (a remnant of Jansenism?) to bow their heads and strike their breasts while the Sacred Host is elevated. Is this true? If so, the custom now common, not so much among the faithful as in certain Sisterhoods of bowing the head and raising it again while the Sacred Host is shown, as if an electric current was suddenly turned on the whole community, must have been introduced and recommended by some pious souls either desirous to improve upon papal directions or ignorant of their meaning. The same may be said of Convent boarding schools where the pupils have been trained to go through the same ceremony as the Sisters. Should priests and chaplains react? Recent studies (Msgr. Batiffol and Abbe Dumontel's recent thesis "Le desir de voir l'hostie") seem to prove that the Elevation at Mass owes its origin precisely to the desire of the faithful to behold the Host.

READER.

Answer: The indulgence of seven years and seven quarantines, and plenary indulgence once a week with reception of Holy Communion, granted to those who at the elevation in Holy Mass or Exposition of

the Blessed Sacrament look devoutly at the Sacred Host and pronounce the words "My Lord and my God," may or may not have been granted with the purpose of discouraging the bowing of the head and striking of the breast during the elevation. We do not know of any sure source from which the intention of the Holy Father could be learned with certainty. Devout adoration of the Blessed Sacrament by bowing of the head and striking of the breast is very becoming, just as is the devout looking at the Sacred Host. No act of reverence towards the Blessed Sacrament should be called a remnant of Jansenism, for it is absolutely true that our sinful eyes are not worthy to look at the Lord, even in His veiled presence. All sorts of superstitious effects have in former times been attributed by ignorant people to the looking at the Host. Pope Gregory X is said to have ordered that the faithful at the Elevation should fall on their knees, bow profoundly, and strike their breasts. The same was ordained in England by the Synod of Exeter, chap. IV (cfr. Binterim, "Denkwürdigkeiten," Vol. IV, part 3, p. 438).

It is evidently the desire of the Church that the people devoutly raise their eyes to the Sacred Host at the elevation. To bow their heads before and after, or any other signs of reverence and adoration, are not out of place. However, the one thing to be desired in all outward acts of worship in our churches and chapels is uniformity. Since the actions of the faithful at Holy Mass and other functions are not regulated by our liturgy in every detail, as the actions of the priest and other ministers of the altar are, it will be difficult to obtain absolute uniformity.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALES

The Pauline Privilege with Impediment of Crime

By VALÈRE J. COUCKE, LL.B.

Case.—Titius, a pagan, marries another pagan, Titia. A few years later the family peace is broken, and Titius leaves his wife and child and goes into another part of the country. There he becomes the friend of a Catholic family, and gradually begins to know and love the Catholic religion. Finally, moved by the grace of God, he is converted to the True Faith, and is baptized in a Catholic Church. The parish priest who baptizes him, having heard of how he has lived, advises him to interpellate Titia as to whether she also wishes to be baptized, or whether, at least on account of the child's good, she will take up their family life once more. At length Titia replies (1) that she will never become a Christian, and (2) that she is even less willing now to live with Titius than formerly. Titius gives his wife's reply to his confessor, who then suggests that, by employing the Pauline Privilege, he should marry a Catholic. A little later Titius desires to marry a certain Catholic widow, name Caia. She consents, and they mutually promise to marry one another. Furthermore, a law exists in that country by which marriage has to be gone through before a civil official prior to its contraction before the Church. Now, it so happens that Titius and Caia are unfortunately hindered from marrying before the Church, even though the civil formalities have been fulfilled, and the ecclesiastical marriage has to be delayed for a few days. Meanwhile, Titius and Caia, overcome by temptation, commit fornication. When their confessor hears of this, prior to their marriage before the Church, he begins to doubt as to whether, after the said fornication, the Pauline Privilege is still applicable, or whether an impediment of crime now exists to Titius' marriage with Caia for the following two reasons, that adultery has been committed (1) with promise of marriage, and (2) with an attempt, by the civil act, also at marriage. How is this case to be solved?

Solution.—The Pauline Privilege may be applied, and the impediment does not exist. That this solution may be clearly understood, a little explanation will be necessary: (1) concerning the Pauline Privilege, and (2) regarding the various conditions required in connection with the adultery and the promise of or attempt at marriage, before the impediment may be contracted.

1. *Concerning the Pauline Privilege.*

In I Cor., vii. 12-15, St. Paul says: "If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away. And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband.

. . . . But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace."

The teaching of St. Paul is that a dissolution of the conjugal bond may take place, if the unbeliever refuses to live peacefully with the believing spouse. The reason is the advantage of the faith (*favor fidei*), from which married people would be deterred if they were bound to observe continency in cases where peaceful cohabitation with their unbelieving spouse was impossible. The following should also be carefully noted regarding the Pauline Privilege:

(1) The "Casus apostoli" deals with a legitimate marriage—*i.e.*, contracted between two unbelievers—whether it be "consummatum" or not. Now, in our case the marriage of Titius and Titia was one validly contracted between two unbelievers. Their marriage was "consummatum," for there was even a child born to them. In this respect there is no hindrance to the application of the Pauline Privilege.

(2) It is also necessary that one of the spouses receive the Sacrament of Faith (*i.e.* Baptism). In our case Titius was baptized by a Catholic priest.

(3) It is required that the other spouse desert. He (or she) is accounted to have deserted, when *both* the following conditions are fulfilled: (a) he (or she) remains a pagan, *and* at the same time (b) refuses to live peacefully with the converted spouse. For, should the unbelieving partner also be converted before the already converted one marries again, no advantage may be taken of the Pauline Privilege, a fact evidently proved by the tenor of the Apostles' teaching, and which has often been firmly laid down by the Holy See. In our case, however, Titia was not then baptized, and indeed had no wish to be; nor did she want to live peacefully with Titius, for she had no desire to recommence their community of bed and board (*consortium tori et tecti*)—and this from hatred of the Faith, and without Titius having since his baptism given any cause on account of which Titia could have refused cohabitation. Nothing is thus wanting in this respect to prevent the application of the Pauline Privilege.

(4) It is, moreover, necessary that Titia's refusal be known by an interpellation made in the proper way. Thus, Titius wrote to Titia, who replied that she did not wish to be baptized, nor had she any

desire to take up her abode with him once more. Such an interpellation ought to be made with the Ordinary's authority; but, overlooking the probability that Titius did so since his parish priest was his counsellor, it should be noted that a privately made interpellation suffices for the valid application of the Pauline privilege.

(5) From the moment, then, that Titia's reply arrived, Titius had the right to marry again, and so he could promise marriage to Caia without doing his wife, Titia, an injustice.

(6) The marriage which Titius had contracted while still a pagan is dissolved *the moment he validly marries Caia*—and therefore not on the receipt of Titia's answer nor on the fulfillment of the civil formalities, but from that moment only when, in the presence of the parish priest and two witnesses, he was to have contracted marriage with Caia. Therefore, as long as this has not been accomplished, Titia remains Titius' lawful wife, and she alone holds the exclusive right regarding such acts as are of themselves apt for generation. Wherefore, the carnal intercourse between Titius and Caia prior to the celebration of matrimony before the Church is a grave injustice committed against Titia. Titius and Caia in all probability, however, did not commit this injustice *formally*; and, even if they had, they did not contract an impediment, for ever since the receipt of Titia's letter Titius has had the right of contracting marriage with Caia by using the Pauline Privilege.

II. *Concerning an impediment of crime arising out of adultery with promise of or attempt at marriage.*

In order that such an impediment may arise, the following conditions are required:

(1) The adultery committed must be formal and not merely objective, and further, both accomplices must be aware of the marriage against which an injustice is done by adultery. In our case, however, it could very well have happened that Titius, once he had received Titia's reply, thought that he could not longer do Titia an injustice by committing fornication with Caia, because he considered himself freed of all obligation towards her from that moment. Should Titius or Caia have thus erred, the adultery would not have been contracted formally, and hence it may happen that no impediment of crime was contracted in this respect.

(2) Moreover, in order that the promise of or attempt at mar-

riage may constitute an element of crime, it is, among other things, necessary that it be injurious to the existing marriage. Here, however, it was in no way injurious, because from the moment Titius has the right of contracting a new marriage (*i.e.*, on receipt of Titia's reply), he may promise Caia marriage without doing Titia an injustice, and the civil formalities may also be gone through.

(3) Regarding the fulfillment of the civil formalities in our case, such cannot be properly called an "attempted" marriage, unless one wishes to accuse all Catholics living in such country of attempting marriage, whenever they go through the civil formalities according to the law of the State, prior to contracting marriage before the Church. And, in fact, a marriage may only be called attempted when it is invalidly contracted in bad faith on the part of at least one of the two partners. In our case, Titius and Caia merely wished to fulfill the civil formalities, and did not intend to contract their marriage at that moment.

From the foregoing explanation, therefore, the solution to the confessor's doubt is evident, namely, that the Pauline Privilege can be applied, even after Titius' fornication with Caia, and that an impediment of crime does not exist.

Restitution

By H. DAVIS, S.J.

Case.—Titius and Bertha, husband and wife, were engaged to look after a store. It was popular and attracted many customers. The wage given was the customary wage of the city, and Titius and Bertha made no complaint. In the course of some ten years, they made a good deal of money for themselves by adulterating the goods and by selling inferior articles above the list prices. Eventually, the store was bought up by a big business, and Titius and Bertha retired. They, however, had made enough money, over and above their legitimate savings, to set up a business for themselves. They carried on the business for some years, sent their children to expensive schools, and had a balance at the bank for a considerable amount in both their names. As they were in bad faith, they ceased going to the Sacraments. Bertha, now anxious to put her conscience right, asks her confessor what she is to do.

- (1) When is restitution *in solidum* obligatory?
- (2) When may restitution be made to the poor or to pious causes?
- (3) What should the confessor say?

Solution.—When is restitution “in solidum” obligatory?

When several persons, whether collectively or separately, have caused damage to another, it is obvious that justice demands reparation to be made. But the question sometimes arises as to the amount of reparation due from each. Where each has acted independently, or has been responsible for part of the damage only, it is clear that he is bound to partial reparation. Sometimes, however, each is morally responsible for the whole damage, and therefore each one may be bound, in default of the others, to repair the whole. The obligation will be present in the following cases:

- (a) when there has been strict conspiracy between the parties, so that each one could be said to have effectually influenced the rest;
- (b) when the action of each of the several contributors to the whole damage was necessary, though by itself insufficient;
- (c) when the action of each of the several was sufficient to cause the entire damage, and in point of fact contributed to it.

In these cases, each one, in default of the others, is bound to repair the whole damage, though he retains the right to be indemnified by the others. Sometimes he may be excused, as when the principal has restored, or where his own act has been condoned, or when part of the obligation has been remitted for one of the contributors to the damage, if all contributed in a like degree. The pastor will exercise prudence in urging total reparation, for often enough the obligation will not be appreciated, and the person who suffered the damage may be well content to receive some compensation, rather than go without any.

(2) When may restitution be made to the poor or to pious causes?

In discussing restitution to the poor or to pious causes, we may distinguish two obligations: (a) that of restitution of chattels stolen or retained; (b) that of restitution for damage done.

(a) In the case of chattels stolen or retained, when the possessor of such chattels cannot, after reasonable inquiry, find out the true owner, and when he may not keep the chattels by reason of condonation, prescription (if it avail him) or compensation, the common opinion is that he must make restitution to the poor or pious causes. The reason for imposing the obligation is that the possessor can never acquire a title to ownership, and it is consonant with natural justice—

not to say equity—that what is wrongly acquired or held cannot be kept. Ultimately, the reason is based on the common good and the security of property. The possessor, then, must get rid of the chattels, and the only way of doing this, so as to benefit society itself, is by helping the indigent and deserving members of society. This procedure, too, would generally be in accordance with the wishes of the true owner, for in this way he may himself be benefited.

Some few divines base the obligation on positive canon law, in that they apply to all such matters what was laid down in the *Corpus Juris* concerning ill-gotten gains from usury, or from the emoluments of an office or dignity that was wrongly assumed. The present Code, however, makes no reference to this point. Modern authors generally base the obligation on natural justice.

(b) In cases of reparation to the poor for damage done, the matter is not so clear. When the sufferer is unknown, compensation is impossible, and it appears reasonable to hold that each of the several who caused damage should make part reparation. The reason alleged for this is, that, though security of property can be jeopardized by damage that conveys no actual profit, such damage is usually committed, not from cupidity or avarice, but from other passions (such as spite). It is cupidity, chiefly, that has to be kept in check in respect of the property of other people, and it is this vice that is the more directly corrected by imposing an obligation of restitution.

(3) *What should the confessor say?*

In the present case, assuming that Titius and Bertha were paid a just wage, and assuming that their labor was not so extraordinary that, *post factum*, they might reasonably think that they had earned what they had got (though this principle is a dangerous one to apply in practice); assuming also that there is no condonation, by employer or customers, actual or reasonably presumed, then Titius and Bertha, having got money *in mala fide*, are bound to restitution. If the two conspired together, the obligation of restoring all lies on each of them, but this supposition need not be made. The persons who have been defrauded are chiefly the customers, who bought articles beyond the just price. These customers were very numerous, and are quite unknown. In such a case, it is impossible to say how much their employer suffered, if he suffered at all. Since he kept

Titius and Bertha in his employ, he was apparently satisfied with the profits made; nevertheless, he might have had more profit. It would not be absurd to hold that he suffered to an extent of about 20 per cent, and the customers to the extent of about 80 per cent of the fraudulent gains. There is therefore an obligation on Titius and Bertha of restoring part to their former employer, if they can do so without serious loss of character. They cannot restore to the former customers. It seems right, therefore, to impose on both of them the obligation of making restitution to the poor or to pious causes. Unfortunately for them, the amount will be considerable, and it would be in accordance with justice to restore something annually. Bertha must promise to do her share. If she has money of her own—for she may not take her husband's money to pay her own debts—she must express readiness to make partial restitution, and to do so at once, and at least by degrees. She is also bound, out of charity to her husband, to induce him to do his duty. Since they are now affluent, there should be no difficulty in setting aside annually some amount—and one not ridiculously small. They may be expected to cut down some of their luxuries, if they enjoy any, and find peace of conscience, and thus return to their religious duties.

ROMAN DOCUMENTS

AGREEMENT BETWEEN THE HOLY SEE AND THE REPUBLIC OF PORTUGAL

There was a Concordat between the Holy See and Portugal from the year 1886, but, owing to the changes that have taken place in Portugal and in India especially after the war, a new agreement was needed, and for this purpose the Holy See appointed as its plenipotentiary His Eminence Cardinal Gasparri, and Portugal the extraordinary envoy, Dr. Augusto de Castro Sampaio Corte Real. The agreement refers exclusively to Dioceses in India—namely, Goa, Damão, San Tommaso di Meliapor, Trichinopoly, Tuticorin, Mangalore, Quilon, and Cochin. Certain rights are given to the President of the Republic of Portugal in the appointment of bishops. The ecclesiastical goods, schools, etc., are not affected by the agreement, but remain in the possession of those who hold them at present. In the Archdiocese of Bombay, an Archbishop of British and Portuguese nationality alternately shall be appointed by the Holy See (Agreement signed at Rome, May 3, 1928; *Acta Ap. Sedis*, XX, 129-133).

PROTEST OF THE HOLY FATHER TO THE CARDINAL-VICAR OF ROME AGAINST THE NATIONAL ATHLETIC CONVENTION OF YOUNG WOMEN

When the Holy Father had ascertained that the first national athletic convention of the young women of Italy was to take place in the city of Rome on May 4-6, he addressed a strong protest to the Cardinal-Vicar of Rome. In his letter he explains that such public athletic demonstrations by young women are entirely unbecoming to the Christian reserve and dignity of womanhood. He has no objection to anything that may promote the health and natural grace and agility of young women, provided such exercises are conducted in the proper manner and at an appropriate time and place (May 2, 1928; *Acta Ap. Sedis*, XX, 135).

NOTIFICATION OF CONDEMNATION OF PAPER "LA SENTINELLE" AND OF EXCOMMUNICATIOIN INCURRED BY CERTAIN MEN IN THE DIOCESE OF PROVIDENCE, R. I.

Some French Canadians in New England, and especially in the

Diocese of Providence, have aroused disturbances against the authority of the Ordinary, and because the paper "La Sentinelle," published in the city of Woonsocket, R. I., stirs up this excitement among the people, the Sacred Congregation of the Council bans this paper.

The same Sacred Congregation further declares that Mr. Elphege J. Daignault, editor of the aforementioned paper, and others who subscribed the petition requesting that their Ordinary, the Right Rev. William August Hickey, Bishop of Providence, be summoned before the secular tribunal, have each and every one incurred excommunication specially reserved to the Holy See, in virtue of Canon 2341 of the Code of Canon Law (*Acta Ap. Sedis*, XX, 146).

**ST. JEROME EMILIANI DECLARED PATRON OF
CATHOLIC ORPHANAGES**

On the occasion of the fourth centenary of the foundation of the Clerics Regular of Somasca, the Superior General of the Order petitioned the Holy See to declare St. Jerome Emiliani (who first established institutions for the care of orphans) Patron of Catholic Orphanages. The Sacred Congregation of Rites gladly accedes to the request of the said Superior General, and makes St. Jerome Emiliani Universal Patron of Catholic Orphanages (March 14, 1928; *Acta Ap. Sedis*, XX, 147).

**ST. TERESA OF THE INFANT JESUS DECLARED PATRONESS
OF THE CATHOLIC FOREIGN MISSIONS**

Since St. Teresa of the Infant Jesus has obtained innumerable favors and blessings from God for the missions among the heathens, the Holy See, at the request of numerous bishops, declares St. Teresa Patroness of all Catholic Foreign Missions together with St. Francis Xavier, with all the liturgical rights and privileges proper to that title (Sacred Congregation of Rites, December 14, 1927; *Acta Ap. Sedis*, XX, 148).

**PROPER MASS IN HONOR OF ST. TERESA
OF THE INFANT JESUS**

The Holy See had approved a special Mass formula for the use of the Discalced Carmelites. Now that the same Saint has been de-

clared Patroness of all Catholic Foreign Missions, the Holy See was requested to extend that special Mass to the Universal Church. The Sacred Congregation of Rites has, therefore, ordered the Proper Mass to be said throughout the Church; in order that the lessons of the third nocturn of the Divine Office conform to the Gospel of the Mass, the special Gospel and lessons are published in the current issue of the *Acta*, and are to be inserted in the breviary (March 14, 1928; *Acta Ap. Sedis*, XX, 147-154).

OFFICE AND MASS IN HONOR OF ST. JOHN MARY VIANNEY

The Sacred Congregation of Rites has published the oration and lessons of the second nocturn of the Office of St. John Mary Vianney, popularly known as the Curé of Ars, and also an abridged ninth lesson in case the Saint is only commemorated on his feast day, August 9. The Mass is to be taken from the Common (Missa "Os Justi"), with the proper oration as given in the Office (Sacred Congregation of Rites, March 14, 1928; *Acta Ap. Sedis*, XX, 154-156).

REQUIREMENTS FOR LAYMEN STUDYING CANON LAW

The Sacred Congregation of Seminaries and Universities was asked whether, by reason of the prescription of the Encyclical "Pascendi" and the declaration of the same Sacred Congregation issued April 29, 1927, laymen who have not first made the complete course of Scholastic philosophy can be admitted to the study of Canon Law and validly get the doctorate. The answer is that they can (Sacred Congregation of Seminaries and Universities, April 11, 1928; *Acta Ap. Sedis*, XX, 157).

WARNING OF SACRED CONGREGATION FOR THE ORIENTAL CHURCH

Since the Sacred Congregation for the Oriental Church announced (*Acta Ap. Sedis*, XX, 107) that nobody had been authorized to collect alms for Oriental Churches, and that therefore all are warned not to believe those who claim to be authorized, the same Sacred Congregation has received notice that the following persons are going about collecting alms and Mass stipends:

Thomas Petros, who is supposed to be a priest of the Syro-Chaldean Diocese of Babylon;

Father Daniel, whose Christian name is unknown and who calls himself a Syro-Chaldean;

Father Schibon, who is supposed to be authorized to collect alms for Mexico;

John Saliba, who claims to come from Beirut;

A. Ichou, a Chaldean layman, who claims to be a catechist (*Acta Ap. Sedis*, XX, 161).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of August

TENTH SUNDAY AFTER PENTECOST

Humility in Prayer

By STEPHEN J. BROWN, S.J.

"God resisteth the proud and giveth His grace to the humble" (James, v. 5).

SYNOPSIS: *Introduction.*

- I. Dispositions in prayer. Two types: (1) the Pharisee; (2) the Publican.*
- II. Our Lord's Judgment.*
- III. Reasons for the Judgment.*
- IV. Humble prayer in Scripture.*
- V. The prayer of the Church.*
Conclusion.

I ask you, my dear brethren, reverently to fix your thoughts for a moment on that almighty and awful Being who created the universe and all things that are; who during every second of time keeps it in being; who rules and orders that universe and controls all its tremendous energies; who guides the destines of the human race and of every individual soul of man, who gives the marvellous gift of life, and in an instant withdraws it again—that awful, invisible Being without beginning, eternal, omnipresent, infinite. And, bearing in mind this thought of God, I ask you to reflect upon the relations that exist between Him and the creatures on whom He has conferred the marvellous gift of immortal souls made in His own image. At once one fact would strike us with amazement, could we but realize to ourselves its portentous significance. The fact is this, that God has made provision, not only for communication, but even for intimate intercourse between His creatures and Himself. To every individual of those swarming millions that seem no better in His sight than a cloud of gnats on a summer's evening, He has given the marvellous privilege of addressing Him, of making known to Him its wants, and asking Him for His favors and His grace.

DISPOSITIONS IN PRAYER

Now what ought to be the frame of mind, the dispositions of soul, of the being thus privileged? It is the answer to that question that I wish to set before you for your consideration this morning. Now from whom shall we seek an answer? Let us turn to Him who knows all the secrets of the Godhead—because He Himself is God—to Jesus Christ our Lord.

In the Gospel read at the Mass today, He gives us, in part at least, the answer we are seeking. He does so by setting before us two typical attitudes of human beings in their intercourse with God. These two types are drawn from the life of those days; they are set amid the circumstances of the time; but they are true for all time.

THE PHARISEE

“Two men went up into the Temple to pray.” I ask you to consider attentively the actions of these two men, not as interesting specimens of long-forgotten types, but as mirrors wherein you may recognize the reflection of your own qualities and dispositions. One of these men was a Pharisee—a type of all that in those days was most righteous and respectable, a man who performed with punctilious exactitude his religious obligations, and to all appearance worthily fulfilled his function in society. Our Lord permits us to overhear this person at his prayers. “O God,” says the Pharisee, “I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican”—the other man who had just come into the Temple to pray. “I fast,” he goes on, “twice in a week: I pay tithes for all that I possess.” Yes, the Mosaic Law enjoined but one season of fasting in the year, but he fasts twice a week: the Mosaic Law enjoined the paying of tithes only in respect of certain articles, but he paid tithes for all. An estimable man surely, and one whose prayers deserved to be heard. It was as though a modern man were to say: “I go out of my way to put in an appearance at all Catholic functions; I head all the subscription lists for charity. Thank God, I cannot be reckoned among the wastrels and the ne'er-do-wells. Most men would consider me, and perhaps with some reason, a highly respectable and valuable member of the community. And as such I deserve some consideration.” But when this much had been said, or rather meditated, where did the prayer come in?

THE PUBLICAN

And then there is the other picture. The other man, who had come into the Temple at the same time as the Pharisee, belonged to the lowest class of tax-gatherers—a class hated and despised by the Jews of those days. How does *he* go about his prayer? He does not venture into the inner Temple near the Holy of Holies, but stands “afar off.” He is evidently deeply ashamed of himself, for his head is bent down and he does not dare to raise his eyes; he is filled with sorrow for something, for he is beating his breast. What is he saying? Oh something very simple indeed, merely this: “O God, be merciful to me the sinner.”

CHRIST'S JUDGMENT

And now what is Christ's judgment upon these two men and their manner of praying? It is this: “I say to you, this man, the tax-gatherer, went down to his house justified rather than the other, the Pharisee.”

To us who are Christians this judgment, even were we reading it for the first time, scarcely seems surprising. And yet there may be many who do not quite take in its full significance. Let us look a little closer and reflect.

REASONS FOR THIS JUDGMENT

Look first at the Pharisee. You notice that this respectable man has, in the first place, a lively consciousness of his own virtues and merits, coupled with a fixed conviction of the wickedness of mankind in general, and in particular of the wretched man who is cowering there behind him in a dark corner of the temple. This consciousness and this conviction fill his mind and rise to his lips. There his “prayer” stops. He has no consciousness of need, no sense of sin. For what could he ask save that his merits should be recognized? He was satisfied with himself, why should not God be satisfied with him? Was he not doing more even than his duty? There was nothing further to be said.

This man, it is to be presumed, knew the Scriptures. Strange that there did not float up into his memory an echo—nay, a thousand echoes—of the prayers uttered by the saints and sages of the past!

"O God, enter not into judgment with Thy servant, for in Thy sight no living thing shall be justified" (Ps. cxlii. 2). "Out of the depths I have cried to Thee, O Lord; Lord, hear my voice. . . . For if Thou wilt observe iniquities, O Lord; Lord, who shall endure it?" (Ps. cxxix. 1, 3). "Wash me yet more from my iniquity, and cleanse me from my sin; for I know my iniquity and my sin is always before me" (Ps. 1. 4-5). "Woe is me because I am a man of unclean lips" (Is., vi. 5). "My God, I am confounded and ashamed to lift up my face to Thee, for our iniquities are multiplied over our heads and our sins have grown up even into heaven" (I Esd., ix. 6).

The miserable tax-gatherer, no doubt, was ignorant of the Scriptures. But, as he stood there, there rose to his lips a prayer that was an authentic echo of prayers that in the past had pleased the ear of God and won His favor. His life had doubtless been full of evil, and would not bear examination; but at least he knew it, and not only knew it, but deplored it and longed to change. Else he would not have been there in God's House imploring mercy. Here, then, is humble sorrow for the past; here is the aspiration, the longing for better things, and, to crown all, here is the deep belief that God alone is the source of forgiveness, and that from Him alone must mercy be sought. His prayer was no craven cringing; it was the simple recognition of a truth—it was the right and proper attitude of one who was not only a creature, but an offending creature, towards One who was his Maker and his offended Lord.

And so "this man went down to his house justified rather than the other"—he departed with all his sins forgiven. For "God resisteth the proud but giveth His grace to the humble."

HUMBLE PRAYER IN SCRIPTURE

This is but one of the many places in Scripture in which we are taught how pleasing to God is lowliness, not merely in expression or speech, but in attitude of mind and disposition of heart. "Nor from the beginning have the proud been acceptable to Thee," says the Book of Judith (ix. 16), "but the prayer of the humble and meek hath always pleased Thee." "The contrite and humbled heart," says the Psalmist, "O God, Thou wilt not despise" (Ps. 1). And we read in the Book of Ecclesiasticus (xxxv. 21), that "the prayer of him that humbleth himself shall pierce the skies."

We see in the Gospel narratives how, during His mortal life, our divine Lord was as it were unable to resist prayer made in a humble and contrite spirit. You remember the story of the woman of Canaan who besought Him to cure her daughter, and who in her humility compared herself to the dogs eating the broken bread that fell from their master's table. He granted her petition, though He had at first refused. You remember the Centurion who cried: "Lord I am not worthy that Thou shouldst enter under my roof," and whose servant was straightway healed. And so it was with other suppliants that came to Him. Indeed, in this very parable of the Pharisee and the Publican, He lays down the general principle: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke, xviii. 14).

THE PRAYER OF THE CHURCH

The prayers of the Church have been composed in the spirit of the Master. In her liturgy she puts into our mouths almost at every instant humble confessions of sinfulness and of sorrow. Throughout that highest and most solemn act of Catholic worship, the Mass, this note of lowliness founded on a sense of sin is ever sounding. Before the priest ascends the altar, he bows down before God, confesses his sins, and strikes his breast. As he mounts the altar steps he prays: "Take away from us, we beseech Thee, O Lord, our iniquities;" and, as he kisses the altar, he again begs forgiveness of his sins. Later there is the *Nobis quoque*, when the priest strikes his breast, saying: "To us also sinners, Thy servants, hoping in the multitude of Thy mercies, deign to give some share and fellowship with Thy holy apostles and martyrs." Then, when the moment of Communion approaches, after three prayers full of expressions of humility and sorrow, the priest strikes his breast three times, uttering the cry of the Centurion: "Lord, I am not worthy that Thou shouldst enter under my roof. . . ."

CONCLUSION

In this parable of our Lord, then, there is a twofold lesson—a stern lesson for the self-satisfied and self-righteous, but also a consoling lesson for the sinner. Never must the sinner say: "I am too unworthy, too deeply sin-stained for God to hear my prayer," No,

God's infinite tender mercy is ever there waiting to meet repentance with forgiveness. Only repent earnestly, humbly, sincerely, and "if your sins be as scarlet, they shall be made white as snow" (Is., i. 18). According to the height of the heaven above the earth, so great is His mercy towards them that fear Him. "As far as the east is from the west, so far will He remove your iniquities from you" (Ps. cii. 12).

ELEVENTH SUNDAY AFTER PENTECOST

The Spiritually Deaf and Dumb

By HUGH COGAN, D.D.

"And they bring to him one deaf and dumb" (Mark, vii. 32).

SYNOPSIS: *I. The disease of those who are (a) deaf to the teaching of the Church, and (b) neglect prayer and confession.*
II. The importance of (a) hearing sermons and instructions, and (b) being instant in prayer.

Every day we are made familiar with various kinds of bodily sickness and disease. We experience them in ourselves, and we see them in our neighbor. Sometimes the whole body is affected, so that it is completely disfigured, and rendered unable to perform its natural functions. At other times one or other of the bodily organs becomes injured, and the result may be blindness or deafness or paralysis. Spiritual writers have at all times made use of the diseases of the body, in order to explain to us the far more serious diseases of the soul. Leprosy is used as an example to show the ravages of mortal sin, and the terms spiritual blindness, spiritual atrophy, are common in instructions and sermons. The Gospel today places before us a man afflicted with deafness and dumbness, who is cured by our Lord. It will be suitable, therefore, to see what these two afflictions mean in the spiritual order, and how they are to be cured.

THE DEAF

A deaf person is to be pitied. He is deprived of all the pleasures and advantages of listening to human speech. The kindly word, the tone of sympathy, the joyful ring in the announcements of good news are all denied to him. Friendly conversation and vocal instruc-

tion are impossible. Harmony is a meaningless word to him. The thousand charms of music and singing can never gladden his ear. What a world of experience he misses! He is incomplete and wanting as a man.

But far more unfortunate is the man who is spiritually deaf to the teachings of religion. He closes his ears, and will not hear the things that are necessary to his eternal salvation. He is on the wrong road, making straight for perdition, and he does not hear, or will not hear, the warnings raised on every side. We know the type. He is to be found amongst Catholics. He is Catholic in name. He still goes to Mass, at least occasionally. But he does not like sermons; he is impatient when he has to sit quiet and be preached to; he does not pay attention to what is being said by the preacher. He will plan his attendances at Church so as to avoid sermons and instructions altogether. If a zealous Catholic friend speaks to him about earnestness and devotion in the practice of religion, he only laughs it off as a joke. His Catholicity has no soul. It consists of a few mechanical observances. The Word of God has never really penetrated his heart. He is deaf to a whole world of news—the good news of the Gospel. “He that is of God, heareth the words of God. Therefore you hear not, because you are not of God” (John, viii. 47).

THE DUMB

The dumb man too deserves our sympathy. All the glorious possibilities of the human voice are beyond him. He cannot talk to his fellows. Petition, appeal, argument, eloquence, and the many other ways that speech has to express the thoughts and desires of the soul, are useless to him. A few inarticulate sounds are all that he can rise to, and he is forced to adopt the mute language of signs.

There are dumb men in the spiritual order. For man is made to love and adore and praise God, and anyone who neglects to fulfill these duties is dumb before God. It is a sad state to get into. Never a prayer. Never an act of petition to God for the thousand helps that are needed every day. Never a word of thanks for the countless benefits bestowed without asking. Never a recognition that God is the Creator, and man a mere creature. No hymn of praise, no joy in the infinite happiness of God. No cheerful submission to the will

of God. Nothing but a sullen silence, a brutish dumbness, a complete forgetfulness that all creation was made to give glory to God. Such a dumb man can only be "compared to senseless beasts, and is become like to them" (Ps. xlviii. 13).

There is another kind of dumbness which takes hold of those who refuse to confess their sins. They keep away from confession. They will not make known their spiritual disease to God's minister. Or, if they do come, they keep back through shame the very sin that they should speak about. Such persons are possessed by a dumb devil.

DILIGENCE IN HEARING INSTRUCTIONS

The spiritually deaf and dumb are an example to us of what we must avoid. "He that hath ears to hear, let him hear." "Faith, without which it is impossible to please God, is by hearing: and hearing is by the word of Christ. And how shall they believe in Him whom they have not heard" (Rom., x. 14, 17). The ordinary way in which people learn their religion is by instructions and sermons. The number of people who are capable of instructing themselves by a course of reading, is very small; and the number who actually do so, is smaller still. Christ sent His Apostles and their successors to preach the Gospel, and it is by listening to the preaching of the Gospel that men will be saved till the end of time. So the very first disposition of the true disciple of Christ is a great desire to hear, and a willingness to be taught his religion. He will not be satisfied with the catechism he has learned at school, but will strive to know more and more of what his Faith teaches him to believe, and commands him to do. Sunday after Sunday he will read the Epistle and Gospel, and will listen to the homily or instruction. He will listen, not so much to the individual priest who is preaching, but to the Word of God that is preached. That is to say, he will be prepared to accept the Word of God, whether it be preached by a learned priest with force and eloquence, or by a simple priest with no ornaments of language. That is what it means to have ears to hear. And a man in these dispositions is far from being spiritually deaf. To him can be applied the words of the Acts of the Apostles: "Whose heart the Lord opened to attend to those things which were said by Paul" (xvi. 14).

A CHORUS OF PRAYER

“O Lord, Thou wilt open my lips : and my mouth shall declare Thy praise” (Ps. l. 17). When all creation gives glory to God, it is surely out of place that man, the lord of creation, should be dumb. All over the world, many thousands of priests and religious communities of men and women are daily, and many times a day, giving praise and glory to God by the Divine Office. They are beseeching for their own needs and the needs of the whole Church. Millions of devout lay people by their daily prayers join and swell that great chorus. An unending melody is continually going up from earth to heaven, for the Church of Christ is not dumb, but divinely eloquent. And no single member of Christ’s Church should be dumb either. There are so many reasons to raise our voices and hearts in prayer. There is the command of Christ to pray always, to pray without ceasing, to ask, to seek and to knock. There are our own pressing needs, which can be satisfied by asking. There is the overflowing of our hearts in gratitude for the infinite mercies of God. There is the need we feel to rejoice in the existence of God, and to be glad that we are dependent on God. “Let us joyfully sing to God our Saviour . . . and make a joyful noise to Him with psalms” (Ps. xciv. 1, 2). There is the need we have to ask pardon of God, and to confess our sins to God and to His minister in the Sacrament of Penance. What madness to allow the dumb devil to take possession of us during confession, and to conceal a mortal sin! God knows all our sins: we cannot conceal them from Him. He commands us to confess our sins to the priest, for the priest is the divinely appointed judge to absolve us. To keep silent then, and to refuse, through fear or shame or pride, to tell some sin we ought to confess, is a base betrayal of God, and a surrender to the dumb devil. Cast out that devil by the power of God and the intercession of our Blessed Lady, and speak. Speak in spite of your shame. If you keep silent, the shame is yours. If you speak, you have cast the shame on the devil. Your nervous, halting avowal of your sin will be the most excellent speech you ever made. It will rejoice heaven, confound hell, and get you the grace of contrition and pardon.

TWELFTH SUNDAY AFTER PENTECOST

Self-Knowledge

By AUG. T. ZELLER, C.SS.R.

"Thou shalt love thy neighbor as thyself" (Luke, x. 27).

SYNOPSIS: I. *Introduction:* (1) *The meaning of Our Lord's words;* (2) *His purpose.*
II. *Body:* (1) *Idea of Self-Knowledge;* (2) *Natural Desire for it;* (3) *Need of it;* (4) *Means to acquire it.*
III. *Conclusion.*

This sentence, spoken by our Lord, is capable of a twofold understanding. It may mean that we are to love our neighbor as ourselves—that is, as identified with ourselves, as one with us. We are indeed all one, one common humanity, by reason of our common nature; we are one by reason of our common destiny and goal—heaven, to which we are all called; we are one by reason of our common origin—our heavenly Father, from whom each and all share our being, all that we are and possess; we are one by reason of the common Saviour and Redeemer of us all, Jesus Christ, who came into this world, suffered and died and offered His death, “a ransom for all.” And right here we have the highest, the deepest and the most effective motive for love of our neighbor.

But the words seem to suggest another thought in our Lord's mind—the thought that was perhaps uppermost in His mind at the time. “Thou shalt love thy neighbor as thyself,” that is, according to the measure of your love of self. As love means wishing a person well—wishing him all that makes for his perfection and happiness—it would mean then that we must wish our neighbor the very goods, the very blessings, that we wish for ourselves.

OUR LORD'S PURPOSE

There underlies His words, then, this idea: Love yourself indeed, but, whatever you would for yourself, wish that also for your neighbor. There is, then, an implicit justification and even a command to love oneself. Now the very name of self-love has a bad odor. We all instinctively dread self-conceit, self-will, self-seeking, selfishness in every form. We have come in contact with it, perhaps, and have learned to abhor it. Surely, our Lord would have nothing to do with

anything that ever resembles selfishness. Our Lord Himself was the highest exemplification of unselfishness. In fact, it is this that strikes us so forcibly about Him; it is this that endears Him to us even humanly; it is this that catches our breath when we see the depth and nobility of His utter, utter unselfishness. And yet He says: "Thou shalt love thy neighbor as thyself." There must then be a true love of self—a self-love that is not only beyond all reproach, that is salutary. It is this true love of self that our Lord commends.

THE IDEA OF SELF-KNOWLEDGE

It is too large a subject to treat briefly. Let us examine the foundations of true self-love. The first requisite for an intelligent love of self is self-knowledge. Self-knowledge does not mean self-conceit—far from it. Self-conceit blinds: it cannot make the "spirit of man the lamp of the Lord which searches all the hidden things of the heart" (Prov., xx. 27), as self-knowledge is meant to do. Self-conceit is ugly and repulsive: it is the root of pride and vanity and selfishness.

Self-knowledge means a clear knowledge of the condition of our own souls: on the one hand, a knowledge of its powers and gifts and abilities and of the work of God in it—and this breeds self-respect; on the other hand, a knowledge of our faults and foibles, our weaknesses, inclinations, habits, as sources of the evil in our conduct and action.

NATURAL DESIRE FOR SELF-KNOWLEDGE

It is a strange phenomenon that men seek to know themselves. The phrenologist who promises to read our character, the handwriting expert who advertises that he can describe our personality from our handwriting, the crystal-gazer who offers to tell people all about themselves, the psychoanalysts and all the other quacks always have sufficient patronage. Men realize the need of self-knowledge for the conduct of life and the pursuit of happiness; they feel the wondrous mystery in themselves.

Indeed, this is a noticeable trend of modern thought: the recognition of the need of self-knowledge. Books have been multiplied popularizing psychology; and the blurb on the wrapper informs us glaringly that an understanding of self is a first need for happiness. It

is proclaimed almost as a new idea, a new invention, of our times. Of course, such books give us only a limited view of ourselves, inasmuch as they treat man simply as an animal, and tell us all about our urges and complexes, with no wider horizon than this world and no deeper insight than into this mortal body of ours.

That the knowledge and understanding of oneself is a first requisite for real and worth-while living, is not a new truth. It is as old as the hills. It is the first principle of all ascetical and spiritual teaching. We need only take up the nearest and simplest book on the spiritual life to convince ourselves of this. Only now, however, are men beginning widely to realize the need of it in a poignant way. In the turmoil of life—more external today than ever—we have lost sight of this need. We have become “extraverts,” as the psychologists tell us in their love for scientific names. We have become strangers to ourselves, in other words, and have poured ourselves out on business, passion, amusement, till, as St. James puts it, “we have forgotten what manner of men we are.”

The *Kiwanis Torch* tells of such a one, under the title “The Man Who Lost His Laugh.” A business man came to the writer one day with this appeal: “I want to be saved from the thoughts of business that dominate me. My wife and I would be eager to go back to the time when I was earning \$20.00 a week, if with that wage we could get the same sweet feeling that was ours then. My home life is lost. In my mad rush after business success, the ideals of my youth have vanished. I don’t know when I laughed out from my heart.”

NEED OF SELF-KNOWLEDGE

“Lord, that I may know myself” (*Noverim me*), said St. Augustine on the way to his conversion. And everyone who takes seriously the improvement of himself, the development of his character, repeats that fervent prayer. How, indeed, can we attempt any work of self-improvement and development unless we know our gifts and aptitudes, our weaknesses, our faults, our inclinations, our habits? Why is it that so many go heedlessly into danger, saying: “I won’t fall; I am of age; I will be good; others may have fallen into the trap but I won’t”—except that they have no knowledge of themselves? Our faults grow into habits almost unobserved.

“When I was a little boy,” remarked an old gentleman, “some-

body gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large that it was not possible for it to pass through it, and I was greatly puzzled to know how it got there.

"But out in the garden one day I came upon a bottle slipped over a little green fellow that was still on the vine, and then I understood it all. The cucumber had grown in the bottle.

"I often see men with bad habits that I wonder any strong, sensible man could form; and then I think that likely they grew into them when they were young, and cannot slip out of them now; they are the cucumber. Look out for the bottle, my boys!" How shall we be on our guard, unless we look into ourselves?

On the other hand, why is achievement often so negligible and insignificant—why is discouragement and lassitude in good so common—except that we have no knowledge or, better, no conviction of our powers and graces, or because we have a false knowledge, a knowledge falsely colored by vanity and pride? How, in fact, will you be at all interested in the work of character-development, if you do not know where you stand, if your souls are to you as jungles unexplored?

"Know thyself," said the ancient Greek philosopher. Our Saviour repeats the counsel and at the same time gives us means to acquire such self-knowledge—means that are sanctified and filled with grace.

MEANS TO ACQUIRE SELF-KNOWLEDGE

The first means is daily examination of conscience. A brief examination of conscience is part of the night prayer in all religious communities. The wisdom of ages taught all the founders of religious orders the value of this practice. It used to be in all prayer-books. Let the old custom be restored again. "With desolation is the land made desolate, because no man thinketh in his heart."

This is a form of personal auditing. In our school days, we were told that the Chinese paid their doctors for keeping them well; and, when the client fell ill, the pay ceased till a cure was effected. Nowadays medical practice is tending towards the same vogue. Dentists and physicians advise an annual or semi-annual examination for the purpose of discovering any ailment before it has become serious. The same principle underlies this daily examination of conscience, and shows its wisdom even from a natural standpoint.

In one of his letters the old Roman philosopher, Seneca, tells of an idiot slave in his house who had suddenly become blind. "Now, incredible as the story seems," he writes, "it is really true that she is unconscious of her blindness, and consequently begs her attendant to go elsewhere because the house is dark. But you may be sure, he adds, that this at which we laugh in her, happens to us all. No one understands that he is avaricious or covetous." Our greatest danger is to be blind to our greatest blindness. A diligent and prayerful examination of conscience every day, will keep us from this blindness.

The second means is regular confession. It has all the qualities of a perfect means of self-knowledge. It is *searching*, for it implies a self-examination and self-revelation in the very presence of God and to Him. The priest is only His representative, and whatever is done in the confessional is in the very presence of heaven: "Whatsoever you shall loose upon earth shall be loosed in heaven." It is *proof against self-deceit* and against useless self-worry: for, as a part of the sacramental action, it is surrounded and permeated with God's grace. It is more apt to be *clear*, for it is made when the mind is calmed by prayer. It is most *effective*, because it is bound up closely with a consciousness of our responsibility to God, and will bring the advice and counsel of a prudent confessor. It *leads to salutary humility*—a humility that has all the latent energy of a holy ambition.

At the time of the French Revolution a number of officials presented themselves at the Benedictine Convent near Bruges. They summoned the community together, and announced that the nuns need no longer feel obliged to remain behind their convent walls, but were free to go wherever they pleased. All replied that their one desire was to remain in peace where they were. Learning that one old nun was not present the officials sent for her. She had entered the convent at twenty-six, and was then eighty-eight years old, blind and somewhat deaf. The Superior said to her:

"These gentlemen wish to know if you are satisfied here."

"Yes, indeed," she replied. "There is only one in the house with whom I am dissatisfied."

"Is it with me?" asked the Superior.

"Oh no!" answered the nun.

"With whom, then? These gentlemen wish to know."

"With myself. I have been sixty-two years in this house of God, and I have never served God as I ought."

CONCLUSION

When Cardinal Manning was a young man trying to get into public life, he wrote to a friend: "In whatever race I run, I will never voluntarily carry weight; in whatever contest I engage, I will never bind my arms round my back. I know from experience what is an uphill game; I have played one, gained one, suffered by one."

Just so. Life is an uphill game—up to the very gates of heaven and to the throne of God. A real knowledge of ourselves will alone help us to play it, "without carrying weight and without arms bound behind our backs"—a self-knowledge gained by daily examination and regular confession, blessed and hallowed by the grace of God.

THIRTEENTH SUNDAY AFTER PENTECOST

Recognition of Our Indebtedness ■ Christian Duty

By D. J. MACDONALD, Ph.D.

"Were not ten made clean? And where are the nine? There is no one found to return and give thanks to God but this stranger" (Luke, xvii. 17-18).

SYNOPSIS: *Introduction: Forgetfulness of indebtedness a vice.*

- I. *Our indebtedness to God.*
- II. *Our indebtedness to our families.*
- III. *Our indebtedness to our communities.*
- IV. *Indebtedness sometimes not recognized.*

Conclusion.

The words of my text show that our Divine Lord was displeased with the conduct of the nine lepers who did not return to give thanks for favors that they had received. The nine may be said, at the very least, to have been thoughtless; and, because of their thoughtlessness, they were ungrateful and failed to do their duty.

Forgetfulness of indebtedness is ingratitude; and ingratitude is a vice closely related to injustice. St. Thomas says that there are three grades of ingratitude. The first is the ingratitude of the person who does not make a return according to his ability for benefits received. The second grade is that of the person who acts as if he did not receive a benefit; he recognizes the benefit, but does not give

thanks. The third grade, and the worst, is that of the person who does not recognize the fact that he received a benefit, either through forgetfulness or some other reason. We may be unable at times to make any return for benefits received; we may not have even the opportunity to give thanks, but there can be little excuse for much of the ingratitude that consists of forgetfulness of our indebtedness to others.

OUR INDEBTEDNESS TO GOD

And, first of all, we should keep in mind our indebtedness to God, our Creator and Redeemer. God made us; He created us in preference to millions of other possible persons whom He might have created, and He made us a little less than the angels. He bestowed on us an abundance of gifts, because He loves us; and He protects us and guards us continually. He gave His life for us that we might be released from the bondage of sin, and have a second chance to gain the eternal joys of heaven. These are the first debts that we must recognize, and for which we must give thanks. "In all things give thanks," writes St. Paul, "for this is the will of God in Christ Jesus concerning you all."

OUR INDEBTEDNESS TO OUR FAMILIES

And it is well, too, to pause at times and consider how much we owe to others. Consider for a moment how much we have received from the members of our families, the members of our community, and the members of our state and nation. All of us from the poorest to the richest are indebted to others in some way or another for all that we are. "What have you," writes St. Paul, "that you have not received?" Were it not for our association with others, and were it not for what we have received from them, we would be little better than idiots. There are historical examples of persons who grew up without coming into contact with others, and they acted more like animals than human beings. One of the most famous of these was Caspar Hauser, born in 1812. He was kept in strict seclusion in a cellar for sixteen years, and never saw the face of the man who brought him food. When he was taken from this place of seclusion, he had no language, could walk only with difficulty, had no visual idea of distance, would grasp at remote objects as if they were

near, and was ignorant of all social customs. The condition of this wild man would be the condition of any one of us if we had not received what we have from others.

From our families we have received many of the talents and accomplishments with which we make our way in the world. From them, first of all, we received loving care and attention in our infancy and childhood. In our families we acquired our language and habits of doing much useful work. In them we learned the customary practices of society. In our families we were taught courtesy, obedience, loyalty, altruism, and team-work; in them were developed our idealism and ambitions.

If we realize how much we owe the members of the family in which we were reared, not only will we make some return to the parents who did so much for us, but we will also do what we can to make family life in this country chaste and Christian. It is not surprising that Christ said: "But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea." And it is not surprising that Christ was so insistent on safeguarding the integrity and sanctity of the home.

OUR INDEBTEDNESS TO OUR COMMUNITIES

Most persons recognize their indebtedness to the families in which they were reared, but many seem to be unaware of their indebtedness to their local communities and the State. And what do we owe to the State? We owe it protection of various kinds. Without the State we would not be as safe and as free as we are. Without the co-operation of other persons in our local communities and in the State we would not have our roads and other means of communication; we would not have many useful institutions. Since it is only through the co-operation and sacrifices of others that we enjoy the benefits of these institutions, we must on our part be ever ready to help others in the maintenance of these institutions. If we are indebted to others for many benefits, we have an obligation of making a return to them for these benefits. "Render to Cæsar the things that are Cæsars."

INDEBTEDNESS SOMETIMES NOT RECOGNIZED

Many persons do not recognize as completely as they should all

their indebtedness to others; they do not give full credit where credit is due. They attribute, for example, their success solely to their own efforts, when much of it was due to the work of others. Sometimes, for example, capitalists do not give labor full credit for the part it played in their work and successes. They talk about their properties, and use them as if they created them out of nothing by their own unaided efforts. May it not be that the capitalist obtained his large possessions because he and the class to which he belongs control the division of the spoils? Is it certain that the capitalist and the laborer were rewarded according to their respective merits? May it not be that society let him have more than he was entitled to? It would be strange indeed if society were acting with perfect justice in this matter. At any rate, this much is certain; the capitalist could not have his factories without the help of labor, and he is bound to manage these factories, not in the interest of himself alone, but in the interest of the rest of the people as well. And for this reason capital should not be so arrogant in its dealings with labor as it sometimes is. On the other hand, labor frequently does not recognize its dependence on and indebtedness to capital and management. When labor maintains that it is entitled to the whole of the product of industry, it forgets the service that was rendered to industry by those who saved, and it does not appreciate the importance of the part that is played by management and capital in the production of wealth. As a consequence of these wrong states of mind, capital is often unfair to labor, and labor to capital.

Finally, do non-Catholics and even many Catholics appreciate the indebtedness of our civilization to the Catholic Church, and the extent to which the Church is preserving our civilization against the onslaughts of paganism and materialism? It is doubtful if they do. If they did, there would not be the antagonism to the Church that there is, and many Catholics would not be so lukewarm in their religious activities.

CONCLUSION

We are indebted to others for much that is good, and also for much that is bad. Our laxity of morals, our indifference to religion, and our want of zeal are due partly to the presence of these evils in the environment around us. Our standards and ideals are apt to be

the standards and ideals of our environment, and, vice versa, our standards constitute the standards of our environment. Can we break through this self-perpetuating crust? It is difficult but not impossible. We have an obligation of doing our utmost to frustrate the self-perpetuation of these ungodly standards. We can do this by fostering Catholic education, the Catholic press and Catholic literature.

At any rate, keep in mind that for which you are indebted to others—both the good and the bad. The person who does not know what he owes to others, cannot be said to be very intelligent, and cannot be expected to do his duty either to those who help him or to those who harm him.

Book Reviews

THE SYNOPTIC PROBLEM

It would be difficult to count the number of books that have appeared on the Synoptic Problem, since it began to be discussed about 1853. The problem, as is well known, is the fact that the Synoptic Evangelists are strikingly similar to one another, if they are compared with John, and are also strikingly dissimilar, if they are compared with one another. To offer a theory that would account for dissimilarities alone, or a theory that would account for similarities alone, would not be so difficult; but to assign a reason that explains both similarities and dissimilarities is a very difficult task. Proof of this is the great diversity of opinion among the many authors who have written on the subject. The various theories of common oral or written sources—or of mutual dependence—have each its defenders, and are likewise proposed under many various forms. Where there is such abundance of matter and so great difference of views, the student of the Gospels will naturally be glad to have a short work that will set forth the facts involved in the problem, explain and criticize the solutions that have been offered, and give a definite answer with the reasons for accepting it.

All this has been done in Fr. Voste's latest book.* The facts of the case are first presented, *viz.*, the dissimilar similarity of the three Synoptists. Matthew, Mark and Luke have selected for their Gospels a limited number of deeds and sayings of Jesus, generally different from those selected by John; they have followed the same order in the arrangement of the facts, and that order is not strictly chronological; again and again, when speaking of the same incidents, they use the very same Greek words or phrases, at times even agreeing in expressions that are unusual. All this would seem to indicate the dependence of the Synoptists on some earlier source or on one another. But at once the question presents itself: If the three Evangelists drew from a common source, or one from another, how can we explain their manifold divergencies? Each one narrates certain things that are omitted in the other two; and, even in the matter that is common to two or three, a cursory comparison will show that there are numerous and important differences. And, while the general divisions of their Gospels are the same, the subdivisions are found to be quite different, or even to proceed on entirely opposite principles. Thus, Luke expressly declares his intention to follow historical order,

* *De Synopticorum Mutua Relatione et Dependentia.* Disseruit Fr. Jacobus M. Voste, O.P., S.Theol. Lector et S.Scripturæ Doctor, Professor Exegeseos Novi Testamenti. Romæ, Collegio Angelico, Via San Vitale 15.

while Matthew seems to progress according to a logical arrangement, treating similar matters together without regard for time or place of happening. Finally, the verbal similarities that are so striking are not more noticeable than the verbal dissimilarities usually found along with them in the same passages or verses. In view of these unlikenesses shall we say that the Synoptists, in addition to one common source of information, had each his own proper authorities or documents not known to, or not used by, the others? Or shall we say that all the writers employed common data, but that each gave it a different presentation suited to his own literary style and the special purpose and readers he had in mind? One must answer that the best explanation will be that one which best accounts for all the facts; that the fact that the Synoptists omit the same things (*e.g.*, the resurrection of Lazarus and other events recorded in John), and narrate the same things in the same way, is accounted for by the supposition that they made use of the same tradition, writings, catechetical formulas, or that one had the Gospel or Gospels of his predecessor or predecessors before him as he wrote; that the fact that they retain individual features along with general similarity can be explained by what is known concerning the varied acquaintance of these writers with the life of Christ and the varied circumstances in which they penned their works.

But this is only a very general answer, and there are many details that press for solution. And at the outset, before considering these details, one must determine whether merely internal evidence (or what can be deduced from the writings themselves) is to be accepted as argument, or whether one should not have recourse also to external evidence (*i.e.*, to the testimony of antiquity). The Rationalists decide for internal evidence alone; but Fr. Voste rejects this principle for the very good reason that we are dealing here with a question of fact, and the witness of history and tradition must be heard. The voice of tradition, expressed clearly, decisively, and by widely separated and independent authorities, is unfavorable to cherished theories of the critics; but this is so much the worse, not for tradition, but for the critics. What that voice unmistakably declares is that the Gospels were written by the two Apostles, Matthew and John, and by their two contemporaries, Mark and Luke; that the order in which they wrote was: Matthew, Mark, Luke, John; that Matthew wrote his Gospel first in Aramaic, but that our Greek First Gospel is a translation from the Aramaic Gospel, and also has St. Matthew as its author. These teachings are used by Fr. Voste together with intrinsic indications as criteria for solving the many particular questions of the Synoptic Problem, and the conclusion arrived at is that the Aramaic Matthew and Mark were dependent on a primitive oral catechetical teaching; that the Greek Matthew, though substantially identical with the Ara-

maic, is dependent literarily on Mark; that Luke is based on the catechetical teaching of St. Paul, on the collections of discourses in the Greek Matthew, on Mark, on the testimony of the Blessed Virgin and other witnesses, and on sources proper to himself. The differences are explained remotely by the difference of the oral catecheses employed, and proximately by the difference in the character, style, and especially the purpose of the Evangelists. Thus, Matthew who writes for the Jews speaks continually of subjects that would not be understood by Gentiles, or that would not be complimentary to them; while Luke, writing for Gentiles, prudently omits or softens what would be unintelligible or harsh-sounding to them.

In his "Commentary on the Four Gospels" Fr. C. J. Callan, O.P., wrote in 1917: "If ever an adequate solution of the Synoptic Problem is formulated, it will doubtless be composite in its structure; it will embody something of the best of present-day theories, and it will take due account of the history and origin of our Gospels as handed down by tradition." Fr. Voste's solution is of this character: he is not one-sided in his argumentation, and is able to give a theory that is satisfactory from whatever angle the problem is considered. Students will find his treatise most interesting and illuminating.

J. A. McHUGH, O.P.

PREACHING AND PREACHERS

359 closely printed pages in fairly small type may seem a very generous assignment of space for the discussion of preachers and preaching during only three decades of history in a single country, even when over 50 pages of bibliography and index are subtracted, and when the limits of time are somewhat more extended than the figures given in the title would suggest. With respect to this extension of time-limits, we read in the author's Introduction to "English Preachers and Preaching":* "The discussion of men and matters in the chapters which follow is limited to about thirty years, from a decade before the death of Charles I to a decade after the crowning of Charles II."

The real interest of the volume is not, however, so much homiletical as historical, dealing as it does with the closing years of the reign of Charles I, Cromwell's Protectorate, and the first years of Charles II. It is a study in social history, but withal omits the political, philosophical and economic features of the period under consideration, "as well as many famous quarrels between scholars, as, for instance, the Smectymnian controversy; Chillingworth's exchange of argument with the Jesuit, Edward Knott; Laud *versus* Fischer; and Thomas

* *English Preachers and Preaching, 1640-1670.* By Caroline Francis Richardson (The Macmillan Company, New York City).

Fuller *versus* Peter Heylin." The volume concerns itself, not so much with the theology or politics of the persons mentioned, as with their "human, everyday side." And the author explains: "We are prone to think of Laud, Calamy, or Fox as types: churchman, non-conformist, quaker; but their own generation found them and their fellows to be endowed with secular as well as spiritual ambitions, with an appreciation of earthly as well as heavenly delights."

The volume will nevertheless prove interesting reading, for it gives us a description of the grammar-school and university training of the preachers, the attitude of the public towards them (for instance, the interest taken in sermons—Pepys listened to 325 sermons in six months) and the large amount of freely expressed criticism passed upon various preachers, the salaries and fees of clergymen as well as their idiosyncrasies and physical appearance, and the secular interests of preachers, such as their learned avocations and their interest in the fine arts.

The title, "English Preachers and Preaching, 1640-1670," appears, in its phrasing, to be an echo of the title of John Mason Neale's "Mediæval Preachers and Mediæval Preaching" and the similar title of Baring-Gould's "Post-Mediæval Preachers," but the treatment is, as has been illustrated above, wholly different from that of Neale and Baring-Gould, since these two authors look at their subject wholly from a homiletical point of view.

Another recent homiletical work is the splendid study reprinted from the Report of the Ninth Annual Meeting (1927) of the Franciscan Educational Conference.* The Report itself was reviewed in the January issue, 1928, of *THE HOMILETIC AND PASTORAL REVIEW*. It was there noted that this bio-bibliographical study would, if printed in ordinary type and with ordinary leads, fill two volumes of 350 pages each. One is left to conjecture how many shelves of a large library would be filled with volumes which should imitate, even in greatly abbreviated form, the particularized study given by the author of "English Preachers and Preaching, 1640-1670" to only a few decades of the history of preaching in England alone. Nevertheless, condensed though Fr. Zawart's treatment necessarily is, it does not lack many touches of finely human interest. What Catholic scholar in England will give us the story of Catholic preaching in that one country? It could be made intensely interesting, if one may judge from a slight glimpse of the subject furnished by Cardinal Gasquet in "The Old English Bible and Other Essays" (page 81).

H. T. HENRY, LL.D.

* *The History of Franciscan Preaching and of Franciscan Preachers, 1209-1927. A Bio-Bibliographical Study.* By Anscar Zawart, O. M. Cap. (Joseph F. Wagner, Inc., New York City). 354 pages. *Franciscan Studies*: No. 7.

EDUCATION AND CULTURE

Education is a major American enterprise, and as such deserves careful scrutiny. This sentence is trite, but a certain new interest attaches to it when one finds that a good share of the scrutiny is now being directed at teachers themselves. In a recent work,¹ Sister Marie Paula addresses words of practical counsel to those who have constant traffic with school-benches, examinations and such matters. Her remarks are based, for the most part, upon educational authorities whose names she is careful to quote; and, if she adds little material wholly her own, she does contrive to bring much sound and helpful doctrine within the reach of less widely read instructors. There are chapters on reading, curriculum and the teaching of modern language. One is sure that many will profit, even though some further acquaintance with modern experimentation might seem desirable.

In "Literary Art and Modern Education,"² Father Donnelly addresses himself to the sober handful of those who think hard about educational and cultural problems. Though it suffers a bit from being divided, like Gaul, into three parts, it does reveal the conscious unity of the author's own mind. There are, to begin with, several essays on literary topics—satire in the novel, permanence of critical principles, and so forth. All set forth lucidly and effectively the views of one to whom Aristotle remains the "greatest critic," and for whom a vast amount of contemporary writing is the outcome of "sewerage conditions." The reader may note, if he looks carefully enough, a tendency to drift towards Celtic preoccupations. "Perhaps Homer was a Celt," remarks Father Donnelly in one place, with the result that the present reviewer indulged in a merry chuckle. From literature to education is only a step, because our author believes that the schools (as distinguished from the universities) are right when they teach "art, which is the ability to do, by keeping the class writing and speaking." In the study of the Classics we should "have less pottery and more poetry." There is a very good essay on the "Ideal System of Moral Training"—to my mind, the best in the book, because it manages to make clear the nature of religious motivation in a way that could accomplish a great deal of good. Through the mazes of Father Donnelly's discussion of educational standardization and mental testing I shall not attempt to follow. He is pretty definitely committed to a particular point of view; and, until investigation has succeeded in shedding a great deal more of light upon the whole problem, it may be wise for the mere onlooker to reserve his opinion.

What one misses in both books discussed here, despite their many

¹*Shibboleths.* By Sister Marie Paula, Ph.D. (Benziger Brothers, New York City).

²*Literary Art and Modern Education.* By Francis P. Donnelly, S.J. (P. J. Kenedy and Sons, New York City).

virtues, is a modicum of sympathy with contemporary life. When Father Donnelly argues that Professor Robinson, in declaring that "the future must always be different from the past," is consigning his own books to the past, he seems to me forgetful of one important matter. Past, present and future are all relative terms. The issue depends upon where one happens to be—at what stage of human growth, experience, and necessity. And it may well be true that the modern world has a very vital interest in matters nearer to it than Aristotle. These need not necessarily be wrong. Indeed, they may conceivably have goodness in them. One can decide, it seems to me, only at the expense of being frankly willing to look at the facts impartially.

GEORGE N. SHUSTER.

A NEW SERIES FOR CONVERTS

When these volumes* were placed in my hands for review I confess that I felt a little embarrassed as a layman, with no pretensions to the logical knowledge in dealing with them. However, it happened that the day after they arrived a friend—a priest—came in and asked me for the names of some books for a convert desirous of improving his knowledge of the Church. "Here," I said, "is a new series and a list of what it is to contain. Does that meet your needs?" The subjects he was sure were all right, but what about their treatment? Was that suitable to the ordinary layman's needs? That, at any rate, was a question which I, as a layman, was certainly entitled to answer, and to that question as regards the first three of these books I am making reply here and now.

The first book gives a plain statement, brief but sufficient, of the leading doctrines of the Church, just such a statement as ought to lead the reader to continue his studies of the various matters outlined here in the volumes of this series devoted to their more special explanation. So that here I can reply to my friend: "Yes, this is the kind of book which your man is looking for."

And the same reply may be made about the second of these volumes, for the by no means easy task of dealing with the numerous and important matters related to the Creation in less than one hundred pages has been admirably accomplished. It is now forty-five years since I, being then a young teacher of science, entered the Church. This is precisely the book that I hungered after at that time to settle all sorts of inquiries which rose in my mind. Of course there was nothing of the kind nor could there very well have been, for in

* *An Outline of Catholic Teaching*. By George Smith.—*God the Creator*. By B. V. Miller.—*The Sacramental System*. By C. C. Martindale. (*The Treasury of the Faith Series*, The Macmillan Co., New York City.)

those days the various topics related to evolution, for example, had not been threshed out as they have been since. In fact, there was nothing but Mivart's "Genesis of Species," a very helpful book, but leaving much unsaid which is said in this volume. Here, then, is an excellent summary which ought to be a treasure to anyone whose interest in his Church and its teaching is more than perfunctory.

The same may be said for the third volume, for it answers all sorts of questions which converts especially and lay Catholics generally find propounded by friends outside the Church—questions which are very naturally never put to priests by such unless definitely under instruction. "What do you want with Sacraments at all? Look at the Quakers whom everybody respects—they don't have any, why should you lay such stress upon them? Isn't it a fact that these Sacraments of yours are just the relics of old bits of magic and the like connected with ancient religions? Why do you want a man to come between you and your God? And, if you must have one, how are you to know that he is worthy of such a position? And, if he isn't, doesn't that upset the whole sacramental idea?" These and a host of other matters are adequately attended to in this volume, and I hope my friend's convert correspondent will purchase all these three, for I am quite sure that he will find that they *are* the things he wants.

BERTRAND C. A. WINDLE, F.R.S.

Other Recent Publications

Men and Manners in the Days of Christ. Studies and Character Sketches of the First Century. By the Rev. J. P. Arendzen, M.A. (Cantab.), D.Ph., D.D. (B. Herder Book Co., St. Louis, Mo.).

Since 1924 when "The Gospels—Fact, Myth, or Legend" appeared, Dr. Arendzen has written three new books, and all have met with well-deserved success. The work now under notice is a fourth, and it has the same high qualities as its predecessors. Competent both in the field of Scripture and in that of history, the author also knows how to unite scholarship with interest and literary ease. The seventeen essays of the present volume deal with persons and events of the first century, but they have all the attractiveness of short stories or articles on current history.

The first five essays deal with Our Lord, and discuss respectively: the various theories about the date of His Death; the teaching of Christ about the time of His Second Coming; the prefiguration of His sacrifice in those of Abel, Abraham and Melchisedech; the references to John the Baptist, Christ and the Apostles in a recently discovered text of Josephus; the question of Our Lord's human appearance. A good background for a better understanding of the life, activities and writings of St. Paul can be had from the next three essays, which deal with the power and religious influence of the Jews in the Gentile world and with the history and atmos-

phere of Tarsus in the first century. The mysterious Sibylline Oracles are the subject of the three following papers, where the origin and value of the pagan, Jewish and Christian Sibyls are thoroughly studied. The remaining six articles are devoted to five men who were very prominent in intellectual, political and literary life at the time when the twelve Apostles were evangelizing the world—viz., the philosophers Philo, Seneca and Epictetus, King Herod Agrippa the First, and Josephus, one of our chief sources for the history of the world in which Christ and the Apostles lived.

All but five of the essays appeared previously as contributions to various reviews, but these earlier papers have been in many instances corrected, modified and enlarged. It was a happy thought to gather them together in book form, and supplement them with the other similar studies that now appear for the first time in print, for Dr. Arendzen's many readers will be glad to have in permanent and convenient form these writings of abiding worth and interest. Those who secure "Men and Manners in the Days of Christ" can promise themselves hours of pleasant reading and useful sidelights that will increase their knowledge of the New Testament and church history.

Tractatus de Sacramentis. Auctore G. Van Noort, Parocho Amstelodamensi. Editionem Quartam Curavit J. P. Verhaar, S. Theol. in Seminario Warmundano Professor. Sumptibus Societatis Anonymæ Pauli Brand, Hilversum in Hollandia.

Dr. Van Noort is well known as the author of eight works on various parts of Apologetics and Dogmatic Theology, all of which have been very favorably received and have gone through several editions. The qualities that have recommended him to so many students of theology are his union of Scholastic clearness and solidity of thought and conciseness and exactness of expression with wide reading of the most recent literature and attention to questions of the present. This work on the Sacraments is distinguished by the same excellences as the earlier treatises, and hence should prove a most serviceable text-book for those who are making their course of theology. The author accommodates himself to the custom of dividing Sacramental Theology between the sciences of Dogmatic, Moral and Pastoral Theology and Liturgics; and hence he omits all but the doctrinal aspects of his subject. The Sacrament of Matrimony is not treated in the two volumes that have appeared, and doubtless there will be a third volume devoted to it.

Evolution Disproved. By Rev. William A. Williams, D.D. (Camden, N. J.).

The author of this work is a Protestant minister, formerly President of Franklin College, Ohio. Starting with the principle that a scientific theory is not possible unless it is reconcilable with many facts, is not probable unless reconcilable with many more facts, and is not certain and proved unless reconcilable with all the facts, the author brings up 50 arguments to show that the evolution of man is not only not proved by the reasons

usually given, but is disproved by a large number of facts with which it cannot be reconciled. The book is written in clear and forceful style, is a strong presentation of the case against the absurdities of Evolutionism, and makes very good use of mathematics and statistics to offset the extravagant estimates that have been made concerning the age of man.

The Life and Times of St. Ambrose. By P. de Labriolle, Professor at the University of Poitiers. Translated from the French by Herbert Wilson. (B. Herder Book Co., St. Louis, Mo.).

Ambrose of Milan was one of the greatest figures of a great century, and his name has always been held in peculiar esteem, both in the East and in the West, on account of his many services rendered to the Church. He gave the death blow to paganism in his debate with the eloquent Symmachus, who argued for the retention of the Statue of Victory as an object of worship at Rome; he triumphed over the intrigues and persecutions of the Arians, who were very powerful at Milan and enjoyed the favor of the Empress Justina; he worked untiringly and successfully for the consolidation of the Christian Empire, and, when occasion required, did not hesitate to defend the rights of morality and of the Church against the imperial rulers themselves. The political life of Ambrose exercised a lasting influence, impressing a Christian spirit upon public life and leading the people to look to the Church as a moral power that protected right against might and defended the lowly against the capricious violence of the powerful. But the Saint was no less distinguished and useful to the Church in matters purely religious. Powerful as a Christian orator, he had special success in bringing back sinners to virtue, and numbered among his converts the great St. Augustine; zealous for religious worship, he introduced into the West the practice of the singing of psalms and hymns by the faithful, and composed some of the famous hymns of the Divine Office; indefatigable as a shepherd of souls, he was constantly occupied in pastoral ministration.

All these features of the life of St. Ambrose are brought out by Professor de Labriolle, to a large extent by means of quotations taken from the Saint's sermons, and letters and other writings. Thus are the events vividly and accurately portrayed, while at the same time the reader is provided with selections from the writings of this Doctor of the Church who has been classed along with Jerome, Augustine and Gregory as one of the four rivers of Paradise. Prof. de Labriolle writes, not as a eulogist, but as an historian: he does not accept what is legendary; he does not approve *en bloc* all the initiatives taken by his subject, but speaks frankly about defects in the works he quotes. Yet, from this study there emerges an attractive figure, endowed with virile and practical gifts, that were carried to the highest point of intensity and enlightenment. This book should be an inspiration to preachers and pastors.

Sancti Thomæ Aquinatis Doctoris Angelici O. P. In Metaphysicam Aristotelis Commentarii. Cura et Studio R. P. Fr. M.-R. Cathala, O.P., S.T.L. Cum Tabula Analytica P. Fr. Chrys. Egan, O.P., S.T.L. Altera Editio attente recognita. (P. Marietti, Turin, Italy).

The Materialists and Pragmatists of our times have pretended to hold Metaphysics in contempt, as if it were useless and opposed to the progress of the natural sciences; nay, they have even considered it as a mental disease inherited from the ancients, from which mankind needed to be rescued. The immortal Aristotle, in the very beginning of his "Metaphysics," has refuted such insane ideas by showing that the *Philosophia prima* is the end and terminus of that natural desire to know which moves and urges man to pursue his studies and investigations back to the primal causes of things.

Little wonder, then, that men of our times, though distinguished for erudition and scholarly labor, have often wandered far astray in matters of philosophy and have condemned themselves to efforts that are not merely useless, but harmful. For, if the very notion of philosophy is not known, or is denied or despised, and if one is so vain as to disdain all that was taught before him and to aim at bounding all truth within the compass of his own genius, little can be hoped for from studies, however arduous and sincere, which have strayed so far from the right path at the very outset. Not from lovers of novelty who start with their own imaginings and end in confusion, but from lovers of truth who lay solid foundations and rear an edifice of knowledge that is both vast and coherent, should inquirers after wisdom take their lessons. Aristotle, the greatest philosopher of antiquity, and Aquinas, his counterpart in Christian times, are the two teachers whom the thinkers of our times most need.

But it is not only in the realm of philosophy that a sound metaphysics is so necessary; it is necessary also in the realm of theology. For the service that reason renders to sacred doctrine must needs be constant and manifold. An example of the serious consequences which a neglect of sound philosophy produces in theology is found in Modernism, whose errors sprang in large part from ignorance of Scholastic teaching.

Having before our minds, then, the great importance of Aristotle's "Metaphysics," both to the philosopher and to the theologian, we cannot but welcome the new edition which Fr. Cathala has made of St. Thomas' celebrated Commentary on the first twelve books of that work. The final critical edition of the "Commentaria in Metaphysicam Aristotelis" will form a part of the great Leonine Edition of St. Thomas; but, since its appearance cannot be expected for many years, the present carefully prepared work will enable the student to consult with ease what is one of the greatest classics of philosophical literature, if it is not easily the greatest. The Analytical Table added to this volume, prepared by Bartholomew de Spina (1588) but much perfected for the present edition by Fr. Chrystostom Egan, O.P., gives a reference for all the chief philosophical terms and philosophers mentioned in the text and comment, and, therefore, adds greatly to the serviceability of the volume.

Compendium Liturgiæ Sacræ Juxta Ritum Romanum in Missæ Celebrazione et Officii Recitatione. Auctore Joseph Aertnys, C.S.S.R. Editio Nona Novo Missali Et Recentissimis S.R.C. Decretis Accomodata ■ J.M. Pluym, C.S.S.R. (P. Marietti, Turin, Italy).

Fr. Aertnys' work, which first appeared in 1895, has received ever since

such a warm reception from the clergy and from seminarians that almost every second year a new edition has been called for. Fr. Pluym has now revised this well-known work, in order to bring it into conformity with the most recent rubrical ordinances and liturgical decisions. He has succeeded so well that this new explanation of the ceremonies of the Mass and the rubrics of the Office retains all the merits of its predecessor, and continues to deserve the same appreciation.

Infallibility. By the Rev. Vincent McNabb, O.P. (B. Herder Book Co., St. Louis, Mo.).

One of the chief stumbling blocks in the way of a return of non-Catholics to the communion of Rome is that they fail to recognize the necessity of the doctrine of Infallibility, or misapprehend its meaning, or find themselves unable to reconcile with it certain philosophical or historical suppositions. Nevertheless, even those outside the Church who are working earnestly for reunion, as it is called, see that Infallibility is the all-important subject whenever they would approach the Catholic Church with a view to agreement. Thus it happened that almost a quarter of a century ago Fr. McNabb was asked by Fr. Francis of Graymoor, then a High Church Anglican, to prepare for *The Lamp* a series of articles explanatory of the various phases of Infallibility that are most interesting to sincere inquirers outside the Church. Those articles treated briefly, and yet with sufficient clearness and amplitude, the proofs for Infallibility, and its nature, object and subject; they also answered in brief but convincingly the objections offered against the doctrine whether *a priori* or *a posteriori*. They were well received by Anglicans with Catholic leanings, and it was at the suggestion and with the help of some of these that they were published in book form.

And now, after an interval of 22 years, the author at the request of many has prepared a second edition. The book reappears very opportunely at this time, when reunion is being so much discussed and so many efforts are being made for its accomplishment, for a clear and reliable and cogent exposition of the dogma of Infallibility, such as Fr. McNabb has made, is a prime requisite for those who would understand the position of the Catholic Church in this momentous question.

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PASTORALIA

The Time-Spirit

Chaos, we have seen, is a term that well describes the condition at present prevailing in the intellectual and moral world. All landmarks have been wiped out. There is nothing that can serve as a signpost to the inquiring wayfarer. Dogmas have been discarded, and moral principles have been abandoned. The hapless wanderer is left entirely to his own devices, since there is no one who will take it upon himself to explain to him what is true or false and to tell him what is right or wrong. Philosophy, never very anxious to face the real problems of life and to assume the rôle of a mentor, is less inclined than ever to take upon itself the responsibility of settling the great issues of human existence; the churches, mostly content to act the modest part of social clubs and overbusy with problems of social reform, carefully avoid pronouncements on ultimate matters. Outside the Catholic Church, one looks in vain for authentic guidance in the realm of truth and morality. Pragmatism is running riot and sapping the foundations of human thought.¹

Worse even than this actual breakdown of traditional belief and more dangerous than the disintegration of convictions is the subtle spirit of the times that underlies these deplorable phenomena. The

¹ Chaos as it exists in the world of morals is graphically described by Father Ernest R. Hull, S.J.: "Of still more vital importance is the wreckage of traditional principles governing the moral conduct of individuals in relation to themselves and others. Witness the increase of suicide, and the doctrine of euthanasia encroaching on the sacredness of life. Witness the breakdown of the old ideas about marriage, the spread of divorce like a deadly epidemic, and the intimate evils of birthcontrol and the consequent suicide of the race. Witness the changed views of the relation of the two sexes which destroy the old division of labor, and undermine the conception of woman's place in the home. Witness the practical disappearance of the domestic spirit and the deprivations thus inflicted on children in the years of their training. Witness the way in which religion has not only been lost sight of among many, but has been relegated to the background as a purely personal affair; its exclusion from the senate and the school, and the futile endeavors which are being made to uphold the laws of conscience while removing from the background that divine Lawgiver on whose will the whole idea of morality rests" ("Our Modern Chaos and the Way Out").

time-spirit, as it may conveniently be called, is an all-pervasive, corrosive influence that takes a hold on the minds of men and unconsciously affects their attitude towards every question which they approach; it insidiously enters into all reasoning processes, distorting and vitiating them. It is not a thing, nor a clear statement of anything. You cannot affix a label to it, nor isolate it in a jar that, as a warning, bears the skull and crossbones. It eludes definition. But it is ubiquitous. It is just a general tendency, a gravitational pull that exerts its influence without manifesting its presence. Its characteristics are various. It is hostile to authority wherever authority stands in the way of individual self-assertion, whether it be in the province of truth or the domain of practical morality. It accepts expediency as the rule of conduct. It scorns ideals, and has no use for basic principles. It is contemptuous of tradition, but inordinately fond of whatever seems new and revolutionary. It is tolerant of every vagary of the human mind, because it believes in no absolute truth, no stability, no permanence, no universal canons, and no eternal values. Everything is relative. The very core and essence of things is flux and change. The fleeting moment is the only thing of which we are certain. Feeling is the ultimate criterion of value. Sensation is the highest form of human experience. Man must let nothing stand in the way of his self-expression. Happiness is the indisputable right of every individual. That is the program for which the time-spirit stands.²

The danger of this time-spirit lies in the fact that it is an atmos-

² "We describe the time-spirit, then, as a general tendency to exaggerate subjective claims at the expense of objective evidence. This general tendency manifests itself in particular tendencies, all having for their aim the undervaluing of the various forms of authority—the authority of evidence, the authority of God, the authority of Christ, the authority of the Church" (Thomas J. Gerrard, "A Challenge to the Time-Spirit," New York City). Revolt is the keynote of the time-spirit. This in itself is, of course, nothing new, for men at all times have revolted; their tragic history, in fact, began with a revolt. But the distinctive feature of the present-day revolt is that it is a revolt against everything. No restraint is allowed to stand; no authority must be recognized. Restraints are obstacles to development that must be removed. Repression is an evil. Discipline is harmful and stunts human nature. Father Otto Cohauss, S.J., explains how the modern mind arrived at this absurd position: "So befreit vom aller Bindung durch Kirche, übernatürliche Ordnung, Dogmen und absolut geltende Wahrheitsnormen, machte man sich dann auch seine eigenen Sittengesetze und Moralsysteme zurecht. Utilitarismus wechselte mit Hedonismus, Progressismus mit dem moral sense. Auch da war Moralskepticismus oder Moralrelativismus die weitere Folge, bis dann schliesslich der Ruf ertönte: Nehmt dem Menschen die Ketten ab! und man das Ausleben aller Triebe als einzige richtige Lebenskunst und Moral aufstellte" ("Eine Neujahrsbetrachtung" in *Theologisch-Praktische Quartalschrift*, Linz). There is no need remarking that these doctrines have been carried into practice.

phere which penetrates everything. It is the very medium in which men live and breathe. It need not be explicitly stated, since it is universally taken for granted. The roots of modern literature are deeply imbedded in this soil. Philosophy and ethics are completely dominated by it. It constitutes the unspoken major premise of all modern reasoning. It is the matrix of the intellectual life of our days.

Closer inspection reveals this modern mentality to be nothing but a new version of naturalism and humanitarianism. It culminates in the apotheosis of man and the glorification of the flesh. Now, this cult of the natural has always been the great antithesis of Christianity, but it has never been so seductively and consistently propounded as in our days, not even in the heyday of paganism. Christianity, therefore, will again have to come to grips with the old, implacable enemy, and prepare for a combat of unusual intensity. The Holy Father has clearly visioned the danger, and pointed out the necessity of a powerful offensive against the insidious menace that threatens Christianity.³

MANIFESTATIONS OF THE TIME-SPIRIT

The time-spirit expresses itself in intellectual pride, in contempt for the lowly, in scorn for the old moralities, in impatience with time-honored conventions, in unbecoming sex freedom, in a rejection of all discipline, in a refusal to be bound by any law whether moral, social or even æsthetical, in an utter lack of idealism, and in a supercilious cynicism. This time-spirit finds its concrete embodiment in a class that loves to pose as the élite of the nation and that styles itself

³ Apostolic Letter addressed to His Eminence, Cardinal Oreste Giorgi, Protector of the Order of the Friars Minor, on the occasion of the Seventh Centenary of the Impression of the Stigmata of St. Francis. Father Owen Francis Dudley foresees the same conflict, and describes it as follows: "The issues, then, are clear. Men are now faced by the choice of two offers. Humanitarianism is the one offer, Christianity is the other. By Christianity we mean true Christianity—Catholicism. As a form of Christianity, Protestantism scarcely counts today in the world of thought. Its Christian doctrines are watered down to the point of insipidity. . . . Even now Protestantism is honeycombed with Humanitarian thought. But the Catholic Church stands before the world undivided, unmoved, unashamed, and unafraid. And the Humanitarian instinctively recognizes her as the enemy. Mr. Wells in his 'Men like Gods' significantly chose, not a Protestant clergyman, but a Catholic priest, to represent the Christian religion as the enemy of Utopia. Mr. Wells was quite right in choosing a Catholic priest. The Catholic Church and Humanitarianism are deadly enemies. They each stand for what the other hates. One stands for the Worship of God, the other for the Worship of Man. They each offer what the other rejects. One offers the Kingdom of God, the other the Kingdom of Man" ("Will Men be like Gods?" New York City).

the *intelligentzia*. The mental attitude of the *intelligentzia* is by far more widespread than the arrogant select clique that goes by the name. A recent writer characterizes the pretensions of the *intelligentzia* as precious hokum, and enumerates eleven varieties of this hokum. We shall see that the characteristics attributed to the *intelligentzia* closely correspond with the properties manifested by the time-spirit. We quote: "Second specimen of the Intelligentzia's Hokum: The new has value merely because it is new, and the old is worthless merely because it is old . . . Third Specimen: Pessimism is more artistic than optimism. In any stylish up-to-date intellectual product a love-affair must lead to adultery, suicide, one or more murders, or to cynical futility . . . Fifth Specimen: Realism consists in details of unchastity. What would the modern fictionist do without illicit sex relations as his theme! . . . He, the self-vaunted apostle of the new, has nothing newer to offer us than the scum and refuse of the mistaken pleasures of men and women since the world began. The advanced and enlightened brain of the intellectual, of which we hear so much nowadays, can discover no more novel theme than the weakest physical moments of the race. Fifth Specimen: Degeneracy is piquant. Why do the ultrarealists of today follow the buzzard instead of the eagle? Because of the cherished modern notion that the epicurean modern reader desires tainted meat . . . So the exotic writer of Modernia prepares a reeking corruptive dish for his readers, or else an anæsthetic concocted from the malodorous flowers of the night. Tenth Specimen: Slander of the dead is clever biography. To undermine this foundation of public esteem and love for the celebrated dead is a sport which deliciously appeals to the modern cynical temperament. Eleventh Specimen: The intellect is an infallible guide to the truth. That intellect is the only human guide stands as the fundamental assumption of modern intellectuals, which explains all their vagaries. It is a fatal assumption, for the unaided intellect of man cannot see around the next corner; it leads into the desert of rationalism, into the morass of doubt, among the rocks of mental and moral difficulty. Man's inner life perishes when it loses the beautiful mysteries of spiritual intuition." ⁴

⁴ Catherine Beach Ely, "Hokum of the Intelligentzia" in *The North American Review*, July, 1928.

EXIT IDEALISM

We give the following without commentary, for it is self-explanatory to an extent that any interpretation would be but a useless waste of words: "An age of cynicism is upon some of our schools," concludes an editorial writer in *The Nation's Schools* (Chicago). "Ideals are regarded as mushy, and our animal inheritance is studied rather than the human additions to it that we have been struggling for ages to acquire. Recently a certain high school was being looked over by a committee of university men with a view to deciding whether it should be placed on their accredited list. Classes in history, English literature, biology and psychology were inspected. One group of students was discussing the colonial period in American history. The whole hour was devoted to what might be called an exposé of the seamy side of life of two of our national idols . . . A group of senior students was discussing the unconscious in a class in psychology. The teacher was what is known as a Freudian. The pupils had been led by the teacher to take the point of view that all of us are dominated by impulses and passions which have to be given considerable rein or else they will make life intolerable for us. The teacher cited supposed cases of nervous and mental break-up because the great urges of life were utterly repressed . . . The impression a visitor got by listening in during the hour was that any one would be foolish to inhibit most of his impulses . . . The visitors didn't hear a word spoken in that school during the entire day which suggested in the slightest degree anything idealistic. It would not have been fashionable to have talked about ideals in any class, because that school is strictly modern. One expects this sort of thing in most of the universities these days, but he cannot help being disappointed when he finds that cynicism of the times is getting into the high schools too . . . If any one ventures to talk about idealistic things in most of the colleges today, the sophisticated students tend to close up on him and dismiss the matter by calling it applesauce. We are certainly entering, if we are not already in, an age of cynicism regarding idealistic conceptions of human nature and the objectives of human life."⁵

⁵ Quoted from *The Literary Digest*, March 10, 1928. Now let us see how youth reacts to this teaching, and what it carries away from the classroom. Having some knowledge of human nature and the impressionability of the youthful mind,

A British observer of our growing generation arrives at a similar verdict, and tells us: "They know all about sex, and they discuss it with a frankness which I believe would be impossible in similar circles in England. They insist that morality is a tissue of conventions and hardly worth thinking about. As one young graduate of a Middle Western university expressed it to me: 'The professor of psychology tells me that chastity is only a secondary motive from the idea of property, so it doesn't seem much worth thinking about, does it?' One may tend to exaggerate these tendencies, but yet neither college presidents nor students would deny that they exist. Behaviorism, a form of psychology which seems to explain everything in terms of physiology removing any obligation for ethical conduct, has developed in many districts into a cult. The sororities and fraternities preach to their adherents the doctrine of self-expression in its widest sense."⁶

Approaching the subject from the literary angle, Professor Irving Babbitt also comes to the conclusion that our modern life suffers from lack of discipline. In an article dealing chiefly with Mencken, Dreiser, Anderson and Lewis, he says: "The crucial point in any

we anticipate that the results will be anything but good. These misgivings are borne out by Mr. W. O. Cross, a candidate for the Episcopal ministry, who writes about the morals of the campus and traces the lowered ideals of today to the naturalistic philosophy and new psychology which he says the student hears at college and but half digests, and out of which he fashions a half-baked philosophy of his own. This he terms the Gospel of Pooh Pooh, and continues: "Of course, not every collegian so systematizes his gospel; most receive it, or its appropriate attitude, from the oracles; most of them only listen long enough to the sages of the dais to learn that religion is a weakness and morality a fraud, which the dais has not said at all, of course. Then, wofully muddled by these novel notions, the students become indifferent, and pooh pooh the dais as well as the pulpit and the code. . . . They remember only the careless speech, the sarcastic reference, the clever epigram of criticism. There are too many merely clever professors; superficially minded students are overpopular, and the glib are forever conversing and the sage too often criminally silent. Life's mysteries are approached with too little regard for its sanctities, and the natural humility of scholarship is too frequently submerged under conceit and a certain scintillating shallowness of thought and feeling. It is, I believe, the unqualified naturalism of the classroom, a naturalism misunderstood, misapplied, falling as it does in a soil wrongly furrowed by superstition, that has brought about a deplorable change in the view-point of many undergraduates, and has destroyed the socially treasurable inhibitions of early training and thereby unleashed passion to run to riot and perversity" (*The Literary Digest*, October 9, 1926).

⁶"Imitative College Morality" in *The Literary Digest*, October 31, 1925. As a fruit of the widely disseminated theory of self-expression and the right to happiness, Mr. R. T. Nichol regards the recent marriage of an American girl to a pagan magnate. He knows of equally strange, though not quite so sensationaly exploited, unions and says: "In this hedonistic atheistic age, when all forms of self-indulgence are encouraged as so many forms of self-expression (which is inculcated in all the schools as the end of education), there seems no reason why things should stop here or why 'quainter' unions yet should not be sanctioned by public opinion" (*The Tablet*, London, March 31, 1928).

case is one's attitude toward the principle of control. Those who stand for this principle in any form or degree are dismissed by the emancipated as reactionaries or, still graver reproach, as Puritans. . . . That the decline of the traditional controls has been followed by a lapse to the naturalistic level is indubitable. The characteristic evils of the present age arise from unrestraint and violation of the law of measure, and not, as our modernists would have us believe, from the tyranny of taboos and traditional inhibitions. The facts cry to heaven. The delicate adjustment that is required between the craving for emancipation and the need of control has been pointed out once for all by Goethe, speaking not as a Puritan but as a clear-eyed man of the world. Everything, he says, that liberates the spirit without a corresponding growth in self-mastery is pernicious. This one sentence would seem to cover the case of our flaming youth rather completely. The movement in the midst of which we are still living was from its inception unsound in its dealing with the principle of control. It is vain to expect from the dregs of this movement what its 'first sprightly running failed to give.' Mr. Carl Sandburg speaks of the 'marvelous rebellion of man at all signs reading Keep off.' An objection to this purely insurrectional attitude is that, as a result of its endless iteration during the past century and more, it has come to savor too strongly of what has been called 'the humdrum of revolt.'⁷ Revolt we meet at every turn, and this insurrection against traditional morality is hailed as the new freedom. No tie is regarded as binding. If it interferes with what the individual mistakingly looks upon as his happiness, it may be broken.

⁷ *The Forum*, February, 1928. Commenting on this passage Father James M. Gillis, C.S.P., remarks: "Flaming youth, be it remembered, justifies its immodesties and immoralities by the selfsame plea that Mr. Mencken uses to justify his billingsgate—self-expression. Youth has heard of Freud and has caught the idea that all inhibitions are dangerous. One must release the inhibitions under penalty of being abnormal, so the young folk are desperately determined to be normal, that is to say, to be like the other fellows and girls. Releasing the inhibitions is equivalent to expressing oneself. The manners and morals of the young, as well as the writings of the ultra-moderns, are suffering from an excess of unregulated self-expression With whatever regard is due to Freud, I must say that the release of the inhibitions seems to make more madmen than it cures" (Editorial Comment in *The Catholic World*, April, 1928). In spite of all this talk about freedom and self-expression, the present generation achieves little that could be called character, individuality, or personality. They are all monotonously and depressingly alike, as if cast in one mold. Says Dr. Harry Emerson Fosdick: "My charge against wide areas of the younger generation is that that which they call independence is not independence, but a cheap exchange of one conventional life pattern for another" (Baccalaureate Sermon at Wellesley, 1927).

The Ten Commandments themselves are sneeringly referred to as mere taboos that have grown out of social custom and that are fast being swept aside by the onward rush of human progress. ⁸

This spirit is diffused about us as the air. It envelops the minds of men, and penetrates into the very texture of the soul. By a thousand avenues it gets into every one who breathes this miasmic atmosphere. Its action is not less certain and fatal because it is slow and imperceptible. But for that very reason it is more dangerous. Materialism and naturalism—not so much as definitely proposed theories, but rather as tendencies and attitudes—are doing their deadly work all around us. This is a fact that should be honestly recognized and faced with determination. ⁹ CHARLES BRUEHL, D.D.

⁸ We say it again, youth in all this are merely putting into practice what has been for years dinned into their ears. This is also the view of Mr. James J. Davis, U. S. Secretary of Labor: "To put morality on anything but a religious basis is to build on sand. Today our children come out of their schools, uncertain whether it is not a superstition to speak of such a thing as a soul, still more uncertain how to regard the Bible which inspired their fathers . . . Teach a boy that he is nothing but an animated clod, that he is living in a godless world made up of a few gases and other elements, what is there to inspire him to live a creditable life?" (Quoted from *Good Housekeeping*, October, 1927). Along the same lines is the following: "If modern science has confirmed the dictum of Heraclitus that all things flow and change, if Westermarck and Frazer have shown that moral ideas are only the herd instinct and taboos of the tribe, if Darwin has proved that the species and kinds of things are not fixed but flow into one another by insensible gradation, if Nietzsche has proclaimed that Christian ethics is the slave morality of the weak, if Remy de Gourmont and Anatole France reiterate that the decency of the older American literature is only the impotence or the jealousy of the undersexed and fanatical Puritans, if Einstein's mathematical doctrine of relativity, which nobody can understand, has become confounded beyond unscrambling with the vague notion that nothing is certain and all things are relative, which everybody can too easily understand—the victims of the crude but insistent propaganda of these and similar notions in recent literature inquire, discriminate, distinguish, and define no further. These formulas become the touchstones by which they interpret, judge, and often dismiss without any effort to understand them the entire literature, history and philosophy of the main European tradition as if it were yesterday's *Chicago American*, last week's *Saturday Evening Post*, last month's *American Mercury*, last year's best seller, or last decade's theory of the atom or the germ cell" (Paul Shorey, "Literature and Modern Life," in *The Atlantic Monthly*, May, 1928).

⁹ The situation is not confined to our country. It is a universal phenomenon. Father P. Gillet, O.P., may speak for France. He says: "Au point de vue social, nous nous heurtons aujourd'hui à deux causes principales de désorganisation lente et progressive des consciences: l'anarchie des doctrines, et la licence des mœurs . . . La licence des mœurs n'est pas moins funeste. A coup sûr les mœurs d'un peuple sont le reflet des doctrines qu'on lui prêche; mais plus encore que les doctrines, elles pèsent efficacement sur l'organisation des consciences, ou leur désorganisation. Or, qui oserait soutenir que, de nos jours, les mœurs ne se sont point relâchées, et qu'il ne s'est pas accompli, au point de vue de la conduite, une révolution analogue à celle que nous avons constatée dans la pensée? . . . A quoi n'est pas exposée la conscience des jeunes gens qui vivent dans un pareil milieu social, voient tout ce qui s'y passe, lisent tout ce qui s'y publie, et entendent tout ce qui s'y dit? Elle court un danger perpétuel de désorganisation. Parallèlement à l'analyse doctrinale qui énerve et obscurcit leur intelligence, la licence des mœurs, en flattant leurs passions, anémie leur volonté" ("Devoir et Conscience").

IMMOLATION

By JOSEPH BRODIE BROSNAN, M.A.

In the April issue of *THE HOMILETIC*, Dr. A. MacDonald writes an interesting paper on "Immolation, Mystical, Moral, Real." Of his firm conviction that "immolation . . . in the case of a living victim involves the slaying of the victim by the shedding of its blood," there can be no doubt.

Other views he rules out, not by argument, but by strong assertion. "In vain will you cite against this the case of Melchisedech . . . As for the emissary Goat, in all likelihood it was devoured by wild beasts. In any case, the real victim was the other goat, which was offered at the same time and immolated" (p. 719). "As the mystical immolation did not make the Supper a sacrifice, neither does it make the Mass a sacrifice" (p. 720).

IMMOLATION ESSENTIAL TO SACRIFICE

Needless to say, there are very many, if not a majority, at the present day who reject these views and the theory whence they proceed. The question of immolation is a very vexed and difficult one. If one were to cite the various views and the varying shades of opinion on principal views which abound on this question, not a short paper but many volumes would be requisite. Dismayed by the crux of immolation, some go so far as to opine that the whole sacrifice is found in oblation and in oblation alone. One, however, agrees with Dr. A. MacDonald that "the offering and the immolation" are "essential elements" of sacrifice.

IMMOLATION NOT THE SAME THING AS DESTRUCTION

A minute and exhaustive study of St. Thomas lasting over years has led me to the conviction that "immolation" and the "slaying of the (living) victim by the shedding of blood" are not synonymous. Maldonatus (*Epistola ad Gentianum Hervetum*, 1677) wrote: "To sacrifice does not mean to slay, nor does to slay signify to sacrifice. Wherefore, if you consider the nature, the reality (*veritatem*) and even the meaning of these names, neither is sacrifice slaying nor slaying sacrifice. If however you consider fashion, I do not deny

that, because these two things (sacrifice and mactation) are found united, one name is often used instead of the other" (p. 13). One cannot agree with his assertion that "sacrifice . . . consists in the oblation," unless oblation is used as a generic term for sacrificial oblation. Sacrificial oblation does embrace both oblation and immolation.

IMMOLATION IS THE OUTWARD EXPRESSION OF OBLATION

Briefly, immolation is the due outward expression through an offering of the inner sacrifice rendered to God. Both of these—that is to say, what is offered and its outward manner of expression—require divine approval. The outward expression must always be true; it must truthfully and outwardly convey the inner sacrifice, even as an outward word conveys the inward idea. It must contain the inner sacrifice, as an instrument contains the power which it shows and utilizes. It will contain the inner sacrifice more or less perfectly according to the perfection of what is offered, the intention and power of the offerer, and the manner of expression employed. Apart from divine ordinance, and looked at merely from an intrinsic viewpoint, there seems no sufficient reason why the manner of expression should be one and one only. The outward expression and the manner of the outward expression are clearly for man and for man's needs; according to those needs they might vary. Nor can one believe that the manner of outward expression must always consist in the destruction of the offering. While approved and adequate outward expression is of the essence of outward sacrifice, it does not seem that any particular manner of such expression is so essentially connected with its essence as to exclude all others.

In his treatment of sacrifice, St. Thomas begins by distinguishing the inner from the outer sacrifice. The external sacrifice is the outward and due expression of the inner sacrifice. Sacrifice is a peculiar act of the virtue of religion. Each peculiar act of special virtue requires that "aliquid fit circa"—that something be done with reference to—what it employs to express itself as a special virtue. In sacrifice, the virtue of religion by a particular act employs something which it offers to God to pay him uniquely supreme worship. As regards this "something offered," St. Thomas logically requires that "circa res Deo oblatas aliquid fit."

It is the person that practises virtue who modifies according to the demands of a given virtue what he here employs. He does so by a proper intention and will, while employing an object that is meet and fitting. Into this he admits what is meet and fitting. He rejects what is unmeet, unbecoming or contradictory. Likewise, the priest who offers the sacrifice, takes a meet object which he offers to God. While offering this with the proper intention and will of paying supreme worship to God, he accepts into the offering such things as God approves or commands for the outward expression of the sacrifice; he rejects everything else. Through the will and power of the priest, the oblation and what is related to the same become to men the divinely approved expression of the interior sacrifice which the priest is paying to God. The offering is thus made an outward expression of supreme worship. It becomes at once both the sacrificial victim and the sacrifice itself.

DESTRUCTIVE IMMOLATION NOT ESSENTIAL

One cannot find anywhere that the *destruction* of the object offered is essentially either the personal act of the priest or a peculiar act of his priestly order. One cannot, therefore, deem destruction of the essence of sacrifice. No doubt at times the priest does accept and does relate to what he offers a particular kind of destruction. Yet, St. Thomas plainly hints that, by God's decree, this is regulated by man's needs at a given time. When the animals used of old in sacrifice were a source of idolatry in Egypt to the Jews, their destruction in sacrifice was commanded. Before the incident of the Golden Calf, no such command is found. In itself, destruction cannot be deemed an act of religion; in itself, it is neither a sufficient satisfaction of serious sin nor a merciful work of God. Destruction does not restore an injured property, nor indicate an action of love and good-will even in God. By itself, it does not bind to God nor to his service—an essential of everything that is sacred. It may somewhat satisfy an avenging or vindictive justice, but in itself it cannot conciliate or satisfy the injured good-will of the avenger. Sacrifice does conciliate, and of itself it is essentially a sacred thing: for fallen man it is a work of mercy. Immolation being essentially the outward voice of sacrifice (which through the offering sufficiently bespeaks to men what the sacrifice is, what the worship is which it pays to God,

etc.), one cannot believe that the fact of the offering being a living or a non-living being could seriously interfere with the intrinsic nature of outward sacrificial expression or immolation. The only interference possible is accidental. In other words, there may be another manner of conveying the same meaning.

IMMOLATION ON THE CROSS AND IN THE MASS DIFFER IN MANNER

Christ in the Eucharist is as a sacrifice exactly one and the same offering and exactly one and the same essential immolation. He offers the same sacrifice, voices the same sacrifice to men through the same identical "res oblata." He conveys to them the same identical outward meaning. The manner, though, whereby through the "res oblata" He conveys this outward meaning, is of course different. The manner on the Cross was by actual blood-shedding; the manner in the Eucharist is by a representation derived from and receiving all its meaning and force from the blood-shedding of the Cross. A representation (although the same in meaning) has not indeed the same effective force with men as the original. It is the original which convinces men both of the truth and of the reality of the representation. In this sense, the original completes and consummates the representation.

IMMOLATION IN THE SUPPER AND THE MASS NOT DIFFERENT

In the *Summa* (III, Q. lxxxiii, art. 1 C)—perhaps the only place in his works where St. Thomas explicitly treats of immolation—the distinction between the Eucharistic Sacrifice at the Last Supper and the Eucharistic Sacrifice in the Mass is not found. St. Thomas is dealing with the Eucharist as a Sacrament, and says expressly: "The celebration of this Sacrament is an 'imago representativa passionis Christi.'" Clearly, the celebration of the Eucharist takes place both in the Supper and in the Mass.

What he says about "immolation" has, therefore, the same force for the Supper as it has for the Mass. It is equally true of both. When it is remembered that according to St. Thomas an image has two essentials (derivation and likeness), to translate "imago representativa" as "an image or representation" can hardly be correct. It must likewise be incorrect to make "the immolation in the Supper but a pledge of the real immolation to follow."

Clearly, a pledge is not "an image," nor is it derived from the original. The true interpretation of St. Thomas seems to be that all immolation is real, all immolation mystic. Representative immolation is distinguished from non-representative or absolute immolation, inasmuch as the latter of itself sufficiently bespeaks its meaning to men. The former cannot do so sufficiently without reference to that from which it is derived. His failure accurately to understand what St. Thomas means by immolation seems the fruitful source of many mistakes in Dr. MacDonald's paper.

In the Supper and the Mass, therefore, there is according to St. Thomas identically the same priest, identically the same offering, identically the same outward meaning and worth, conveyed to the world by the same offering. The manner only, whereby the offering in the one conveys its meaning and worth, is not the same manner as in the other. In the Eucharist, of course, the manner of representation is derived from and receives its meaning from the manner of the Cross; it is an "imago representativa." It makes the Cross "re-present," and secures not exactly a "continuation" but a complete presence of the Cross—the identical sacrifice of Calvary in everything except that the mode of offering here is not that of actual blood-shedding.

THE EYES OF THE PREACHER

By THE RIGHT REV. MSGR. H. T. HENRY, LL.D.

I

In the second of his "Dialogues on Pulpit Eloquence," Fénelon speaks of the eloquence of the eyes in preaching: "To succeed in depicting the passions, it is needful to study the movements which they inspire. For example, remark the movements of the eyes, the hands, the motions and postures of the whole body" He, first of all, directs attention here to the movements of the eyes, and his interlocutor takes up this question, very naturally, immediately after Fénelon has concluded a fairly long paragraph on the physical side of preaching: "But you have spoken of the eyes; have they also an eloquence belonging to them?" Fénelon replies: "You might be quite sure that they have. Cicero and all the ancients assure us of the fact. Nothing speaks so eloquently as the countenance; it expresses every passion of the soul, but in the countenance, the eyes have the principal power; a single look at the right time will penetrate to the bottom of the heart."

It may easily be that Fénelon was thinking of that pathetic moment in the Passion of our Lord when, after Peter's denial of all knowledge of Him, "the Lord turning looked on Peter. And Peter remembered the word of the Lord, as He had said: Before the cock crow, thou shalt deny Me thrice. And Peter going out wept bitterly." This was, indeed, an admirable illustration of Fénelon's contention that a single look at the right time will penetrate to the bottom of the heart. It is perhaps in character that the only Evangelist who records that single look of our Lord should have been the physician, St. Luke.

The Dialogue of Fénelon, however, continues uninterruptedly, the interlocutor commenting: "You remind me that the preacher of whom we were speaking usually kept his eyes closed; when you looked at him in front, the effect was unpleasing." Fénelon replies that the unpleasant effect of this failure to use the eyes was "because you feel that he was wanting in one of the elements which should have given life and animation to his discourse." In return, he is asked: "But why does he do that?" Fénelon's explanation was that

the preacher in question was "under pressure to continue speaking: and he shuts his eyes, because his memory is working laboriously, and this assists it."

Now the preacher in question was none other than the wonderfully able preacher, Bourdaloue, although Fénelon does not name him. Father Longhaye, S.J., in his "La Prédication," discusses the matter in a footnote (chapter 7, sec. 2), admitting that many critics have accepted the accusation, although minimizing it more or less in their phraseology. But if the accusation is correct, he says, there is but one word to be said: "Let us be careful not to take Bourdaloue as a model in this matter." He adds that, apart from what might be said against the authority of the "Dialogues" of Fénelon, which was a work of youth where not everything is beyond question, we may see in the passage a hyperbole wherein one perceives a tinge of the humorous. But Longhaye declares that, if the passage is to be understood literally (namely, that Bourdaloue was accustomed to preach with his eyes closed), "we can scarcely believe it. His style is praised: how could it be, with his eyes closed? One might listen to a blind preacher with interest; but how could we listen for a long time to an orator who shuts his eyes in order to secure his memory? Is not the reported fact impossible, morally and physically? A zealous preacher does not deprive himself of the opportunity of communing with his auditory, but he does suffer this deprivation when he does not even look at his hearers." A little further on, Longhaye argues that Fénelon himself speaks of the gestures or action of Bourdaloue, and that it is assuredly a physical impossibility to gesticulate habitually with the eyes shut—a fact which everybody can prove for himself by committing to memory a page of the great preacher and trying to utter it as "we are told Bourdaloue said all of it. This would be a *tour de force*, a constraint, a self-contradiction which one could impose neither on his spirit, nor on his sensitiveness, nor even on his organs." He adds that Maury's portrait of Bourdaloue has no value, as it is but a reproduction of the mask of the corpse.

When we shall have considered, further on in the present paper, some of the important testimonies to the power of the eyes in public speaking, whether that speaking be from the platform or the pulpit, we shall doubtless be strongly inclined to sympathize with Longhaye in his repudiation of Maury's flat assertion, and also to deprecate

the effect which Maury's assertion may have had upon English readers. The assertion in question, together with Maury's comment upon it, is to be found in the translation made in England by John Lake Neal and later published also in America, with the title, "The Principles of Eloquence": "Bourdaloue's action was very impressive, although he continually had his eyes shut when he was preaching" (p. 291).

It is not improbable that this translation was, at least partly, the source of Simpson's views, in his work entitled "Lectures on Preaching": "The eye has an immense influence over a congregation. It often speaks the feelings in advance of words. People are anxious not only to hear, but to see, the preacher, and this power of the eye is one of the great elements of oratory; yet, other qualities may lead to great excellence and power without this. Blind men are sometimes very eloquent. Bourdaloue, who was famous for oratory, kept his eyes almost closed lest he might be diverted from thinking of the matter of his sermons which he had carefully prepared" (p. 187). The Abbé (later Cardinal) Maury declared that the action of Bourdaloue was very impressive, in spite of the closed eyes of the orator—and Maury was himself, as Edmund Burke recognized, a very eloquent as well as a courageous man. But Maury lived a century after Bourdaloue, and one wonders where he obtained his information concerning the curious habit of closing the eyes in the case of a preacher so renowned for the impressiveness of his action in the pulpit. Longhaye argues that Maury's portrait of Bourdaloue has no value, since it merely reproduced the orator's death-mask, or a portrait made after his death. The interest stirred up by the question at issue still persists, and this is not strange, since the importance of the matter is even less historical than it is practical.

II

If it could be proved that so effective a pulpit orator as Bourdaloue even customarily—not to say constantly—preached with his eyes shut, his wonderful success would prove a large obstacle in the pathway of those who contend strenuously that an expert use of the eyes in preaching is a practical necessity for obtaining the best results.

It is clear that Longhaye esteems that expert use very highly, and in so far is of one mind with Fénelon, from whom he differs

only as to the alleged fact that Bourdaloue preached with closed eyes. Writing in "The Catholic Encyclopedia" on Bourdaloue, Father T. J. Campbell, S.J., thinks that "for most readers, the printed text of his discourses is wearisome in spite of the wealth of instruction it contains. It needs the voice and action of the orator to give it power . . . Chérot, who has made an exhaustive study of Bourdaloue, dismisses with contempt the story that the orator spoke with his eyes shut. For a court preacher who had to distribute compliments to the dignitaries present, and who angered them if he did not do it skilfully, or omitted anyone who expected it (as happened in the case of Mme. de Guise), it would have been a difficult or rather impossible task to perform that duty if he did not use his eyes. The picture that so represents him was taken after his death."

We may fairly consider that more is at stake than the "action" of Bourdaloue when we think of the varied character of the attack made on the legend of his closed eyes. Longhaye points out that the "Dialogues on Preaching" were the work of an immature Fénelon. Campbell questions the authorship of the work. Chérot dismisses the legend with contempt. Longhaye argues that it would be impossible for a preacher to gesture as Bourdaloue did (and as Fénelon acknowledges he did) and at the same time keep his eyes shut. Campbell argues an equal impossibility in the distribution of the traditional compliments to the exalted hearers of the sermons.

Is all this bother concerned simply with the fact of Bourdaloue's manner of preaching? Longhaye was not particularly interested in that fact when he gives it so much attention in his work entitled "La Prédication," but had an important question before him as to the proper manner of delivering a sermon, and the alleged fact seemed to militate against the importance of the use of the preacher's eyes. That is the question before us in the present paper—a question not really delayed in our consideration of it, despite the length of time it has apparently taken us to get down to it; for Bourdaloue's grandiose figure stood too prominently in our way to brush it aside without sufficient commentary on one alleged fact about it.

Testimony to the effectiveness of the eyes in public speaking is both ancient and modern. Cicero placed the power of the voice first in his estimation, but forthwith spoke, in his *De Oratore*, of

the commanding power of the countenance, and this, he noted, was ruled over by the eyes. In "The Preparation and Delivery of Sermons," Broadus appears to contend that the eye may at times be more potent than voice or countenance for the orator's effect upon his hearers. "No man," he says, "can describe this; he cannot fully recall it afterwards, and at the moment he is too fully under its influence to think of analyzing and explaining it. But every man has felt it—the marvellous, magical, at times almost superhuman power of an orator's eye. That look, how it pierces our inmost soul, now kindling us to passion, now melting us into tenderness! And all the better that it is not felt as a thing apart from speech, but blends with it more thoroughly than gesture can, more completely than music blends with poetry, and reinforces, with all its mysterious potency, the power of thought and sentiment and sound" (37th ed., p. 445). He is arguing against the reading of sermons in the pulpit because it interrupts this wonderful expressiveness of the eyes, grievously diminishes its power, reduces it to "nothing better than occasional sunbeams, breaking out for a moment among wintry clouds." The argument is pleasant for us to contemplate for the reason that we are not accustomed to the reading of sermons in the pulpit, or from the platform of the altar, and still less from the sanctuary rail (where, indeed, some priests prefer to stand since this position brings them physically and psychologically nearer to their hearers). Inasmuch, nevertheless, as it is quite possible for us to neglect the full use of the eyes as instruments of coördinate expression with the voice, the countenance, and the gestures (although we do not read our sermons from manuscript or even, ordinarily, with the help of notes placed under the occasional scrutiny of the eyes), attention will be directed further on in this paper to the misuse we may make of this wonderful help to effectiveness in our preaching.

Elsewhere in his volume, Broadus quotes (p. 500) McIlvaine's tribute to the power of the eyes in oratory: "The expressive power of the human eye is so great that it determines, in a manner, the expression of the whole countenance. It is almost impossible to disguise it. It is said that gamblers rely more upon the study of the eye, to discover the state of their opponents' game, than upon any other means. Even animals are susceptible of its power. The dog watches the eyes of its master, and discovers from them, before a

word is spoken, whether he is to expect a caress or apprehend chastisement. . . . All the passions and emotions of the human heart, in all their degrees and interworkings with each other, express themselves, with the utmost fulness and power, in the eyes."

While we thus find testimonies, ancient and modern alike, to the importance of the eyes in preaching or in any public speaking, it is well to be on our guard against a not improbable misapprehension. Having quoted McIlvaine, Broadus immediately adds a comment which is both interesting and admonitory: "Now, the eyes we can in some respects control. We cannot by a volition make them blaze, or glisten, or melt; but we can always *look at* the hearers. And the importance of this it would be difficult to overstate." The comment is just and helpful.

III

It has been said (how correctly, I do not know) that much is made in France of the apparent emotions written on the face of the accused man in a criminal trial. The reporters of the press comment at great length on the flashing or downcast glances of his eyes, their steady or wavering gaze, and the like. We are apt to discount all such external evidences of emotion and to judge the case simply on the objective evidence brought forward. And it may be that we similarly discount the importance given to the question of Bourdaloue's customary use of his eyes in preaching. The discussion of that question has, very naturally, been a French one—Maury, Longhaye, Chérot, Fénelon (if, indeed, Fénelon was in fact commenting, in his second Dialogue, on Bourdaloue). Are French critics and writers apt to overstate the importance of an orator's merely external appearance?

Fénelon is said to have been a powerful preacher as well as an exquisite literary stylist and a clear and profound thinker. His contemporary, Saint-Simon, in his "Mémoires" (quoted by Sanders in his "Fénelon, His Friends and His Enemies," p. 411), wrote: "Ce prélat étoit un grand homme maigre, bien fait, pâle, avec un grand nez, des yeux dont le feu et l'esprit sortoient comme un torrent" And Ponlevoy, in his "Life of Father de Ravignan, S.J.," wrote: "The greatness of his character showed itself chiefly in the firm and noble carriage of the head, and in the *burning and penetrating glances of his eye*. Force had its seat in the broad, high

forehead. His eye was ordinarily mild and winning, but it displayed *flashes of genius, zeal, and, on occasion, menace*" (Eng. Transl., p. 597). I have italicized the emphatic descriptions of the eyes in the characterizations made of Fénelon and de Ravignan.

The diffident preacher of today may modestly disclaim such natural endowments, saying again the old disclaimer: "Davus sum, non Oedipus." He feels that he is unable to make fire and animation gush forth from his eyes, as Saint-Simon said of Fénelon, or to imitate the burning and penetrating glances displaying flashes of genius, zeal or menace, as Ponlevoy said of Père de Ravignan. And so the eyes may seem to be of less importance to him in his preaching.

The comment I have quoted above is appropriate here: "Now the eyes we can in some respects control. We cannot by a volition make them blaze, or glisten, or melt; but we can always *look at* the hearers. And the importance of this it would be difficult to overstate." I have called this a helpful comment.

One obviously valuable result of constantly looking at our hearers while we preach to them, is that we can find out whether we are losing their attention or retaining it. If their eyes begin to wander aimlessly or to gaze fixedly at the "painted windows" or at some other person in the church, or if their heads begin to droop and nod in evidence of lethargy or sleepiness, we may well change our discourse for the moment into an attempt to arouse a new interest among our hearers. This was, I recall, the method of Father Pardow when speaking to the seminarians in retreat many years ago. The September afternoons were usually hot, the chapel was fairly stuffy, and our heads began to droop insensibly. Father Pardow's eyes ranged ceaselessly about the chapel, and easily noted the first signs of inattention. He forthwith awakened us to renewed interest by some permissible quirk or quip or anecdote, and he then continued his argument until new signs of inattention appeared and forthwith received similar treatment. Pursuing that method with seminarists and with the laity alike, he was gradually enabled to discover what subjects and what manner of treatment would interest his hearers, and perhaps for this reason—at least partly—gradually fashioned himself into the exceedingly powerful and effective preacher that he became in spite of many natural handicaps.

Another obvious result of keeping our gaze fixed upon our hearers

is that they are insensibly quickened in their attentiveness. The eyes of the preacher, gazing now at this portion of the auditory, again at another portion, make him appear to speak personally to every one of his hearers, and they relish this fact. They could hardly perceive, at their distance from the speaker, whether his eyes pour forth burning glances of zeal or of love or of reproof—but they can easily perceive whether he is really addressing them or is merely communing, as it were, with himself.

Now, it is quite possible that a priest who has written out his sermon carefully and memorized it earnestly may have unconsciously adopted a mannerism of looking anywhere but at his hearers. He may have fallen into this habit through a fear of distraction to his memory if he looks at the congregation and therefore cannot fail to note—and to be distracted in his attention by—their semi-conscious attitudes, their movements of head or of body, the arrival of late-comers, the occasional departure of a mother with her baby, and the like. He finds his safety in looking modestly down at his feet, or up at the ceiling, or horizontally at the top of the front door, and in keeping his gaze fixed thus throughout the sermon. In proportion as his memory is inexact, his self-concentration grows and his appearance of self-communing and of aloofness from those he is supposed to be addressing becomes less and less attractive to his auditory. If it be true that a blind man can sometimes be very eloquent, it is because the hearers recognize his physical limitations and accept them without danger of misapprehension. But it still remains true that the eyes are the windows of the soul, and that it is the soul that speaks to the soul, or, as St. Francis de Sales beautifully and briefly said, *Cor ad cor loquitur*—a warning to preachers which Cardinal Newman erected into a motto for himself.

MEN OF SCIENCE AND THE CATHOLIC CHURCH

By BERTRAM C. A. WINDLE, Sc.D., M.D., Ph.D., LL.D., F.R.S.

Years ago, while I was still engaged in the practice of medicine, it was my lot to be a Crown witness as surgeon in a shooting case. The defence was that the user of the revolver was in real danger of death from the street rough whom he shot. In the course of his speech, the counsel for the defence, alluding to the fact that his client had lived for a number of years in the United States, made the remark, "where of course everybody carries a revolver in his hip pocket." This was intended as an explanation of the fact that the man was thus armed—an unusual thing in England. "Mr. Smith," said the Judge, interrupting the speech, "that is not in evidence." "No, my Lord," was the reply, "but it is matter of common notoriety." The jury thought so too and acquitted the man—as I think, very properly.

But consider what a thing this "common notoriety" is, and how, once established, it is almost impossible to get it out of people's minds. By this time it is a "matter of common notoriety" that between Science and the Catholic Church the struggle is mortal, and that one or the other must go down. In fact, it is a "matter of common notoriety" that "it has come to this, that Roman Christianity and science are recognized by their respective adherents as being absolutely incompatible, they cannot exist together; one must yield to the other; mankind must make its choice—it cannot have both." Of course, those words were given to the world by one of the most facile and fecund liars that it ever harbored, and, of course, there is not one word of truth in the number which it contains. But what of that? Draper was an honorable man—at least, so many imagine; he was a man of science—of sorts no doubt—and surely he must know. The present writer has recently dealt with this question in a little book¹ to which Mr. Belloc contributes an introduction wherein he remarks "that it should be supposed that there is a conflict between the Catholic Church and physical science, is one of the most astonishing psychological phenomena of our time. It is in the nature of a legend, but a legend with no correspondence to reality. It

¹"The Catholic Church and its Reactions with Science" (The Macmillan Company, New York City).

is believed in with a firmness and devotion which makes one envy the faith of the believers, and yet not one of them could tell us the grounds of his belief. However, the feeling is there; it is very strong; and it must be met with patience."

It is a matter which must constantly confront the clergy—perhaps a little less today than some years ago, when science was more cock-sure than it now is, but still pretty frequently. Moreover, it is one which I take it is a little outside the usual path of the clerical student. It may, therefore, be worth a little discussion. Quite recently there has been a literary warfare between Mr. Belloc and Mr. Wells over the latter writer's "Outline of History," in which Mr. Belloc attacks not only the history but the science contained therein. Into the merits of that controversy I am not about to enter, but I am concerned with the criticism of the two books which appeared in the English periodical: "Nature" (the leading scientific journal of England) over the signature of Sir Arthur Keith, F.R.S., a very old friend of mine whom I much respect. Sir Arthur is a very distinguished man of science, and is, I see, to be the next President of the British Association. He seems filled with surprise and really—may one say it?—not altogether with pleasure to find that Mr. Belloc is quite prepared to accept evolution, though he does not agree with Natural Selection. Nor do others, it may be added, agree with this hypothesis. Sir Arthur, however, does, and seems to think that it is Belloc's religion that gets him wrong on this point, as if the theory in question is or could be in any possible way a difficulty to a Catholic from his religious standpoint.

My dear old mother, who died at a very advanced age, used to say to me at times when I suggested that the stories of Alfred and the cakes and William Tell and the apple were not history: "My dear, I was taught them as a child, and I will go to my grave believing them!" That, most unfortunately, is the attitude of more than one man of science, though he would go to his grave rather than admit it. In fact, it is far worse than that, for, to take the maximum case known to me, I may bring into court a letter which I saw in an American periodical in which the writer actually laid it down as his opinion that it was an insult to Science to try to show that there was really no difficulty between it and religion when the matter was properly viewed. That or a modified degree of the same opinion is

the attitude of the majority of men of science—at least, of biologists who, probably because they usually know nothing of philosophy and despise what they imagine it to be, are far more intolerant on this matter than physicists, who must perforce turn their eyes to metaphysics from time to time. Nor are they over-grateful when their attention is called to their mistake—an extraordinary thing for men whose banner bears, or is supposed to bear, the legend: “The Truth at Any Cost.” Let us go back to the Mivart-Huxley case which is so illuminating. Mivart showed very plainly, what few knew at the time, that the Fathers of the Church not merely had never objected to evolution—which they could hardly have done, as in its Darwinian shape it was unknown to them—but that their writings were at least patient of that meaning; even more so, Mivart thought.

That did not suit Huxley at all, for it would be flatly contrary to every instinct of his to admit that the Catholic Church could possibly hold views or permit views in consonance with his own. So in one summer afternoon in a University Library he believed that he had been capable of “tearing the heart out of Suarez” (as he put it himself), and discovering from his works that the Church would have nothing to do with Evolution. The absurdity of supposing that such a task was possible for one who was unacquainted with the A B C of Scholastic terminology, and who tackled so difficult a writer as Suarez, need not be pointed out to the readers of this REVIEW, nor need the discussion be dealt with here.

What Suarez meant or did not mean, matters but little; what does matter is, what is the attitude of the Church to the question, and that is known to the clergy at any rate, and should be to the world if it would for a moment open its ears to what Catholics acquainted with the matter say. Of that more in a moment. But to return to Huxley: he went on one occasion to Maynooth College in Ireland, and was much struck with what he saw there and with the teachers whom he described as able and energetic. Indeed, he compared them with the “comfortable” clergy of the Anglican establishment, by likening the former to Napoleon’s Guards and the latter to the Volunteers, who were at that time not up to a very high standard in England. Yet, he could talk of the incompatibility of Science and Catholicity. What does that mean? The explanation is perfectly simple, for it means that, whilst Huxley and the able priestly teach-

ers were in complete concurrence as to the *facts* of science, it was over the deductions drawn from those facts that they were in dispute. But, strictly speaking, those deductions are not science at all; they are philosophy, and surely the professors, even though priests, were at least as well able to philosophize as Huxley. That was just what Huxley would not allow. "Orthodoxy is my doxy and heterodoxy is your doxy"—it is an old saying, but it might have been inscribed on Huxley's memorial stone.

The really infuriating thing is that so many men of science who write on this matter calmly assume that Huxley on this point, as to what the Catholic Church teaches or does not teach, knew more than Catholics themselves did—a piece of unexampled impudence! Yet, that most courteous of men, Sir Arthur Keith, without the slightest idea of the position he is taking up, refers Mr. Belloc to Huxley as the exponent of what a Catholic may or may not believe as to Evolution. What is most abundantly obvious is, that not one of these persons has ever read a line of the works of de Dorlodot, Wasmann, Zahm, or even of the minor scribe now typing these lines. No, they have not read a line of them, nor will they read a line of them; much rather would they go to their graves believing the yarns of their grandfather, Huxley, just as he went to his grave quite sure that the Church, which was for years the mother of all learning, would at any moment exterminate anything of the kind, given the possibility of doing so. Huxley was a big man, but he was not infallible. He came a bad cropper over Bathybius, but he owned up like a man when his error was pointed out to him. But, as to his error in connection with the Church, that he would never disown, because, I am certain, there was some kink in his brain which prevented him from seeing that he was in error.

Yet, it is not hard to get at the truth on this matter if one will but take a very little trouble over it; a very little will amply suffice, and a very little expenditure of money. Let such an inquirer write to Gill and Son, the Publishers in Dublin, and procure copies of the two little—and, of course, very cheap—volumes on Apologetics and Catholic Doctrine, issued by them and written by Archbishop Sheehan of Sidney, Australia.² I had the pleasure of his Grace's acquaint-

² I may say that I have used these as my norm of doctrine in my little book alluded to above.

ance when I lived in Ireland; in fact, for some time we were members of the same public Board. He is a man of wide knowledge, real learning, and, it need hardly be said, unquestioned orthodoxy. Moreover, his books were written for use in Irish Catholic Schools and by Irish Catholic children, and the *orbis terrarum* cannot show schools where a higher standard of orthodoxy is required. Further they have the *Imprimatur* of the Archbishop of Dublin, and that ought to satisfy anybody. Here we can find in plain English what the Church does and does not teach, and what she permits to be taught or refuses to allow to be taught. Surely, that is a simpler method of discovering to what Catholics are bound than trying to tear the heart out of Suarez—and especially without previous provision of any adequate implements for the task.

There they will find the Archbishop telling these children—the little ones of the flock who require such special guidance and such meticulous guardianship—that Theistic Evolution is in no way a theory contrary to Church teaching. Of course, he makes it clear that it is as the *method* of Creation that it may be held. But then every day one sees more and more real thinkers amongst men of science admitting that a mechanistic explanation of evolution—such as was implicitly accepted for years without proper consideration, and is still held by those who never take time to think things out to the bottom—is a perfectly hopeless thing to look for. There must be a Mind behind evolution, *supposing always that to be the method*. To think otherwise is to plunge into chaos.

Further, he tells the same children that, supposing that it were proved some day that man's body had been derived from that of some lower animal, that would offend against no "solemn, ordinary or official teaching of the Church." There again, however, the Archbishop would attach, as he would in the other instance (and I should most heartily agree with him), an altogether different meaning to the word "*proved*" than is attached to that word by most men of science. To me a thing is not proved until to hold the contrary is either to exhibit gross ignorance of the facts or a complete incapacity for grasping their meaning. Now, while it remains a fact that there are people of quite high scientific position who are uncertain about evolution (far more about the evolution of man's body), some like Milligan of Chicago proclaiming that evolution is a theory that can never

be proved—while things are thus situated, to speak of either or both theories as “*proved*” is to use that word in a thoroughly loose and unphilosophical sense. But, then, alas, looseness of speech and a want of care in the definition of terms is the curse and the bane of far too much scientific writing today, as it has been for the past fifty years or more. Hence at least a large part of the misunderstandings which exist in our time.

The Archbishop makes another point which must not be overlooked, but which is usually—well—not exactly paraded by men of science; and that is the complete want of agreement between themselves on anything in this matter with the exception that evolution is the explanation. We have to believe in evolution, said Bateson, that honest and outspoken person, because we must. If there was any other explanation than evolution, men of science would switch off to it, said Yves Delage, a distinguished biologist. There is no other scientific explanation, nor is there any sign of any other on the horizon, but as to its details—why Darwinian and Mendelian, as I have recently shown in this REVIEW, are poles asunder. It is over twenty years ago now since *The Times* (London) summed up the then state of affairs in criticizing some book on evolution. I have just looked up the criticism, and there is a passage in it which accurately represented the condition of things at that date, and accurately represents them at this very moment. As it was not, I suppose, written by any wicked Papist (else would it not have been where it was), it may be taken—for what I will go bail that it is—a fair enough description of the actual facts. “No one possessed of a sense of humor can contemplate without amusement the battle of evolution encrimsoned (dialetically speaking) with the gore of innumerable combatants, encumbered with the corpses of the (dialetically) slain, and resounding with the cries of the living as they hustle together in the fray. Here are zoologists, embryologists, persons with banners and persons without; Darwinians and neo-Darwinians (what a name!), Lamarckians and neo-Lamarckians, Galtonians, Haeckelians, de Vriesians, Mendelians, Hertwiggians, and many more whom it would be tedious to enumerate. Never was seen such a *mêlée*! The humor of it is, that they all claim to represent ‘Science,’ the serene, the majestic, the absolutely sure, the undivided and immutable, the one and only vicegerent of Truth, her

other self. Not theirs the weakness of the theologians or the metaphysicians, who stumble about in uncertainty, obscurity, and ignorance, with their baseless assumptions, flimsy hypotheses, logical fallacies, interminable dissensions, and all the other marks of inferiority on which the votaries of science pour ceaseless scorn.

"Yet it would puzzle them to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption and fallacy than their own. For the plain truth is that, though some agree in this and that, there is not a single point on which all agree; battling for evolution, they have torn it to pieces; nothing is left, nothing at all on their own shewing, save a few fragments strewn about the arena."

Well, if that is the state of the case—and the statement, though sarcastic, is not exaggerated—can you blame the Church if it says, or implies: "Gentlemen, when you have really made up your minds let me know, and it will then be time for me to consider my position. Meantime, if you will listen to me and believe what I say, I have no objection at all to such and such things, however much you may have been brought up to believe that I have. Really you might grasp the fact that a Catholic is more likely to know what Catholics do and do not believe, than one who is an avowed Agnostic."—"Meantime," the spokesman of the Church might add, "I note that Professor Driesch, who is a biologist of some considerable standing, tells us that in his own time, it has been *proved*—mark that word *proved*—that vertebrates arose from invertebrates through (i) amphioxus; (ii) annelid worms; (iii) Sagitta worms; (iv) spiders; (v) crayfish; (vi) starfish. Now, as on your own shewing they could not well have descended in *all* these ways, do you know it rather looks as if you were not quite sure what you mean by the word 'proved?' When you come and tell me that something is 'proved,' I do beg that you will first of all define what you really mean when you say 'proved.' "

LAW OF THE CODE

The Profession of Faith

By STANISLAUS WOYWOD, O.F.M., LL.B.

By the obligation of making the Profession of Faith according to the formula approved by the Apostolic See are bound the following:

- (1) Persons who assist at a œcumical or particular council or a diocesan synod with a consultive or a decisive vote. They take the oath before the president or his delegate, while the president takes it before the council or synod;
- (2) Persons promoted to the dignity of the Cardinalate, who shall take the oath before the Dean of the Sacred College, the first Cardinal-Priest and the first Cardinal-Deacon, and the Chancellor of the Holy Roman Church;
- (3) Clerics promoted to a bishopric, either residential or titular, to the government of an abbey or a prelature *nullius*, to a vicariate or a prefecture Apostolic, who take the oath before a delegate of the Apostolic See;
- (4) the vicar-capitular who takes the oath before the Cathedral Chapter (in dioceses where there are no Cathedral Chapters, as in the United States, the board of the diocesan consultors takes the place of the Cathedral Chapter);
- (5) men promoted to a dignity or a canonry, who take the oath before the local Ordinary or his delegate and the Cathedral Chapter;
- (6) men appointed diocesan consultors, who take the oath before the local Ordinary or his delegate and the other consultors;
- (7) the vicar-general, pastors and all others who have been appointed to a benefice, even so-called manual ones, to which the care of souls is attached; the rectors, professors of sacred theology, canon law and philosophy in seminaries, at the beginning of each scholastic year or at least at the beginning of their office or position; all clerics to be promoted to subdeaconship; the men appointed censors of books spoken in Canon 1393; priests who receive the faculties for preaching and the hearing of confessions. All these shall take the oath before the local Ordinary or his delegate;
- (8) the rector of a university or faculty, who shall take the oath before the Ordinary or his delegate; all professors of a university or faculty canonically established, who shall take the oath before the

rector of the university or faculty or his delegate at the beginning of each scholastic year, or at least at the beginning of their office; all persons who, after having passed the examinations, receive academic degrees from a Catholic university or faculty, who shall take the oath before the rector of the university or faculty or his delegate;

(9) superiors in clerical religious organizations shall take the oath before the chapter or superior who appointed them, or their delegates.

Men who give up one office, benefice or dignity and obtain another, even of the same species, must again make the Profession of Faith according to the precepts of this Canon (Canon 1406).

The formula of the Profession of Faith, which terminates with a solemn oath, is given at the beginning of the Code of Canon Law. The persons who have the obligation to make the Profession of Faith in certain circumstances are specified in Canon 1406. While, under number 7, it is stated that priests who receive the faculties for preaching and the hearing of confessions must take the oath before the local Ordinary, nothing is said of the priests of exempt religious organizations who get the faculties for preaching and the hearing of confessions in the religious community, which the major superior can give them (cfr. Canons 875, 1338). There is no precept of the Code demanding that they take the oath before the major superior who gives them the faculties, and, as it is the practice that the superior after examination and approval requests the faculties of the diocese from the local Ordinary in whose diocese the superior wishes to employ them in the sacred ministry, they will have to make the Profession of Faith before the Ordinary of the diocese. The latter may, however, delegate the religious superior to witness the oath. If the faculties for the hearing of confessions and preaching are granted for a year only and have to be renewed yearly (as is done in some dioceses with the junior priests), the oath need not be taken at the renewal of the faculties, according to a declaration of the Sacred Consistorial Congregation, October 25, 1910 (*Acta Ap. Sedis*, II, 856). If a priest who has been approved for preaching and the hearing of confessions in one diocese requests these faculties for another diocese, the Ordinary of that diocese may of course require the Profession of Faith, but it seems that he is not obliged to demand it, because the Code speaks of the first approval for the hearing of confessions and preaching only, and, besides, the exercise of these

faculties is not an "office" properly so called but a "munus." Wherefore, the rules concerning those appointed to a new office should not be applied to the priests approved for preaching and the hearing of confessions.

The Code does not mention the oath against modernism prescribed by *Motu Proprio* of Pope Pius X, September 1, 1910. The Sacred Congregation of the Holy Office declared, however, that the precepts of that *Motu Proprio* remain in force, though, for reason of their temporary character, they had not been embodied in the Code (March 22, 1918; *Acta Ap. Sedis*, X, 136). The oath against modernism, together with the Profession of Faith, is to be made before the ordaining bishop by those who are to be raised to the subdeaconate; also before the Ordinary by priests who ask of him faculties for the hearing of confessions and preaching; before the Ordinary who appoints priests to parishes and other benefices, and the priests must take the oath before entering into possession of the parish or benefice, also on transfer to another parish; before the Ordinary also by priests appointed to preach a course of Lenten sermons and finally by officials of the diocesan Curia. Before the Chapter or the religious superior the Profession must be made and the oath taken by the men appointed or elected as superiors; before their respective Ordinary by the professors of theology and philosophy in diocesan or religious schools for the education of priests.

When several persons together make the Profession of Faith and take the oath against modernism, it suffices that one of the men reads the oath, and afterwards that each of the others taking the oath found in the last few lines of the document sign it with his own signature, as was declared by the Sacred Consistorial Congregation on October 25, 1910.

One does not satisfy the obligation of making the Profession of Faith when one acts through a representative or before a layman (Canon 1407). The general principle of law is that one may appoint a delegate or substitute to do things which one has a right to or is obliged to do by law; but there are exceptions, and this is one of them, where the law requires personal performance. Since the witnessing of the oath is an act of ecclesiastical jurisdiction, and since it is not the practice of the Church to delegate jurisdiction to lay persons, the oath cannot be taken before a lay person.

Every custom contrary to the Canons on the Profession of Faith is rejected (Canon 1408). The purpose of this Canon is evident; it aims to prevent the formation of a contrary legal custom by which the obligation of making the Profession of Faith might be abolished. For Canon 27 states that a reasonable custom contrary to an ecclesiastical law which has existed for forty continuous and complete years abolishes a law, unless the law had a clause forbidding future custom—in which case only a centenary or immemorial custom can abolish the law—provided always that the legislator did not suppress the arising custom. If a custom, says the same Canon, is explicitly reprobated by the law (as is done here in Canon 1408), it is not a reasonable custom and can therefore never become a lawful and legal custom, no matter how long the practice contrary to that particular law has existed.

It has been said by men of feeble devotion to the Church that the laws of Pope Pius X against modernism and the precept requiring the making of the Profession of Faith under oath is of little or no practical value, because the men who are obliged to make the sworn profession of faith will do so to keep their position, whether they believe or do not believe in the details of Christian thought and Christian life as specified in the document against modernism. However, the Catholic truly devoted to his Church is firmly convinced of the divine guidance of the Supreme Authority of the Church and of her authority to decide, not only on matters of faith and morality, but also on all things that help to safeguard the purity of faith and morals. To him the decisions of the Church—whether certain opinions and doctrines in question tend to confirm or to upset the revealed truths—are a welcome relief to his mind, and he is willingly guided by them. To the Catholic whose heart and mind is one with the Church, the Profession of Faith and the denunciation of erroneous and dangerous opinions is a welcome occasion to give expression to his entire conformity to the mind of the Church and a solemn prayer in which he invokes the Divine Light to grant him grace to keep his mind always in harmony with the teaching of the Church. To those Catholics, however, who are inclined to let their human wisdom or rather pride lead them into a dangerous trend of thought, the Profession of Faith and protestation against ideas and opinions rejected by the Church is a warning and a reminder of the

responsibility they contract by accepting positions in the Church which give them responsibility for the souls of others. If, however, there be men who ask for and accept sacred orders and positions in the Church without being sincerely in harmony with the teaching of the Church, the Profession of Faith under solemn oath should forcibly remind their deceitful and unmanly hearts of the words of St. Peter: "Thou hast not lied to men, but to God" (Acts, v. 4).

ECCLESIASTICAL BENEFICES

An ecclesiastical benefice is a legal entity constituted or erected in perpetuity by the competent ecclesiastical authority, and consists of a sacred office with the right to receive the income from the endowment attached to the office (Canon 1409).

The Church must necessarily make provision for the maintenance of the men serving in the sacred ministry: on the one hand, the ministers are forbidden to engage in secular business (and even in becoming manual labor, if such interferes with the duties of the sacred ministry); on the other hand, comparatively few men would have sufficient temporal goods of their own to support them for a lifetime, and, even if they had, St. Paul gives us to understand that we should not expect the minister of the Gospel to defray the living expenses from his own property, just as one would not expect a soldier engaged in the service of his country to defray the expenditures necessary during such service from his own pocket (I Cor., ix. 7). In the first centuries of the Church there was no fixed rule concerning the amount of money or goods that the various ministers of the Church were to receive. The early Christians seem to have been quite willing to make offerings either in money or in kind on the occasion of the divine services. Nearly every town where there was a congregation of Christians had its own bishop, and the priests lived with him; the Christians living in the country had to come to town for the divine services. The bishop was the administrator of the offerings of the people, and with these offerings he took care of the priests and other inferior ministers, of the church buildings, and of the poor of the congregation. An early reference to a definite division of the offerings by the bishop is found in the "Decretum Gratiani" (C. XII, Q. 2, cc. 26-30). In several of these chapters ascribed to Popes Gelasius, Simplicius, and St. Gregory the

Great, it is directed that the offerings are to be divided into four portions—one for the bishop and his household, one for the buildings (church, house, etc.), one for the poor, and one for the clergy (to be subdivided according to the merits of each). When the Church gradually spread from the cities and towns into distant country districts, parish churches had to be established there, and, if there was only one priest in those parishes, the offerings, after defraying the maintenance of the church plant and taking care of the poor, would naturally fall to him. These circumstances have undoubtedly had an important influence in the establishment of benefices for individual ministers. Beginning with the sixth century, these offices developed gradually and much of that development was left to local authorities, the individual bishops, or the Provincial Councils. As a result of controversies over rights, the matter was brought before the Supreme Authority of the Church, and the decree or decision of the Supreme Pontiff was considered to make law for all future similar occurrences and conditions.

In the course of time many churches became very rich through gradual accumulation of property acquired by them through donations and bequests in the course of centuries, and with that increase in worldly goods came as a natural consequence an increase in the dangers and temptations to the clergy, which the Supreme Authority tried to counteract by both general and particular laws concerning benefices. In Canons 1409-1494, the Code gives an abridged summary and revision of the former general laws on benefices. In the course of our commentary on these Canons, it will be noticed that a great many precepts of this part of the laws of the Code are not applicable to the United States and other countries where similar economical and political conditions exist, but we intend to review the entire law of the Code on benefices in order that nothing may escape us that is applicable to the temporalities of the Church in the United States. The general laws of the Code are, of course, obligatory on all the churches of the Latin Rite, and particular laws (e.g., laws of a bishop, Provincial or Plenary Council) which are contrary to the laws of the Code are abolished (cfr. Canon 6, n. 1); but where through conditions and circumstances which cannot be changed the observance of some of the precepts of the Code is made impossible, their operation is of necessity suspended.

NATURE OF ECCLESIASTICAL BENEFICES

In Canon 1409, quoted above, the Code gives a definition of an ecclesiastical benefice. It is a legal personage, a subject of rights and obligations, deriving its personality from the legal creative act of the competent ecclesiastical authority. The constituent elements of the legal entity called a "benefice" are: a sacred office with a revenue or income for the office-holder and the right of the one appointed to the office to take and enjoy the income. Further requisites are that the competent ecclesiastical authority by formal declaration creates the benefice in perpetuity. *Objective* perpetuity is meant—*i.e.*, the sacred office and the endowment of that office must be perpetual; the incumbent or possessor of the benefice need not necessarily be appointed for life, and may be removable at the will of the authority that appoints him, but, as long as he is in rightful possession, he has a claim to the revenue of the benefice. In former times *subjective* perpetuity (*i.e.*, appointment of the incumbent for life) was considered essential to the notion of a benefice—at least, of a benefice in the strict meaning of the term. The Code, however, requires the objective perpetuity only, as is evident from Canon 1411, n. 4, where benefices are distinguished into temporary and perpetual, according as they are conferred revocably or for life. Benefices are, as the Council of Trent says (Sess. XXI, cap. 3), established for the purpose of divine worship and the exercise of ecclesiastical employments. A benefice is created in order to provide for the maintenance of clerics charged with some spiritual or ecclesiastical duty or duties proper to the respective benefice, wherefore Pope Boniface VIII says: "Beneficium propter officium ecclesiasticum datur" (cap. 15, tit. III, Lib. I in Sexto).

ENDOWMENT OF THE BENEFICE

The endowment of a benefice consists either in goods owned by the benefice itself as a legal person, or in definite obligatory contributions to be made by some family or moral person, or in certain but voluntary offerings of the faithful, which belong to the rector of the benefice, or in the so-called stole fees paid within the limits of diocesan taxations or legitimate custom, or in choir distributions of which, however, one-third is not considered as income of the benefice

if the entire income consists of choral distribution (Canon 1410).

In former times the endowment of a benefice was quite different from the endowment described here in Canon 1410, and usually consisted in the revenue derived from real estate owned by a benefice. The real estate formerly possessed by the benefices and confiscated by the governments in various countries has been replaced by salaries that the governments agreed to pay to a certain number of priests in certain positions, and those salaries were declared by the Holy See to be a true endowment of the benefices. The Code considers even the voluntary offerings of the faithful to the holder of a benefice an endowment, provided, of course, that there is reasonable certainty that such offerings will always be made in sufficient quantity to provide for the maintenance of the priest or priests serving a certain church. Under this system not only the position of pastor, but also that of the assistant priests, could be erected into a benefice by decree of the bishop. Chaplaincies in Catholic hospitals and other ecclesiastical institutes, where the religious community in charge of the institute is obliged to pay a certain salary to the priest whom the bishop appoints as chaplain, could be made a benefice. Practically, it is of no benefit to the priest that his position be declared a benefice; on the contrary, it might complicate matters as to the use of the salary which he receives, for the Holy See answered in reference to the salaries paid to priests by the Belgian Government (Sacred Penitentiary, January 19, 1819) that they had the nature of ecclesiastical benefices, and entailed the obligation of applying the superfluous money to the poor or to charitable purposes. What the Code says about the choir distributions has reference to dioceses where there is a cathedral chapter or collegiate chapters. The members of the chapters (usually called canons) have, besides other obligations, the duty of reciting daily the Divine Office in choir. If the benefices of the canons consist only of daily distributions, one-third is to be put aside and to be distributed only among those canons who actually have come to choir for the entire Divine Office, unless they are engaged in work of a character that the law considers them present (cfr. Canon 420); during vacation the canons do not get the daily distributions, but, if the entire benefice consists in distributions, they get two-thirds only (cfr. Canon 418). When the Code speaks about stole fees as part of the endowment of a benefice, it must not be

understood of Mass stipends because they are offered to the priest, not as a holder of a benefice, but as celebrant of the Mass.

VARIOUS KINDS OF BENEFICES

Ecclesiastical benefices are called :

(1) *consistorial*, if they are usually conferred in consistory; otherwise they are called *non-consistorial*;

(2) *secular* or *religious*, according as they belong exclusively either to the secular or the religious clergy; however, all benefices erected outside the churches or houses of religious organizations are in case of doubt to be considered secular benefices;

(3) *double* or *residential*, *simple* or *non-residential*, according as they, besides the office or duties of the benefice, have or have not attached to them the obligation of residence in the place of the benefice;

(4) *manual*, *temporary* or *removable*, *perpetual* or *irremovable*, according as they are conferred revocably or permanently;

(5) *curata* or *non-curata*, according as they have or have not the care of souls attached to the benefice.

OFFICES AND POSITIONS WHICH ARE NOT BENEFICES

Though the following offices or positions bear some resemblance to benefices, they do not in law come under the name of benefices :

(1) parochial vicariates which have not been erected permanently;

(2) laical chaplaincies—*i.e.*, those which have not been erected by the competent ecclesiastical authority;

(3) coadjutor offices with or without future succession;

(4) personal pensions—*i.e.*, those which are paid for the life of the person pensioned;

(5) temporary *commenda*—*i.e.*, the concession to some cleric of the income of a church or monastery in such a manner that with his death the income reverts to the church or monastery (Canon 1412).

GENERAL RULES

Unless the contrary is apparent, the rest of the Canons dealing with benefices have reference only to non-consistorial benefices properly so called. Canons 147-195 (*De Officiis Ecclesiasticis*) are to be applied also to offices connected with a benefice (Canon 1413).

THE BASILICA

By GEORGE H. COBB

The babe of architecture that lay in the cradle of Christianity was the basilica. It was the very first form of building expressly erected for Christian worship—a thing of utility, but something much more. In our days many Christians think in terms of money; in those far-off times they thought in terms of faith, hope and charity. The bread made from flour ground from many grains of wheat, the wine squeezed from many grapes, the smoke of incense, the light of the candle—all these spoke to them of the things nearest their hearts, and were but the babblings of things visible attempting to utter the unutterable of things invisible. In the basilica, every part had not only its use, but its deep meaning that might easily escape our utilitarian minds. This applies more especially to the bishop's throne and the altar. With us, the orientation, size, shape, and form of the altar in a church are often the outcome of necessity and personal fancy. The basilica is the thoughtful chart wherein are written the early Catholic ideals. To understand this chart is to add twofold to the enjoyment of a visit to Rome, where basilicas, more or less ancient, abound.

It is an error to imagine that the basilicas were but pagan basilicas of justice appropriated and transformed into Christian churches. There is only one known instance of such a thing occurring, when the civil basilica of Junius Barsus (built on the Esquiline in 317) was turned into a church dedicated to St. Andrew in the fifth century. In point of fact, these civil basilicas, used also for bazaar and mart, were not free from the taint of idolatrous worship, like all the public buildings of pagan Rome. For that reason the Church held them in abhorrence, shrinking with horror from the thought of using them for the worship of the One True and Living God. These stately structures, tinged with the gold of the genius of Greece, undoubtedly inspired the Church when she turned her hand to building, for there was much in them that was admirably suited for public worship.

It is equally erroneous to suppose that the Roman Church was confined to the catacombs until the Peace of the Church. They were

her place of refuge in times of persecution, but persecution did not always rage during the first three centuries. Private houses were first used for worship. Thus, the house of Prisca and Aquila, as well as many other houses in Rome, were used as churches. Within recent years was discovered the House of Pammachus, which was turned to religious use for the reception of the bodies of Sts. John and Paul (mentioned in the Canon of the Mass); this was found beneath the church on the Cœlian Hill, now dedicated to St. Paul of the Cross. This is the most perfect example of a Roman house preserved in Rome, and also provides the first instance of bodies being buried within the walls of the city.

The house of a Roman in comfortable circumstances at that time was well adapted for the requirements of Catholic worship. The inner court called the *atrium*—surrounded by porticos and with a fountain playing in the center—served for the faithful, the water being used for ablutions and Baptism. The one perfect example of the atrium is to be found at the entrance to what is now the English Church of San Silvestro in Capite. In the center of the house was the *peristylum*—a reception room with a domestic altar at the entrance, and a raised seat at the far end for the host to receive his guests. This part was used by the clergy, and became the presbytery; the altar lay between faithful and clergy as in all basilicas, and the raised seat became the bishop's throne. Here is the egg from which the basilica was hatched.

The word *basilica* (from the Greek for "royal") was hardly ever used till the fourth century, for the faithful associated this name with business rather than worship. It was only in the days of Jerome and Augustine that it came to be commonly used in that sense. *Templum* was rejected because of the idolatrous meaning it bore. The earliest and most familiar terms were *Ecclesia*, *Domus Ecclesiæ*. Gothic Architecture took its inspiration from the forest, the basilica from the sea. We can well conceive that in those dreadful days, when the waves of persecution raged around them, the Christians did indeed look upon the Church as the Bark of Peter; wherefore, the structure of a church took the form of a bark. Lest readers might think this statement fanciful, I would ask them to ponder over these words taken from one of the oldest documents preserved in Christian Literature, the "Apostolic Constitutions":

“Let the form be long, facing the East, *having the appearance of a ship*. The throne of the bishop will be raised in the center, and the college of priests will be seated by him. The deacons standing alert, lightly clad like to *sailors or the head rowers* . . . the lector will place himself in the middle (of the church) in a raised position. The porters stand at the entrance door of the men, the deaconesses at the door of the women, after the manner adopted *on the ship to verify the number of passengers*.” The italics are mine. Raised above the assembly and the altar in sight of the whole gathering, in the semicircular apse rounded like the stern of a ship, sat the helmsman, governing (*episkopein, episcopus, bishop*) the frail vessel. Nave means ship, and it is by design that the mosaic flooring of San Marco at Venice undulates like the sea.

The basilica in its inception was sublime in its simplicity, in keeping with a religion that worshipped a Crucified Master. When the Church arose in her grandeur, with emperors and princes at her feet, she arrayed herself as became the Bride of Kings, and the basilicas gleamed with untold splendor. Walk out of the glaring sun into the cool peace of St. Agnes-Outside-the-Walls on San Clemente, and you will have some idea of the quiet, compelling, soul-soothing beauty of the primitive basilica. Highest of all is the bishop’s *cathedra*, higher even than the altar, for it is he who (by means of co-consecration along with his college of priests, to mark perfect unity) can change that earthly altar into the dwelling-place of the Most High.

In these days when the altar is so often made up of meaningless twiddles and twirlings, pinnacles, statues and carvings of every sort, it is hard to realize the stern, simple beauty of the basilica’s altar in its original conception. There was only *one* altar, no matter what the size of the basilica, to mark the unity of the Sacrifice. In the dawn of Christianity it was a wooden table—such as our Lord had used at the Last Supper, such as Peter had used in Rome—a table that served for a meal, then used for the Eucharist alone. Then speedily the cult of the Martyrs was joined in the Eucharistic Sacrifice. Having shed their blood for Christ, it was only fitting they should come to be associated with Him in the Bloodless Sacrifice: “I saw,” says St. John, “under the altar the souls of them that were slain for the Word, and for the testimony which they held” (Apoc., vi. 9). It is Augustine who says: “It is by a just title that the

Saints repose on the altar where the Body of the Lord is immolated. It is most appropriate that they should have their burial in the place where the death of the Lord is each day celebrated; this is, as it were, the result of their alliance" (*Sermo ccxxi*). In the catacombs the celebration took place under the arcosolium (a sort of arch over the Martyr's tomb). Raised from the catacombs, the Church forgot not her glorious champions, but transferred their bodies to a place beneath the altar—named "Confession" to recall the testimony they had given of their faith. When the altar is consecrated, a special procession is formed to go for the relics, and bring them back, singing: "Rise from your resting place, O Saint of God, sanctify these places, bless the people, and preserve in peace poor sinners like us" (*Pont. Rom.*).

The altar not only became the tomb of a martyr; it was something more—Jesus Christ Himself, "the living stone, rejected indeed by men, but chosen and honored by God" (I. Pet., ii. 4). The altar had to be in stone to be kissed, incensed, and revered as Christ Himself. It was a simple stone altar, nothing more—with no canopy above it, nothing to impede the view of the bishop who sat behind. It was covered with a great linen cloth—the winding-sheet of Jesus—as you can still see it represented in an eleventh century fresco in the lower church of San Clemente, showing that Saint saying Mass. With a stroke of genius, Raphael has painted just such an altar in the center of his *Disputa*. On this cloth covering the altar there was nothing but the bread and wine—no image, no cross, no candle: "Let nothing be placed on the altar, save the relics of the Saints, or an ampula containing the Body of Our Saviour to be carried to the sick," says Leo IV.

Then came with the days of Constantine a magnificent adornment in the shape of the ciborium or canopy of the altar, intended to pay kingly honors to Christ. This kind of dome in stone or metal was originally a drapery carried over the heads of oriental potentates, also arranged over the statue of a god as a peculiar mark of honor. It came thus to be a sign of monarchy; still more is it the mark of divinity as in the propitiary of the Ark of the Covenant, and thus it claimed entrance into the basilicas. There was an arrangement made for curtains to be pulled around this canopy in such a way that at the Consecration the celebrant was hidden from view.

It would be a mistake to suppose that, because there were no lights on the altar, there was no arrangements for artificial light in a basilica. There was a certain hesitation in this matter in the beginning, for lights were closely associated with idolatry. Dom Cabrol wisely says: "Candles and lights in worship, like incense, genuflections, prostrations, music, ablutions, processions, are rites in themselves indifferent, which take their signification from the end for which they are used." Once the danger of idolatry was removed, the lighting of the basilicas with lamps and candles reached gradually a splendor that is almost indescribable. Take one example alone. The *Liber Pontificalis* describes a candalabrum, given by Pope Hadrian to be hung in the presbytery, that held no less than 1365 candles that were illuminated on the greatest Feasts. Excellent is the answer to those who objected to lights at service. He says that, "in all the East, candles are lit to read the Gospel when the sun shines, not to put darkness to flight, but as a sign of joy."

Curious is the origin of the use of the portative candle. Certain magistrates in pagan Rome had the right to have candles carried before them as a mark of honor. When the Pope took the place of a prince in Rome, the same honors were paid to him, and in the procession from the sacristy acolytes preceded him bearing candles. The number was finally fixed at seven, inspired by the words of the Apocalypse (i. 12): "I saw seven golden candlesticks, and in the midst of the seven golden candlesticks, one like unto the Son of Man." He who walks in the center of the seven candlesticks in the procession is Christ represented by the Pope, who holds His place and receives the same honors. These candles were arranged around—not on—the altar. Finally, there came to be the six candlesticks still to be found on the altar, the seventh being used only at Episcopal Mass. The famous Pope Innocent III, in his book on the Mass, gives a further reason for lights: "The acolytes carry lighted candles for the reading of the Gospel, not to illuminate but to show our neighbor works of light."

SYMPOSIUM ON MIXED MARRIAGES

REV. FATHER:

The most important question agitating the minds of the Catholics of America today is the question of mixed marriages. It is high time that something should be done to settle this question. The evil of mixed marriages is undoubtedly the greatest evil in the Church. It is the source of much of the unhappiness and most of the leakage in the Church.

For more than forty years the writer has felt that the only way to solve this question and abolish this evil is to discontinue granting dispensations for the marriage of a Catholic with a non-Catholic.

Of the 120,000,000 people in these United States only about 20,000,000 are Catholics. Considering emigration and natural growth, at least 40,000,000 ought to be Catholics. This loss is caused largely by mixed marriages. Every priest knows that the results of mixed marriages are disastrous.

During the last forty years, I have been connected with five or six different parishes, and about the same proportion of mixed marriages and of evils resulting therefrom existed in all of them. In one of them consisting of 125 families, 32 or about 25 per cent were marriages of Catholics and Protestants. Of course, the customary promises were made, but in the majority of cases they were not kept. Promises easily made are readily broken. Most of the parents and children of these mixed marriages did not go to Mass, and several of the children were never baptized.

In another parish of more than 300 families, 75 were of mixed marriages, and about one-third lived up to the solemn promises they made and signed. Many of the others with their children were lost to the Faith. Is the proportion of mixed marriages and leakage in these two parishes true for other parts of our country? Many priests say, "Yes." The last ten years there have been 184 marriages in a certain parish—47 of them mixed marriages. Six of the Protestants of these mixed marriages became converts, five others left their families, and, being Protestants, got divorces and married again, while only five or six of the remainder are sending their children to the Catholic School.

If no dispensation for mixed marriage would be granted, all well-disposed Protestants wanting to marry a Catholic would take instructions, and only a very few Catholics would marry outside the church, and most of the leakage would be stopped.

The good Catholic loves his or her religion better than any man or woman, and will not run the risk of losing it by keeping company with one not of the Faith, when it is known the Church will not grant a dispensation for a mixed marriage.

The Catholic knows, too, that the important end for which God instituted marriage is to train children in the knowledge and love of God, and that this requires the care and attention, the love and affection, the teaching and example of both father and mother—of a Catholic father and a Catholic mother. All Catholics will be brought to a fuller realization of this truth and of other truths of our Faith if they know that our bishops refuse to grant a dispensation for a marriage between a Catholic and a non-Catholic.

PASTOR.

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MY DEAR FATHER WOYWOD:

In your article on Mixed Marriages in the current HOMILETIC you have brought out an idea which I hope and pray will be approved by the united episcopate of the country and Canada. After thirty-five years as a missioner, I rejoice to see that the bull might yet be taken by the horns and thrown—the only way to take a bull.

Thirty years ago on missions in New England, I found that race-suicide had already its great start. Onanism was known as the *Yankee Trick*, and it was thus referred to in the pulpit and in public. Along the Yankee Belt—*i.e.*, along the Lakes out westward—the Yankee Trick spread. Later it spread southward from the Yankee Belt. The fathers of Yankee families whom I knew and who still lived, had big families. It seems to date somewhere about 1888, the year acknowledged by Protestant historians as the fateful year when began the decline of Protestant Sunday Schools according to the figures they had in hand.

This trick spread among our people through mixed marriages. The mixed-marriage Catholics had Protestant husbands who would not conceive, and the Catholic wife got by on the principle that she could not do otherwise. Catholic women took umbrage at seeing these two-children, mixed-marriage women get by, and the devil was loose. Now it is universal, and we have the mixed-marriage Catholics to thank for this.

Most writers against mixed marriages overlook one thing, and that is this. The one thing considered is the loss to faith of the children of mixed-marriage people who do stick to the Church. But here is my point. The Catholics who remain loyal and true and are married to Catholics, live side by side with the mixed-marriage Catholics, and imbibe those loose principles which are natural to mixed-marriage people. Hence it is that there is such a change among our people since the days of Kenrick and Hughes. Not only do the mixed-marriage people freely associate with their Protestant relatives-in-law and drink in their poison, but our Catholic women are friends with the mixed-marriage Catholics and drink in their loose ideals.

Again, many of the ladies in the front pews are wives of Protestants,

have money and are good supporters of the Church. The pastors often raised Cain with us missioners, because we were outspoken against mixed marriages, and this because the mixed-marriage occupiers of the front pews were offended by our words.

I hope you will follow up this crusade and be our Peter the Hermit. It can be done, and any number of priests will favor the move. It is better that we lose the worthless than all become worthless. If there is no standard, there is no standing any more, but we all will fall flat. They go to the devil anyway who marry thus, but never before did I realize that many of the mixed marriages I presided at were invalid—and they are, as is evident from your clear exposition. However, it is useless if one diocese goes ahead, and the next one not. Get at it and keep at it! Gather those who are with you, and win those against you by stating facts and reasons and examples. Courage! You can do it because you stand on Canon Law and its principles. Let us have a housecleaning before God does it with persecution as He is doing in hapless Mexico. Once we put your principles into practice, we shall have a better, bigger, busier Church.

Yours in Christ,

READER.

DEAR FATHER:

I heartily agree with you in your advocacy of abolishing dispensations on the marriage question. My parish is a fearful example of the evil. To your cogent reasons for abolition I would add: The abuse of the privilege by many of the younger priests, who go so far as to invite intending parties to the mixed marriage to come to them first to see how easily the job is done. Some chanceries also seem quite desirous to issue the dispensations—in fact, look down on one who does not seek them frequently.

Wishing you every success I am,

READER.

MY DEAR FATHER WOYWOD:

I have just read your article in *THE HOMILETIC* on Mixed Marriages. I did not know we had a man with the courage shown in this article. If you succeed in having the law of the Church upheld in this matter, I believe you will have accomplished more good for the Church in this Country than any one can estimate. Father, I believe this law of the Church with its present treatment weakens the young priest in his zeal, sermons and in many other ways. I have heard bishops criticized by their own consultors about this matter. On the other hand, I had a

bishop tell me any priest that refuses to marry mixed couples never succeeds very well. You tell the truth, in my opinion, and, if something can be done to abolish dispensations, I firmly believe it would be a very short time until we would have no trouble with mixed marriages. For sixteen years I had no mixed marriages in my missions, and only two went to the Bishop. Both of them fell away from the Church. I do not mean that this can be done every place, because the first seven here were mixed, but now we have no difficulty. The only thing in your article that I see that does not meet my twenty-one years' experience is that the clergy preaches the doctrine on Matrimony as it should be taught. You know the grandest preaching by priest, bishop, and laity is *example in upholding the law*. Citing the law and then allowing its violation never has a good effect. Only our high regard for authority has kept us quiet on this point, and now I am writing to you as a priest that does not wish to cure the evil by condemning any one, but do hope something can be done to stop this widespread and terrible evil.

I think you should receive encouragement in this great work, and as an unknown priest I contribute my share, little though it may be. I remain yours faithfully in Christ.

SUBSCRIBER.

• • • • •
I have been quite interested in "Dispensations for Mixed Marriages." Heartily agree they should be abolished with the possible exception for women of forty or over. This idea was broached in one of the communications. Experience proves adequately the wisdom of the move: only the rarest exception is against it.

READER.

• • • • •
REV. FATHER:

I have read with interest the articles and letters about the distressing question of Mixed Marriages.

During my short ministry (I have been ordained only six years), I have worked in the small towns of this Western State, where conditions are far from ideal for the relatively isolated Catholics. It is really a serious problem for our youth to find Catholic friends. Nevertheless, I am strongly in favor of abolishing completely the practice of Mixed Marriages.

This diocese requires the instruction in Christian Doctrine before marriage. Outside of the large centers, it cannot be enforced. Most young people come to the rectory without any previous visits. The dispensation is asked and granted by means of the telephone. Canonical reasons are always the same, so much so that the priest does not ask for any. He knows that the only reason the couple have is their will to marry.

The law of the Church forbidding mixed marriages is utterly disregarded. No one thinks about it except the priest. As dispensations are granted to anyone, any time, and any place and *for any reason*, it is impossible to make our people respect it. The youth of our very best Catholic families are entering into mixed marriages with dire results. It is true that the marriage takes place in the rectory with no elaborate display, but who wants a church marriage anyway? The Protestant or pagan spirit is so prevalent that it is very difficult to persuade two young Catholics to be married at a Nuptial Mass. The "big blowout" is done after the ceremony, and the priest invited to give an air of Catholic respectability to the affair. I never accept such invitations.

Looking over the records here, I find 26 mixed marriages that were performed here of which the parties still live in the parish limits (which are immense); the others have moved away. Of the 26 only 4 are bringing up their children Catholics, and the Catholic party is practical. 8 of 26 are poor Catholic families, and their children occasionally surprise me by being present. Of course, they never prepare a lesson, know few prayers, but still they kneel in the confessional once or twice a year. The remaining 14 families are N. G.—lost forever to the Church.

Of course, there are other reasons for this loss of faith, such as poor facilities for religious instructions, scandals, etc.; just when these unfortunate circumstances occur, the children need the moral support of both parents.

I am sure that hundreds of pastors would be pleased if they could announce that hereafter, for no reason whatever, would dispensations for mixed marriages be granted.

Do not use my name or address in connection with this question.

Yours in Christ,

READER.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

XI. The Priest's Prayer

If any man or any priest might have dispensed himself from special exercises of prayer or from special times to pray, that man and that priest was Christ our Lord. His whole existence was a prayer. Even while He dwelt upon earth the Beatific Vision was possessed by His sacred humanity, and the intercourse of His heart and soul with God the Father was perfect and serene at every moment. Why should He have needed to give any special time to prayer, when the incense of His love, His adoration, His thankfulness and supplication, rose at every moment to the throne of God? Besides, His least act had an endless efficacy as a prayer, because He was the eternal Son of God, who had assumed a human nature, and all His human actions were acts of a divine person, endlessly meritorious in the sight of His Father in heaven.

CHRIST'S PRAYER

Yet, it is our Lord who has given to His priests the most sublime and insistent example of frequent and perfect prayer. Throughout His hidden life we are left to infer how constant was the prayer of Christ, from what we know of His prayer during His public mission. If, during the years of His journeys and His teaching, He so often retired to the desert or to the Garden of Olives to pray, how frequent must have been His times for prayer in the quiet seclusion of Nazareth, when His simple household duties must have left Him so many opportunities to pray! We can imagine, therefore, how often He must have recited, with glowing heart, those sublime prayers of the Psalms of David, which the priest repeats each day in his Holy Office, and how frequently He and His Blessed Mother and St. Joseph must have recited in unison those mighty prayer-poems, which run the whole gamut of the aspirations of the heart of man towards God. Thus, the priest, when he repeats each day the Psalms of his Sacred Office, is saying over prayers most dear to the Heart and the lips of Christ.

But, even during the time of His public life, we see from the

accounts of the Evangelists how frequently Christ turned aside from His daily toils to pray. At the very beginning of His going forth to the trials and the labors of His public life, Christ was led through the desert by the Holy Spirit and spent forty days in fasting and prayer. These forty days are, we know, the inspiration of the Church in setting aside forty days of Lenten prayer and penance, in establishing priestly retreats, and especially the retreat which precedes ordination. For if the All-perfect and the All-holy, who ran His course like a giant and had within Himself the power of the Deity, thus gave forty days to prayer, how much more should we give faithfully due time to prayer who, with so little strength or goodness of our own, are called to run in His footsteps and discharge His embassy!

CHRIST'S TEACHINGS ON PRAYER

During His public life, and especially in the evening, after a weary and trying day, how often did Christ spend long hours of the night in prayer! He gave careful instructions to His Apostles and disciples as to how they should pray. He offered them that most sublime assurance of the efficacy of prayer contained in the seventh chapter of St. Matthew, from which it becomes clear that through right and persevering prayer a man can borrow the omnipotence of God. He invited His Apostles and disciples to follow Him into the desert, to rest and, we can easily infer, to pray. Happily for us, He answered the petition of His followers that He should teach them how to pray by opening His own heart, and reciting for them the Our Father—that most comprehensive prayer, from which we can learn the great petitions for the granting of which the Heart of Christ most pleaded with His Father in heaven.

All this was for the good of all His followers, but surely it was for the special instruction of His priests, who have to continue His mission, to follow His example most closely, and therefore to call themselves to account from time to time concerning the accomplishment of their duty of prayer, and how they employ this necessary means, not only to secure their own salvation and goodness, but to help their neighbor and the Church. Here is no question of sentiment, of feeling, nor of the pious emotions. To pray rightly and well is for the priest a man's work, a work that tries the spirit and tests

the will—one of the most difficult, as it is one of the most important, of his tasks as a priest.

A MOST IMPORTANT DISTINCTION

We are all inclined to fall into the mistake of confusing pious feelings with piety, and the consolation of prayer with prayer. A natural liking, a sensible devotion to prayer, though they do often go with proficiency in that holy exercise, are by no means essential to it. The most efficacious prayer must often be that which is wrung from a dry heart by earnestness of the pure will, from a sense of duty, and for the sake of God, but without any natural consolation.

It is set down in the life of a holy priest, the process of whose canonization has been begun, that he was a man of great prayer and continued penance, most faithful in all his duties, but especially given to prayer. Once a young woman was deplored her lack of sensible devotion and complained to the good Father that for weeks past she had felt no consolation nor delight in prayer.

“Child,” answered the holy priest, “to comfort you I shall tell you a secret. I myself for many years have never felt the least devotion or consolation in prayer. Through the grace of God, I have been faithful in my spiritual exercises, have said Mass and made my meditation, but all in the midst of complete aridity of soul.”

Who can doubt but that this man’s prayers were immensely pleasing to God, though they brought him no sense of personal satisfaction whatever? He showed all the more love for God and all the more substantial devotion, because he continued to pray well for forty years, without the sweetness and encouragement which may come from experiencing feelings of piety as we pray.

There are some seasons when prayer is easy, when we can speak to God familiarly and without effort. Times of great sorrow, or anxiety, or distress, when human help and consolation fail, often release the springs of devotion, and enable us to speak eloquently to God with the heart, if not with the lips. But such seasons of sensible devotion are rare with many persons. Prayer is for them a real work, and therefore, since sloth is a fundamental inclination of our nature, it is spiritual sloth which keeps them from making the effort of trying to pray well.

THE DIFFICULTY OF PRAYER

Everyone experiences at times this difficulty in prayer. Even St. Theresa of Avila, great mystic and contemplative as she was and adept in the art of prayer, used sometimes to shake the hour-glass, so the story goes, with which she was used to measure off her meditations. She answers the question "Why is it so hard to converse with God in prayer?" by replying that it is because His nature is so different from ours. He is a pure spirit, and therefore unheard and unseen, unattainable by our senses, while we are a spirit substantially joined with matter, and depending on matter for all our direct knowledge. Our converse with God is, therefore, difficult to our nature.

It requires the exercise of faith to be aware of the presence of God, of humility to acknowledge His supreme dominion over us, of hope to expect confidently His goodness. All these things require effort and are hard to our human nature under ordinary circumstances. Therefore, even good people sometimes too easily dispense themselves from prayer. They take advantage of little excuses for not praying. They make a pretext of duties, which can be easily postponed, to excuse themselves from exercises of prayer which should not be postponed. The priest, being human, is very apt to have this inclination, and it requires a manly will to overcome it.

THE DIVINE OFFICE

The most important prayer which priests have to offer is, of course, safeguarded from neglect by the solemn obligation imposed by the Church. The Divine Office is an admirable structure, built up by the devotion of ages, whose great foundations sink deep into the past, but whose details of embellishment and adornment are forever receiving new beauties from each passing generation. It reminds one of those venerable Gothic cathedrals one sees in European lands, whose origin is lost in the midst of antiquity, whose holy interiors are encrusted with rich and various works of art, and whose naves echo every day to the divine praises, always ancient and always new.

From the days of the Apostles, who kept the Jewish custom of prayer at set hours of the day and the night, the Christian Office has gone on growing and developing in concord with the Eucharistic

ceremonies, until now it forms a most varied and beautiful succession of reflections, memories, prayers, aspirations, and canticles—of all the elements that enter into fervent, human prayer. It is in great part the result of the inspiration of the Holy Ghost, being composed so largely of extracts from the Old and the New Testament. It has been slowly molded into its present form, from the days of the early Christians to our own, through decrees of Popes and Councils, through the solicitude of holy men and the efforts of scholars. It is sweet with memories of the Saints, fragrant with heroic traditions.

When the priest takes his breviary into his hands, and begins the Divine Office, his small, individual prayer swells out into the vast official prayer of Mother Church, which storms heaven with mighty efficacy and moves the heart of God for the salvation of souls. With every word he utters, he discharges the priestly office of official mediator between God and His people. When he says the Psalms, his prayer is joined to the unending chorus of divine praise that these words have carried up to heaven from earth, day by day, through the long centuries since the inspired King of Israel first uttered his moving Psalms, or since those other writers of psalms, who rounded out his inspired strains, first conceived under the inspiration of the Holy Ghost their rhythmic prayers.

DIGNE, ATTENTE, DEVOTE

These thoughts ought to be an inspiration to the priest to say the Office each day “digne, attente et devote”—in the words of the prayer that precedes the Office. Each of these three words would repay much pondering, and could form the subject of fruitful resolutions. The Office is to be said “worthily, attentively and devoutly.” To pray in the name of the whole Church, to utter a prayer so sacred and important that the omission of so much as one of the Little Hours would be seriously wrong, such praying certainly deserves the effort to do it worthily, and with due attention, and with a devout heart.

Many things could be said concerning the Sacred Office, and each priest should make for himself many reflections on this topic which is so important to the spiritual life of the priest. He employs usually about an hour each day in saying the Holy Office, which means that one day out of twenty-four is entirely dedicated to this exercise.

Counting a man's working hours as ten in a day, the priest spends one-tenth of his active life in the priesthood reciting his breviary. What the Church thinks of the relative importance of this task may be seen from the fact that this duty of the priest is imposed under pain of mortal sin.

THE PRIEST'S DEVOTIONS

Besides this official prayer, the priest has need to cultivate in his own heart those great devotions of the Church which it is his duty to encourage among the faithful. The devotions to the Blessed Sacrament and to the Blessed Virgin lead the list of those which the priest should cherish. His personal needs and inclinations will move him to take up other devotions that have a special appeal to him. To use the old homely comparison, the priest in this matter of devotion should not be like a conduit—which is constantly conveying the refreshment to others, but remains unhelped by the waters that flow through it—but rather he should be like a living fountain or well-spring, full of the pleasant waters of devotion and giving of his abundance to other souls.

The saying of the beads, the making of the Way of the Cross (which requires but a few minutes and refreshes so vividly the memory of the sufferings of the Saviour)—these ought to find part in every priest's day. So should the frequent uttering of those ejaculatory prayers which help so much to keep the mind on God.

MENTAL PRAYER

The subject of mental prayer or meditation seems to present to the active, busy priest an aspect of difficulty which it should not have. Fundamentally, as we all know, the difference between mental prayer and vocal prayer is that the latter expression signifies some outward action (usually the act of speech) which accompanies the inward action of the mind and heart, while the former term—mental prayer—denotes the exercise of the memory, intelligence and will to think of God or of holy things, to reflect on them, and to make acts of faith, hope, love, adoration, thanksgiving, supplication, reparation, and so on. A certain amount of mental prayer, therefore, accompanies all worthwhile vocal prayer; and, on the other hand, since the mind and the heart of a good priest are often raised to God

during the hours of the day, he is really making mental prayer very frequently when he himself does not advert to the fact. One of the most precious habits a priest can form is the habit of intimate conversation with God. By this conversation we mean the frequent and habitual remembrance of His presence and of His power and love, and the custom of referring everything to Him, of confiding to Him every joy and sorrow, and of keeping up, so to say, a frequent mental intercourse with Him through the recollections of the mind and the aspirations of the heart. Every good priest has something of this gift of habitual converse with God, but it may be almost indefinitely perfected by deliberate and systematic effort, and there are few achievements more precious to the priest, both from the standpoint of his personal goodness and of his helpfulness to others.

LEARNING THE ART OF CONVERSE WITH GOD

Among the means of increasing and deepening this habit are, without question, the habits of a daily meditation, of spiritual reading, and of examination of conscience. Each one of these deserves a chapter to itself. Suffice it to say, therefore, for the present, that each one of these exercises has its own peculiar efficacy in uniting the soul with God and making habitual conversation with God more easy and effective. The tyranny of trifles, the constant preoccupation with little details of work, the routine even of daily life—all these tend to depress the spiritual life, to sink the soul in a cloud of distractions, and, as a dust cloud obscures the sun, these distractions shade the soul from the light of God's presence. Any spiritual exercise, like good reading, meditation, examination of conscience, refreshes the mind, helps to bring it back to the eternal verities, and thus enables the soul to remember God more easily and to speak to Him more efficaciously.

The Apostleship of Prayer ought also be a great help to the priest in praying well and in making life a constant prayer. While he recommends to his people to make and renew the morning offering, he will do it himself, and the remembrance that all his thoughts and words and actions are offered in union with those of Christ will help him to lift his mind frequently to God and often to renew that oblation. For the priest, of all men, the Apostleship of Prayer has a singular significance, for he is essentially another Christ, conse-

crated to Christ by the priestly character, and standing daily at the altar to offer up with Christ that most characteristic of all Christly actions, the Holy Sacrifice of the Mass.

THE PRAYER OF THE MASS

The offering up of the Mass is of course a prayer—and an aid to prayer—of inexhaustible efficacy. Like the breviary, the ceremonies of the Mass are full of ancient sweetness, the stored up fragrance of the saintly prayers of all past generations. At the Consecration of the Mass, the priest puts off his own person and speaks with the very lips of Christ, praying in intimate union with the Son of God—a union unmatched at any other time or by any other class of persons. As the Mass is the supreme prayer of the day, so also its influence extends to all other prayers, and to say Mass excellently requires and insures a prayerful spirit during all the rest of the day's hours. But here again the subject of Mass will not lend itself to any adequate discussion in a few paragraphs.

For what intentions should the priest pray? Can we do better than to take the prayer of the heart of Christ—the Our Father—in which He disclosed the objects of His own perfect prayer, and make them ours, using these sublime intentions to stir devotion, fervor and Christ-like zeal in our own hearts? He prayed, first, that the name of His heavenly Father should be glorified. Next, He prayed for the coming of God's Kingdom—that is, for the doing of God's will on earth as it is done in heaven. Then come petitions for the daily help of God's providence to meet the daily needs of body and soul. Then, for forgiveness of sins and for deliverance from temptation. These are the intentions most suitable for the priestly heart, most Christ-like, and therefore most priestlike. One is loath to leave a subject so important, so rich in profitable thoughts. Since the gift of prayer comes in answer to prayer, every priest should surely include in his Mass and his other devotions an earnest intention to plead with God for this gift for himself and for all priests throughout the world. The fervor of this prayer will be the measure of our appreciation of the grace of prayer.*

*The next article of this series will deal with "The Priest and Catholic Organization."

RITES AND CEREMONIES OF THE SACRAMENTS

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

XI. Extreme Unction

I

The ritual of the Sacrament of Extreme Unction is of the simplest: it consists of two things, *viz.*, the anointing with oil of the sick person, accompanied by prayer. This simple ceremonial is based on the famous text in which St. James promulgates the Sacrament: “Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord” (James, v. 14).

We do not know the circumstances of time and place in which our Lord instituted this Sacrament, but it is an article of faith that the last anointing is one of the seven authentic channels of grace instituted by our Lord. We read in St. Mark that, in the course of the first mission on which our Lord sent them, the Apostles “anointed with oil many that were sick, and healed them” (Mark, vi. 13). This anointing by the Apostles was not as yet a sacramental unction, and the effects produced by it were on a par with the other doings of the Twelve, for they also expelled evil spirits from the bodies of the possessed. The supernatural effects of the Apostolic unction were, therefore, the fruit of a *charisma* transiently bestowed upon the disciples, and different from the way in which bodily refreshment and health is sometimes the result of Extreme Unction. However sudden a physical improvement in a sick person may be in itself, it is not miraculous, for such alleviation of pain or restoration of health is one of the normal, even though secondary, effects of the Sacrament—in other words, it is a *sacramental*, not a strictly *miraculous* effect. This may appear to the superficial mind a distinction without a difference: but, if we wish to safeguard in our own judgment the wonderful dignity and efficacy of the Sacraments, we must hold firmly to the doctrine of their inherent virtue which they have always—though it is to be admitted (since it is a fact of daily experience) that, whereas the purely spiritual and supernatural effects are unfailingly produced whenever the recipient of the Sacrament is duly dis-

posed, the bodily and merely natural results are not infallibly obtained. The secondary effect of the Sacrament is, therefore, controlled by the unsearchable laws of Divine Providence, which knows how to bring good out of apparent and even out of real evil, and which often frustrates our desires in one sphere, only to grant us far more precious gifts of another order.

Extreme Unction has been called by divers names. Its present official denomination, according to Mabillon, dates only from the twelfth century. The more common appellation was simply *Oleum*, or *Uncio*, *Oleum infirmorum*, *Sacramentum unctionis sancti olei*, and so forth. In the earliest times it was also styled *Oleum sanitatis*, which might be literally translated—medicinal oil—in order to hide its true nature and significance from the eyes of the profane. Tertullian, perhaps, makes allusion to this Sacrament in a passage of his *Prescriptiones* (XIII) in which he inveighs against the abuses indulged in by the heretics: “Even the heretic women, how wanton (*procaces*) they are! they who dare to teach, to dispute, to enact exorcisms, to promise cures, perchance also to baptize.” In Tertullian’s days the *lex arcana* was in full force so that it may well be that he was not at liberty to describe the Sacrament of anointing in more precise terms, for fear of betraying the secrecy with which the Church then shrouded the Sacraments. But the expression “to promise cures,” seems an evident allusion to the effects often produced by the Sacrament of anointing.

The Greeks do not use the term Extreme Unction. Their older writers called it simply *the holy oil*, or some such name, but subsequently a new word was coined, *euchelaion*, which combines the two elements of the Sacrament—prayer and anointing.

The matter of the Sacrament is pure olive oil—though the Greek Church, at least at a later period, began to mix a small quantity of wine with the oil, obviously by reason of what we read in the story of the Good Samaritan who poured oil and wine into the wounds of the man who had fallen among robbers.

There are early traces of a blessing or consecration of oil in general, but it is impossible to state definitely that the oil of Extreme Unction received any special consecration. It is highly probable that it did, for the practice of the Church has been at all times first to exorcize and bless the material objects of which she makes use in the

administration of the Sacraments. In the Sacramentaries of Popes Gelasius and Gregory we find a form of consecration of the oil by the bishop on Maundy Thursday, when he blessed all the oil that would be required during the whole course of the year. In the Greek Church, which gives a strict and literal interpretation to the words of St. James, the oil of the sick is blessed by simple priests and Extreme Unction is given, not by one, but by several priests, because St. James wrote: "Is any man sick, let him call in the *priests* of the church"

Even in the Latin Church the ritual of Extreme Unction has undergone many changes in the course of the centuries. There are instances when the Sacrament was administered by several priests: thus, it is related that, when Charlemagne was sick, he was anointed by the bishops (*oleo sancto inunctum esse ab episcopis*). Apparently the Sacrament was even administered in cases of mere physical discomfort or suffering, when there was no real danger or likelihood of death. Some medieval rituals prescribe the anointing of those members or parts of the body in which the sick person experiences more acute pain. In one of these rituals the priest prays thus whilst anointing the seat of the pain: "I anoint thee with holy oil, in the name of the Father, and of the Son and of the Holy Ghost, and I beseech His mercy to free thee from bodily pain and suffering, and to give thee back strength and health, to the end that, by the virtue of this Sacrament and of our prayers, thou mayest recover thy former, and an even better health" (cfr. Chardon, "Hist. des Sacrements," Migne, 778).

By reason of the law of secrecy we cannot ascertain the manner in which the Sacrament was administered in the early Church, but, here as in Baptism, the variations that may have obtained can only have been very secondary, because of the essential simplicity of the whole rite—prayer and anointing with oil.

The words which are said during the administration of the Sacrament are *deprecatory*—that is, couched in the form of a prayer—whereas the primitive formula seems to have been *indicative*. In the Greek Church both ceremonial and prayers are very elaborate and of great length, whereas the ritual and the prayers of the Latin Church are according to the best tradition of Roman simplicity, directness and sobriety.

II

The Sacrament of Extreme Unction is not one of those that are *de necessitate medii*; nevertheless, it would be a grave sin to refuse it of a set purpose, because such a refusal would show a singular ingratitude for a gift of the Redeemer of mankind which He meant to be a salutary remedy against the ills that beset man in the last hours of his earthly life. On the other hand, Canon Law lays it down that its ordinary minister—that is, a parish priest or a priest who has the care of souls—is bound in justice to administer it either himself or through another priest. In a case of necessity, any priest is under an obligation to do so, but only *ex charitate*.

According to the universal practice of the Church, if time and the condition of the sick man allow of it, he should first receive the Sacraments of Penance and the Holy Eucharist. This prescription of the Roman Ritual differs from the practice which obtained at one time, when the anointing took place after sacramental absolution but before Holy Communion—Extreme Unction being held to be the complement, as it were, of Penance. On the other hand, Sts. Cesarrius of Arles and Eligius of Noyon, and the author of the work entitled *De visitatione infirmorum* (attributed to St. Augustine), make mention of cases when Holy Communion was exceptionally given before Extreme Unction.

Extreme Unction may only be given to adults—that is, to persons who have reached the years of discretion, and who, either from old age or sickness, are in danger of death. The practice of anointing adults who are not in some danger of death from sickness or old age, is therefore not to be tolerated. Canon Law (Canons 940-945) clearly states what persons may and should receive this Sacrament and those from whom it must be altogether withheld.

The conditions under which our people often live and die, make it practically impossible in most cases to carry out to the letter the various prescriptions laid down in the rubrics of the Ritual. Nevertheless, whenever it is at all possible, the priest should administer this great Sacrament with as much external dignity as circumstances allow. In the sick room there should be prepared a table covered with a white cloth, a vessel containing six balls of cotton-wool for wiping off the oil of the unctions, crumbs of bread for cleaning the priest's fingers, and at least one candle should burn on the table:

“Operam dabit ut quanta poterit munditia ac nitore hoc sacramentum ministretur” (Let the priest see to it that the Sacrament be administered with as much cleanliness and neatness as possible), says the Rubric.

The priest, vested in cassock and surplice and wearing a purple stole, carries the Holy Oil in a silver vessel into which he has dipped some cotton-wool to prevent the oil from being spilt. On entering the sick room he greets the inmates with the words with which our Lord bade the Apostles to salute those whose dwellings they honored by their presence: *Pax huic domui!* Then, having deposited the phial of oil upon the table, he gives the sick man the crucifix to kiss, after which he sprinkles with Holy Water the sick person, the room and the assistants—*per modum crucis*—saying: *Asperges me*, etc.

Three prayers of extraordinary beauty and appropriateness are now recited, if time permits; for, if there is any immediate danger, the priest proceeds at once to the unction. Only the Catholic Church has the secret of prayer such as she makes at this solemn moment in the life of her children. Anxiety broods over the house into which the priest has entered; sickness and pain have weakened the mental and bodily energy of the sufferer; already, perhaps, can be heard the flapping of the wings of the Angel of death. At this moment Holy Church knows what to say and how to say it:

“Into this house, O Lord Jesus Christ, at the in-going of our lowliness, let there enter everlasting happiness, divine prosperity, serene joy, fruitful charity, everlasting health: let not the devils have access to this house, but let the Angels of peace draw nigh. . . .”

The *Confiteor* is now recited—in Latin or *in the vulgar tongue*, the Ritual expressly states—and the general absolution is given. Before proceeding to the unctions, if there are any persons present, the priest exhorts them to pray for the sick man. The Ritual suggests that they should recite the Penitential Psalms, or the Litany of the Saints, or some other prayers, according to the circumstances of time and persons.

Prayer and anointing are the elements of the Sacrament; hence the priest now spreads his right hand over the head of the sick person and prays as follows:

“In the name of the Father and of the Son and of the Holy Ghost, may all the influence of the devil be extinguished in thee, by the

laying-on of our hands, and by the invocation of all the holy Angels, Archangels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, and all the Saints. Amen."

The unction is made with the thumb, in the form of a cross, on the external organs of the five senses. According to the Code, the unction of the loins is always omitted and any reasonable cause dispenses from that of the feet.

The words are *deprecative*: "Through this holy unction and His most tender mercy may the Lord pardon thee whatsoever sins thou hast committed by sight," and so on for the other senses.

In a case of urgent necessity one unction would suffice—on any of the sense organs, but preferably on the forehead. The form of words to be used in such emergencies is as follows: *Per istam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.* However, if death does not take place at once, the unctions that have been omitted must be supplied and the prayers must be recited. On the other hand, if death supervenes during the unction, nothing more is to be done.

The prayers of the Church can never be futile, and the sacramental symbols infallibly effect that which they signify—whenever no conscious obstacle is placed in their way by the subject of prayer and Sacrament. The Christian sufferer may have reached the last milestone on life's journey, his sins and negligences may have been many and grievous; the virtue of the Sacrament has now wiped away the last traces—the relics as they are called—of his transgressions. He has been cleansed, refreshed, invigorated by that blessed oil with which is mingled so abundantly the very Blood of the Saviour, according to Bossuet's beautiful phrase.

The concluding prayers are a wonderful exposition of the theology of the Sacrament of anointing. One thing that is most deserving of notice is that there is in them no mention at all of death. It is tragic that so many people look upon this great Sacrament as a sure and necessary preliminary of death: they think that it is a Sacrament of the dying, whereas it is the Sacrament of the sick—that is, of those whose sickness is grave and of such a nature that, if death is not sure to follow, it is nevertheless more than a remote possibility.

In the first of the three prayers the priest speaks thus: ". . . . cure, we beseech Thee, O Lord, the ailments of this Thy servant who

is sick; heal his wounds and forgive his sins; drive from him all pains of body and mind and mercifully restore to him full health, inwardly and outwardly, that, being restored by the help of Thy mercy, he may return to his former duties. . . .”

The concluding prayer is no less emphatic: “O holy Lord . . . graciously draw near at the invocation of Thy name, that delivering Thy servant from sickness and bestowing health upon him, Thou mayest raise him up with Thy right hand, strengthen him by Thy might, defend him by Thy power, and restore him to Thy holy Church with all desired prosperity.”

If we bear in mind the thoughts expressed in these prayers of the Catholic Church, we shall easily rectify some of our own ideas and impart to the faithful a truer appreciation of the nature and efficacy of a Sacrament which was instituted for their spiritual and even physical comfort in the hour of grave sickness. The influence of the holy anointing is not merely spiritual; it is even felt in the body. For the last moments of man’s earthly life Holy Church has set apart the prayer of the Commendation of the Soul: let us beware of confounding those prayers and blessings with the peculiar virtue of the Sacrament of Anointing.*

*The next article of this series will deal with “Matrimony.”

ANSWERS TO QUESTIONS

MONTH-MIND REQUIEM MASS

Question: It is a custom among many families of this parish to have a High Mass every month for one year after the death of a member of the family. Can the Mass of the second, third, etc. month be considered a month-mind Mass? Is the priest privileged to sing a Requiem Mass in the second, third, etc. month, if the day on which the Mass is sung is a feast-day on which only the third, seventh and thirtieth day and anniversaries Masses are permitted?

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Answer: There is no provision in the new rubrics of the Missal for any other privileged monthly Requiem Mass than that of the first month—*i.e.*, thirty days after either the date of death or burial. The Requiem Mass on the third, seventh and thirtieth day may be either a chanted Requiem Mass or a Low Mass. It is permitted on all days except Sundays, actual or abolished holydays of obligation, All Souls' Day, doubles of the first and second class, the privileged octaves of Christmas, Epiphany, Easter, Pentecost, Ascension, Corpus Christi, the privileged vigils of Christmas, Epiphany, Pentecost, the privileged ferias of Ash Wednesday and the first three days of Holy Week, and in all churches where the Blessed Sacrament is exposed for public veneration.

In the ordinary Requiem Masses the rubrics distinguish between the chanted Requiem Masses and the Low Masses. The chanted Requiem Masses are permitted on days where the office is a semi-double, with the exception of the octaves of Christmas, Epiphany, Easter, Ascension, Pentecost and Corpus Christi; on Friday after the octave of the Ascension; during a common octave; on non-privileged ferias (*i.e.*, of Advent and Lent, excepting in Lent Ash Wednesday and all Holy Week); on Rogation Monday and Tuesday, if no procession is held; on the Ember Days of September; on ordinary vigils; on octave days of simple octaves; on Saturdays when the Office is S. Mariæ in Sabbato. It is understood that on these ferias and days within octaves no office of the rank of a double is being celebrated.

PARTICIPATION IN NON-CATHOLIC WORSHIP

Question: Should the pastor deny absolution to two young ladies who are playing instruments at non-Catholic services in a local Episcopal church and

at Protestant chapel services in Protestant institutions in case they refuse obstinately to obey and stop? They do this to become popular and to be considered good mixers and broadminded. It may also be for business reasons, as their parents are in business and are living in mixed marriages. It may also be for a little monetary consideration, but neither of them is dependent on that. Such things are a very perplexing problem for pastors in entirely Protestant environments.

PASTOR.

Answer: In all questions of the participation of Catholics in the religious worship of non-Catholics held publicly as an expression of their religion, we must distinguish between mere material presence and formal joining in the heretical worship. By the mere material presence we understand that one is present, not to join in the religious service of the non-Catholic religion, but for some other reason (*e.g.*, mere curiosity, honor to a friend, as at weddings and funerals). It is, however, necessary that the extraneous motive for attendance should be quite apparent, for it would not do for a Catholic to say that he does indeed take part in the religious service, but that in his mind he does not believe in nor intend to give expression to the Protestant principles of faith. Even a mere material presence, no matter how well shown by the circumstances, is not permissible, if one thereby endangers his Catholic faith by contracting doubts and uncertainties concerning Catholic tenets.

The formal participation in the non-Catholic religious worship is, of course, always and under all circumstances illicit. There are certain ways of coöperation which are of their very nature formal participation, and it is futile to deny in words what the facts loudly proclaim. When one actively enters into the prayers and other religious ceremonies of the non-Catholic worship, sings or plays the religious hymns and songs, do not these facts bespeak a formal participation? It may be objected that singing and playing may be done merely to oblige the non-Catholic friends, or they may be done in the capacity of a professional singer or musician for payment, and that the circumstances would sufficiently show these intentions. But, if these things are done of the free will of Catholic persons (either to show friendliness to the non-Catholics or for remuneration), the active coöperation in the worship of non-Catholics can hardly be said to be a mere material or passive presence. The case would be quite different if it is evident from the circumstances that Catholics are present and go through certain religious forms because they are forced to do

so (*e.g.*, in prisons, in the army or navy, in some non-Catholic school or other institution).

Even though the circumstance that Catholics take some active part in the sectarian religious worship through force seems to show plainly enough the lack of intention to unite in heart and mind with the non-Catholic worshippers, still the Holy See has declared it a formal participation and therefore gravely sinful. The Holy See had been asked whether Catholic school children in certain provinces of Russia who were forced to assist at the non-Catholic worship together with the non-Catholics, and to take part in certain ceremonies like the kissing of the crucifix presented by the schismatic minister, genuflect, take particles of blessed bread, etc., could be considered as merely materially assisting at the worship or a mere civil ceremony, because they were forced. The Sacred Congregation of the Holy Office answered (April 26, 1894) that the presence of the scholars in these circumstances could not be considered as a mere civil ceremony, but was a forbidden communication in the sacred services of non-Catholics, and consequently absolutely illicit. Concerning the absolution in confession of those who had known that it is gravely sinful to take part in the sacred worship of non-Catholics, and had nevertheless done so for fear of the evils that threatened them, the same decree of the Holy Office said the priests should instruct, rebuke and exhort them and also the parents who were the cause of their children's sin, *nor can they absolve them unless they seriously promise for the future to avoid the forbidden participation in the non-Catholic worship*. If the pupils or the parents were in good faith, the confessors might in consideration of the great difficulties facing the Catholics leave them in good faith and abstain from the admonition.

Concerning the men in the service of the army and navy of the United States, there is on ship and in military stations the rule that on Sundays at a certain hour the men attend divine worship, and, if there is no Catholic priest on the ship or at the post, the Catholic men have to attend the non-Catholic service as part of the routine duties. All that is required is that they are present, and behave, of course, in a respectful manner at the services. The first Plenary Council of Baltimore said in reference to this matter that, inasmuch as the Constitution of the United States prohibited the

authorities from usurping any right to meddle with things religious, the bishops should endeavor prudently to arrange matters with the authorities so that the Catholic men in the army and navy may not against their conscience be forced to assist at the worship of non-Catholics (II Balt., n. 400). As far as we know, the men in the service, no matter of what religion, are to this day obliged to be present at the religious worship on Sundays at a certain hour, and, if there is only one chaplain there (Catholic or non-Catholic), all the men have to attend the service conducted by him.

From what has been said, the answer to our correspondent's question must necessarily be that the young ladies are not allowed to sing or play at non-Catholic worship; and, if after due admonition they do not promise to discontinue their practice, they should be denied absolution. The pastor knows the circumstances better than we do, and, if the action of these young ladies causes no scandal and if they are in good faith and see no wrong in their action, he may pretend not to notice it. Whether it is advisable to ignore Catholic principles in those circumstances and let ignorance have its way, is hard to say. We do not believe that intelligent non-Catholics esteem and respect Catholics the more for their illogical so-called broadmindedness, for weak-principled people are not thought much of by anybody.

THE TITLE OF "REVEREND" GIVEN TO SUPERIORS AND OFFICIALS OF RELIGIOUS COMMUNITIES OF WOMEN

Question: Is it correct to prefix the title "Reverend" to the names of members of religious orders of women?

READER.

Answer: There is no official statement of the Church on the titles of religious—or, for that matter, of priests. It is a matter of custom, varying in different countries and places, by what title the priests and religious are addressed. As far as we remember, years ago the title of "Reverend Mother" was not given to religious women, but we have observed in recent years that it is quite common to call some of the superioresses by the title of "Reverend Mother." The Official Catholic Directory has not endorsed this appellation, at least not generally; and we do not know why in a few instances the title of "Reverend Mother" is given to some Sisters in the same Directory. Since the custom was so well established to reserve the title of "Rev-

erend" to the priests, it does not seem proper to give the same title to religious women. It is not a question of merit or worth, but we would desire to see the priest in exclusive possession of what was and still is considered his distinctive title given him for reason of the character of the priesthood of Christ.

VALIDATION OF MARRIAGE BETWEEN CATHOLIC AND NON-CATHOLIC WITHOUT THE PROMISES

Question: In the May issue of your REVIEW you state that the Holy See has given bishops in the United States the faculty to grant ■ *sanatio in radice* when the non-Catholic refuses either to renew the consent or to make the promises. On the face of it that faculty seems contrary to the Code, for, if there is danger of perversion (which there would be if the promises were refused), the impediment is of Divine Law. Moreover, Canons 1043-44, which give extensive faculties to bishops, parish priests, priests assisting at marriage and confessors "urgente mortis periculo," insist on the promises being observed. Therefore, I gather that the promises are of Divine Law from which even the Holy Father cannot dispense. PAROCHUS.

Answer: There is no doubt about the faculty of the bishops in the United States to grant ■ "sanatio in radice" in those cases in which a Catholic contracted marriage with a non-Catholic either before a non-Catholic minister or a civil magistrate, if the non-Catholic does not want to appear before a Catholic priest to validate the marriage in the ordinary way (by renewal of consent), or is willing to renew the consent but does not want to make the prescribed promises. The Church has frequently protested against mixed marriages, and said many times over again in her official pronouncement that the Divine Law—and not only her own—forbids these marriages when there is proximate danger to the Catholic faith of the Catholic party and proximate danger that the children of such a union will be lost to the Catholic Faith. If there is no way of making this danger remote, authorities of the Catholic Church cannot permit mixed marriages, nor validate them and recognize them as valid by the *sanatio in radice*. The promises are the usual means by which the Church tries to get some assurance that the proximate danger has been made remote. In the Instruction of the Sacred Congregation of the Propagation of the Faith, March 25, 1868 (Second Plenary Council of Baltimore, Appendix, p. 344), addressed to the Archbishop of Baltimore, it is stated that the promises are

demanded by the natural and divine law for the purpose of removing the intrinsic dangers of mixed marriages. It further declares that it does not suffice to obtain the promises from the parties in order that the faithful can be permitted to expose themselves to grave dangers of faith and morals, but that there must be just and grave reasons—some great difficulty which cannot easily be avoided. The Instruction goes on pleading with the head of the American hierarchy to keep in mind the laws of the Church and her great aversion towards mixed marriages, and begs him to make known to the Catholic people under his jurisdiction the attitude of the Church and the necessity of listening to the voice of the Church.

Once a disobedient Catholic has contracted the civil bond of marriage without the permission of the Church, his condition is a pitiable one: he has put himself into a state and condition from which he cannot escape, he has placed himself in a necessary danger of sin, which even his repentance and his desire to return to obedience towards his God-appointed spiritual guide cannot alter. In these sad circumstances the Church has pity on him, and is willing to receive him again, if there is any possibility at all to readmit him to her communion. The pastor of souls to whom such a Catholic appeals, must first of all try to influence the non-Catholic party to do what the Church would have asked him to do, if the parties had in the first place requested it to permit their marriage. If the non-Catholic cannot be persuaded to do that much for the sake of the conscience of the Catholic whom he pretended to love, the Church will not cast aside the Catholic who is truly and sincerely sorry for the disobedience and the danger into which he has placed himself and from which there is no more escape. He must satisfy the Church that he will do all in his power to keep and practise the Faith and to baptize and raise the children in it. Though it may in some cases seem practically impossible for the Catholic party to raise the children Catholics, still the Church will validate the marriage on the strength of the promise of the Catholic who sincerely does what is in his power after having unfortunately placed himself in a state and condition from which he cannot escape, and it is reasonable to suppose that God will have pity on such a Catholic who is willing to do all he can under those circumstances.

CAN LOSS OF CATHOLICS TO THEIR CHURCH THROUGH MIXED MARRIAGES BE LAID TO THE CARELESSNESS OF PRIESTS?

Question: Is it not true that one chief reason for the falling away from the Church of Catholics in mixed marriages is due to the indifference of the priests? In all parishes the census is supposed to be taken up annually, and in the large parishes the assistant priests are usually appointed to do this work. If the census is taken with proper care, the priests will undoubtedly find the greater number of the neglectful Catholics living within the territory of the parish. Do the priests follow up these cases, and endeavor to bring back the careless Catholics with kindness, prudence and patience? Is it not a fact that the younger priests rather make social calls than those which the care of souls requires?

PAROCHUS.

Answer: In answer to remarks of this kind, we would say that we do not know that the younger priests generally do not care for the spiritual work for which they asked to be ordained to the priesthood. Each man's own experience is, of course, limited and, if we were to judge of priests with whom we have come in contact, we could truthfully say that we have found indifferent pastors and indifferent assistant priests and we also believe that history or human experiences repeat themselves, so that the very same human misery and sinfulness is to be found all through the ages of the Christian era. Whether there was more perfect Christian life among people and priests fifty or a hundred or two hundred years ago, is difficult to tell. First of all, one community knew very little about the other before we had the means of rapid communication and the circulation of news. Then, the circumstances of life were so different that we do not know whether the people of another age would have stood the effects of modern progress without detriment to their spiritual life better than we who live in the present age. That people of today—and, if you will, the priests (for they are taken from among the people)—are more pleasure-loving than people of another generation, is quite natural, for the others had no such pleasures that they could love, and we do not know what they would have done if they had had the same opportunities.

Undoubtedly, the Catholic priest has the duty to restrain himself in the use and enjoyment even of perfectly innocent pleasure and amusement—more so than the layman, for he is set by God before the laymen as an example of Christian virtues, and not least among these is mortification and self-denial. There is no doubt that an inordi-

nate, immoderate desire for amusement, distractions, ease and luxuries, does weaken character, does induce neglect of disagreeable and irksome duties, does weaken the soul against sinful pleasures after which the flesh craves, does take from the heart the spirit of prayer and love of union of heart and mind with God in and throughout the affairs of daily life. The struggle is great, because the men and women of today grew up from infancy in the midst of these modern pleasant things of life unknown to the generation that grew up forty or fifty years ago. We can only pray that we may not forget that we are followers of Christ Crucified, and that we may have strength to be moderate in the use of all lawful things, willing to do our duty no matter how repugnant, anxious to come to the aid of souls without counting the sacrifice.

CASUS MORALIS

Non-Catholic Vows

By A. VERMEERSCH, S.J.

Case—A good religious priest of New York—let us call him Father Ambrose—was so happy as to receive into the bosom of the True Church a pious woman who had been educated in the Anglican High Church. She had devoted her life to works of charity in an Anglican monastery, in which she had made her religious profession as a nun, including the three perpetual vows of poverty, chastity, and obedience. Father Ambrose thought it advisable to release the lady, upon her conversion, from all former obligations. He supposed that the vows of poverty and obedience were void, because they require the intervention of a lawful superior, and there had been no such intervention in this case. Accordingly, he asked only for the faculty of dispensing from the reserved vow of chastity. Thus, the convert became a Catholic, free from all special obligation.

Some time later Father Ambrose chanced to meet an old friend of his, Father Anthony of Washington, D. C., and mentioned to him the interesting case of his recent convert.

“My dear fellow,” said Father Anthony with a smile, after hearing the facts, “it seems to me that you were over-scrupulous in the matter. I had a similar case in Washington—an Oriental schismatic who had made her religious profession in a Basilian monastery. I reasoned that, since there is no true religious life among heretics and schismatics, the religious profession was without value before God and the Church; and certainly there could be no need to annul what had never existed. So I received the lady’s abjuration without any mention of religious vows.”

Who was right, Father Ambrose or Father Anthony?

Solution—I. Let us examine the question according to the principles of moral theology. The vows of the person in the first case (the one from New York) may be considered either in connection with her religious profession or independently of it.

It is clear that, among Anglicans (even those who call themselves Anglo-Catholics), there is no lawful authority provided with jurisdiction. Although many of the individuals are in good faith, the Church does not supply in their favor anything whatever in the way of jurisdiction. Since there is no recognized authority, there cannot be a religious community, and the so-called religious profession cannot create any obligation.

Certainly, even a Protestant person can make a valid vow, but then the vow should be conceived without any relation to a religious association. One might suppose that at least the vow of chastity might be regarded as absolute—that is, independent of any necessary relation to the religious society in which it was made. Yet, such is not usually the case. In this respect there has been in recent times a change in the practice of the Holy See. Formerly, in granting to a nun or to a lay-brother the indult separating the person from the religious institute, the Holy See reserved the vow of chastity upon the presumption that this vow had been the object of an absolute promise to God. But for many years now a contrary interpretation and practice has prevailed. Secularization now includes the dissolution of all obligations of the vows connected with the religious profession. This does not mean, of course, that the making of an absolute vow, even in a religious association, has become impossible, but only that, for vows made in a religious institute, the presumption that they are absolute is no longer admitted. The presumption is the other way; that is, they are presumed to have been made only as religious vows, dependently upon the religious profession. In the internal forum, it is of course the actual intention of the person which determines whether the vow was in fact absolute, or entirely dependent on the religious profession.

We are now in possession of all the elements necessary to an estimate of Father Ambrose's handling of the case. He should have inquired of his convert whether she ever had the intention to assume an obligation towards God independently of her religious life. If she had not, as is most probable, then no dispensation was needed. But, if she had the absolute will to consecrate her body to God by the vow of perpetual chastity, then Father Ambrose was quite right in getting a special faculty for dispensing from a reserved vow—supposing, of course, that the lady's release from that obligation seemed to him advisable.

(2) The case of Father Anthony is quite different. He had to do with an Oriental schismatic. Now, in the Orient there are subsisting communities or churches whose existence is recognized as a fact by the Holy See. At the head of those churches are patriarchs and bishops, who were validly ordained and consecrated; and there has never been any positive act of the Holy Father to suppress the juris-

dition which they possessed over the communities belonging to their respective rites. Gregory XIII, when he reformed the Calendar, wrote to the patriarchs asking them to accept that reformation; they were expressly invited to the Council of Trent and more recently (by the Letter "Arcano" of September 8, 1868) to the Vatican Council, in which they were called "bishops of the Oriental Churches not in communion with the Holy See." It is noteworthy that Protestants, on the other hand, received no such *de facto* recognition; to them Pius IX wrote only as individuals, addressing them as "all Protestants and other non-Catholics."

We may therefore conclude, with Arcadius (*De Pænitentia*, lib. IV, c. 5),¹ Cardinal d'Annibale, and other learned authorities, that for the good of souls the Roman Church has allowed ecclesiastical jurisdiction to remain in the schismatic Oriental churches, for the conferring of the Sacraments and the administration of the communities.²

In the second case, therefore, the profession of the nun must be considered as valid; and Father Anthony would have done better to ask, not only for authority to receive the adjuration of the converted Oriental nun, but also for the faculty of dispensing her from all the obligations resulting from her religious profession.

Of course, even in the absence of such dispensation, the lady would not be obliged to return to her schismatical community; she would not even be allowed to do so. But she would remain bound by her vows, and obliged to observe them outside the community, in the world, or even in a Catholic religious community into which she might be received.

¹ *De concordia Ecclesiae Occidentalis et Orientalis in septem sacramentis administrandis.*

² It is true that schismatics are, in the external forum, to be treated as excommunicated; but they are also, according to the classification made by Canon 2258, in the class of excommunicated persons known as "tolerati," as opposed to "vitandi;" and these, so long as no formal condemnation or declaration has been made against them, are not deprived of the valid use of jurisdiction, according to Canon 2264.

ROMAN DOCUMENTS

ENCYCLICAL OF HIS HOLINESS, POPE PIUS XI, ON THE UNIVERSAL EXPIATION DUE TO THE SACRED HEART OF JESUS

The Holy Father states that it is certainly most consoling and inspires with hope and confidence all the believers in Christ that before His ascension He assured the Apostles and disciples: "Behold, I am with you all days, even to the consummation of the world" (Matt., xxviii. 20). For mankind is suffering under evils and miseries, and the Church herself is combated and groaning under oppression. Just as the Apostles were encouraged and strengthened by this divine promise to sow the good seed of the Gospel throughout the world, so the Church has since their time been led to victory against the power of hell. Though Christ did not fail at any time to assist the Church, still He gave her greater help and strength whenever greater dangers and trials pressed upon her. In more recent times the most merciful Heart of Jesus manifested itself to Mary Margaret Alacoque, and complained to her about the coldness of human hearts towards His Heart burning with love for men. The Supreme Pontiff and Father of Christendom desires to address the bishops of the whole Church on the duty mankind has of offering satisfaction to the Sacred Heart of Jesus, and requests the shepherds of the flock of Christ to teach these things to the people committed to their charge, and urge them to do as the Holy Father directs.

The heresies which arose in recent times—especially Jansenism which killed love and filial confidence in God—were combated by the Sacred Heart of Jesus, His emblem of peace and love shown to mankind. In the devotion to the Sacred Heart of Jesus there is the sum-total of religion and consequently the norm of a more perfect life, for this devotion helps us to know Christ more intimately, and more efficaciously moves our hearts to love and imitate Him more fervently. Pope Leo XIII dedicated all mankind to the Sacred Heart of Jesus. The more the enemies of Christ shout: "We will not have this man to reign over us" (Luke, xix, 14), the more should the faithful proclaim Him the King of their hearts and of all they have and possess. For this reason, the Holy Father says, he himself has

had the happiness of instituting the Feast of Christ the King, on which feast the consecration of mankind to the Sacred Heart of Jesus is to be renewed annually.

When the human heart offers itself to Christ, and man invites Him to be the loving King of his heart and soul and mind, another thought naturally suggests itself, namely, to offer satisfaction to the Divine Love for any neglect or offence of which one has been guilty towards the Lord who said that it was His delight to be among the children of men. For our innumerable sins and offences and negligences we owe the Heart of Jesus satisfaction or expiation, and, before we can profess that we love Christ from our hearts, we must be willing to acknowledge our sinfulness and make amends for it. If Christ had not first suffered for our sins and iniquities, we would have no adequate means of offering atonement to the majesty of God; but now we can offer our good works and penances, we can offer gifts and sacrifices for our sins by uniting them with the sacrifice of Christ on the Cross and with the continuation of that sacrifice in the Holy Mass.

By showing us His Sacred Heart bearing the marks of His passion and flames of love, Jesus desired to teach us both the enormity of sin for which His heavenly Father demanded the suffering and death of the Cross and the immense love that the Redeemer bore towards us, so that we might most earnestly detest sin and most ardently love Him. The spirit of expiation and reparation has always been the most important element in the cult of the Sacred Heart of Jesus. Our Saviour said to Margaret Mary Alacoque: "Behold the Heart that has loved men so much and heaped upon them all benefits, and yet that Heart has not found gratitude for its infinite love, but rather oblivion, neglect, and insults, and these have been sometimes offered by those who owed special love to Me." And Jesus recommended among other things the Communion of reparation and prayer and adoration for an hour—called the Holy Hour. Just as Christ on Mount Olivet suffered from terrible sadness of heart over the sins and ingratitude of men, so the continued crimes of mankind afflict the Sacred Heart, and those who love Jesus can console His Heart by works of expiation. Christ said to Saul (later, the Apostle St. Paul) when the latter was persecuting the disciples of Christ: "I am Jesus whom you persecute." Whatever is

done to His Church, Christ as the Head of that Church feels as though it was done against Him. There are many reasons why atonement should be made, not only because even the best of men are sinful and neglectful at times, but also because the Church is persecuted, Christ blasphemed, and all things sacred trampled to the ground by the enemies of the Christian Faith. Still worse, many who call themselves Christians lead a life that is an insult to the Christian name, a life of worldliness and gratification of the senses. Others act like the sleeping and cowardly disciples of Christ on Mount Olivet; others like Judas the traitor.

The Holy Father therefore orders that each year on the Feast of the Sacred Heart of Jesus in all churches of the world the formula of expiation added to the Encyclical be solemnly read (May 8, 1928; *Acta Ap. Sedis*, XX, 165-178).

ACT OF REPARATION TO THE SACRED HEART OF JESUS

O sweet Jesus, Whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before Thy altar eager to repair by a special act of homage the cruel indifference and injuries, to which Thy loving Heart is everywhere subject.

Mindful alas! that we ourselves have had a share in such great indignities, which we now deplore from the depths of our hearts, we humbly ask Thy pardon and declare our readiness to atone by voluntary expiation, not only for our own personal offences, but also for the sins of those who, straying far from the path of salvation, refuse in their obstinate infidelity to follow Thee, their Shepherd and Leader, or, renouncing the vows of their baptism, have cast off the sweet yoke of Thy law.

We are now resolved to expiate each and every deplorable outrage committed against Thee; we are determined to make amends for the manifold offences against Christian modesty in unbecoming dress and behavior, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violation of Sundays and holydays, and the shocking blasphemies uttered against Thee and Thy Saints. We wish also to make amends for the insults to which Thy Vicar on earth and Thy priests are subjected, for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of

Thy divine love; and lastly for the public crimes of nations who resist the rights and the teaching authority of the Church which Thou hast founded.

Would, O divine Jesus, we were able to wash away such abominations with our blood! We now offer, in reparation for these violations of Thy divine honor, the satisfaction Thou didst once make Thy eternal Father on the cross and which Thou dost continue to renew daily on our altars; we offer it in union with the acts of atonement of Thy Virgin Mother and all the Saints and of the pious faithful on earth; and we sincerely promise to make recompense, as far as we can with the help of Thy grace, for all neglect of Thy great love and for the sins we and others have committed in the past. Henceforth we will live a life of unwavering faith, of purity of conduct, of perfect observance of the precepts of the Gospel and especially that of charity. We promise to the best of our power to prevent others from offending Thee and to bring as many as possible to follow Thee.

O loving Jesus, through the intercession of the Blessed Virgin Mary, our model in reparation, deign to receive the voluntary offering we make of this act of expiation; and by the crowning gift of perseverance keep us faithful unto death in our duty and the allegiance we owe to Thee, so that we may all one day come to that happy home, where Thou with the Father and the Holy Ghost livest and reignest God, world without end. Amen (Official Translation, *Acta Ap. Sedis*, XX, 184).

INDULGENCE GRANTED FOR ACT OF REPARATION TO THE SACRED HEART OF JESUS

Persons who on the Feast of the Sacred Heart assist at the Exposition of the Blessed Sacrament and the recitation of the Litany of the Sacred Heart and the Act of Reparation (ordered by Pope Pius XI, May 8, 1928), in any church or oratory (even a semi-public oratory), can gain an indulgence of seven years and seven quarantines, or a plenary indulgence if they also approach Confession and Holy Communion. The similar indulgences granted for the Act of Solemn Dedication of Mankind to the Sacred Heart are hereby suppressed. Persons who anywhere or at any time, even privately, recite the Act of Reparation gain an indulgence of 300 days;

a plenary indulgence can be gained once a month by those who recite this act daily for a month, make a visit to some church or public oratory, confess and receive Holy Communion (Sacred Penitentiary, June 1, 1928; *Acta Ap. Sedis*, XX, 207).

LETTER OF THE HOLY FATHER TO THE MINISTER GENERAL OF THE FRIARS MINOR ON THE SIXTH CENTENARY OF THE DEATH OF JOHN OF MONTE CORVINO, FIRST MISSIONARY IN CHINA

On the occasion of the sixth centenary of the death of John of Monte Corvino, the Supreme Pontiff wished to honor this intrepid priest of the Order of Friars Minor who was the first to venture into the vast Chinese Empire to establish Christianity there. He penetrated as far as Peking, the capital, and there not only converted many Chinese to the Christian Faith, but obtained the favor and protection of the Emperor and the great men of the Empire. He established the ecclesiastical hierarchy at Peking, and endeavored to have the more fervent men among the converted Chinese form religious communities, thus anticipating what the Supreme Authority of the Church has urged in recent times, namely, that a native clergy should be formed in the Catholic foreign missions. Pope Nicholas IV made John of Monte Corvino Apostolic Legate for the Far East; Clement V made him bishop and patriarch, and gave him several suffragan bishops from the Order of Friars Minor. In the thirty-four years that John of Monte Corvino labored in China, his most zealous associate was another member of his Order, Odoric of Utino. The work of John of Monte Corvino was of such a character that its good effects will never be entirely obliterated (May 20, 1928; *Acta Ap. Sedis*, XX, 190-192).

**LAWS ON PROHIBITION OF BOOKS BIND ALSO
THE ORIENTAL CHURCH**

The question was raised whether Catholics of the Oriental Rites are bound by the Decrees of the Sacred Congregation of the Holy Office condemning books and periodicals, and special reference was made to the recent prohibition and penalties against the "Action Française." The Sacred Congregation of the Oriental Church declares that the said Decrees bind all the faithful irrespective of the Rite to which they belong, because the matter of forbidding books is

not so much a disciplinary measure ■ one of doctrine of the Church concerning faith or morals. Therefore, differences of Rite are not to be considered in this connection (May 26, 1928; *Acta Ap. Sedis*, XX, 195).

PONTIFICAL APPOINTMENTS

Rt. Rev Patrick Collier, rector of the seminary of the diocese, has been appointed Coadjutor Bishop with the right of succession to Rt. Rev. Adam Brownrigg, Bishop of Ossory (Kilkenny); Rt. Rev. Thomas Joseph Shahan, D.D., former Rector of the Catholic University, has been made Assistant at the Papal Throne.

The following have been appointed Domestic Prelates to His Holiness: Rt. Rev. Msgr. Andrew de Maurizi (Archdiocese of New Orleans), James Hugh Ryan, Francis Patrick Ryves (Diocese of Indianapolis), Alfred Morisette and Joseph Laureat Boulanger (Archdiocese of Quebec).

The Grand Cross of St. Gregory the Great has been conferred upon Nicholas Brady (Archdiocese of New York). The *Commenda* of the Order of St. Gregory the Great has been conferred on Lawrence A. Wilson (Diocese of Valleyfield) and Donat Raymond (Archdiocese of Montreal). Louis Adélard Trempe (Archdiocese of Quebec) has been made Knight of St. Gregory the Great. The *Commenda* of the Order of St. Sylvester has been conferred on Arthur Trudeau (Archdiocese of Montreal).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of September

FOURTEENTH SUNDAY AFTER PENTECOST

The Works of the Flesh

By J. ELLIOT Ross, C.S.P.

"And the works of the flesh are manifest" (Gal., v. 19).

SYNOPSIS:

- I. The works of the flesh are very widespread. Many of you have probably offended in this way, but even the worst of you want to protect your children. Let us then consider one means to help accomplish this.*
- II. I appeal to your own experience as an indication of this means.*
 - (1) You who have fallen probably got information from companions or vicious older people instead of your parents.*
 - (2) You who remained pure probably had your natural curiosity satisfied by your parents.*
 - (3) Parents who imagine their children will remain ignorant are merely fooling themselves.*
 - (4) The problem then confronting parents is:*
 - (a) Shall we tell our children the facts of life?*
 - (b) Or shall we allow them to learn these facts from others?*
- III. I maintain (1) that parents have a duty to tell their children; (2) that the right information at the right time in the right way is, under God's grace, a better protection than is ignorance.*
- IV. Parents do your duty: (1) by never lying to your children; (2) by satisfying their legitimate curiosity.*

In the Epistle just read to you, St. Paul speaks quite frankly about sins of the flesh, and I have no doubt his words have an application to many of you. But, no matter what sins of the flesh you all may have committed in the past or may still be committing, you are earnestly desirous of saving your children from similar sins. Apart from some great miracle of grace, these sins will never be entirely eradicated. But I do think we have made some advance since the days of St. Paul, and I believe that further advance is possible if parents will only be wise and prudent in trying to save their children. In fact, I believe that the most important reason why we have not made

more advance is just because parents have not gone about the matter in a wise way. The responsibility rests principally on you fathers and mothers.

Some of you old folks are bitterly bewailing the laxity of modern youth. I am not at all sure that the youth of today is any laxer than the youth of your own day. But, letting that pass, I wish you to consider your responsibility for the laxness that does exist. And, to make that consideration profitable, it will be best to go back to your own youth.

Most of you, I think, had this experience: through the advent of a little brother or sister or for some other reason, you began quite young to wonder where children come from. And in your complete innocence you asked your father or mother. But you got no real satisfaction for your curiosity. Your parents evaded your questions. And that failure of theirs had terrible consequences for you. For, since you could not get the truth where you had a right to expect it, you sought it elsewhere. Vicious older people or companions were ready enough to tell you about the mysteries of life, and to initiate you into the works of the flesh.

Of course, your parents were acting according to their own lights. They thought it best that you should not know these facts as yet, and they fondly imagined that, if they did not tell you, you would not learn about them in other ways. But for one case where a child remains in ignorance, there are a hundred cases where he gets the information from tainted sources. In these days of the movies, bill boards, tabloid newspapers, sex magazines, it is little short of a miracle that a child should long remain ignorant. The fact of sex, good in itself, becomes a source of corruption. Moreover, confidence between parent and child is broken down, and the works of the flesh are perpetuated on a tremendous scale.

I do not mean to say that all impurity would be automatically eliminated, if parents always satisfied the curiosity of their children. But I do think that a great many children would be protected. The source of evil is often bad companions, and those bad companions have a hold upon the children because the parents have failed. And the companions need not be bad. They may be fairly good children who simply know more about such things.

APPEAL TO EXPERIENCE

Look back upon your own lives. Recall the way in which a knowledge of sexual facts came to you. Cannot those of you whose parents did their duty say now, in the light of experience, that this knowledge did not harm you? And, on the other hand, cannot those of you whose parents failed, and who received this information in other ways, be honestly sure that it would have been better had your parents told you?

The mysteries of life form a very delicate subject. I am not advocating a complete knowledge for little children. But I do say that, in these modern conditions of living, it is practically impossible to keep children from learning about life's facts outside the home, if the parents refuse to tell them. It is not a question of innocence or knowledge, for knowledge is not inconsistent with innocence. From the Blessed Virgin's question to Gabriel, she must have known the facts of life; yet, she was innocent. And knowledge is really better than ignorance as a protection of innocence.

DUTY OF PARENTS

I maintain that parents have a duty of giving this knowledge to their children. They should keep a sharp watch upon the mind of the child. As questions arise, as curiosity manifests itself, the parents should give what is necessary. There should never be a lie. Children are not brought by storks or found under cabbage leaves. The child of six should have its confidence in its parents carefully preserved, so that the child of fourteen or sixteen will still go to its parents with all its problems.

If parents are honest and frank in dealing with their children, if there is no subterfuge and evasion, then much less in the way of information will satisfy the children than if parents put them off. Children are very quick to sense the fact that parents are lying, or are hiding something. And, when they do sense this, they are sure to go elsewhere to satisfy their curiosity. But, going elsewhere, they are likely to get more information and in a shocking way, and to get in addition a great deal of misinformation.

Later, when parents warn their children against certain wrong acts, the children will take no stock in the parents' attitude. The parents

lied to them about the whole matter, and so their influence is gone. The advisers, think the children, who told them the truth on certain points, are probably right on others. Irreparable harm has been done to the children by the silence of the parents.

Getting proper information in the right way will not be an infallible protection for the children. But certainly they will be better protected by getting correct information in the right way from parents than by getting wrong information in the wrong way from others. That is the choice that confronts parents. For parents are simply fooling themselves if they think that their children are going to remain ignorant of sexual facts.

How should children be told these facts, and at what age? There are dozens of books written on the subject, giving an idea of a gradual initiation of the child into these mysteries. But no book can be entirely satisfactory, because this question of initiation of children is an individual matter. Only the parent can judge of what is necessary. There is only one unalterable rule—never tell a lie to a child on sexual matters. You have no more right to lie on this subject than on any other.

THE CHILD NEEDS ADVICE OF PARENTS

In fact, I may say that a child has a right to this information on sexual questions, just as much as it has a right to a certain knowledge of hygiene in other directions. For a child cannot wisely govern its life without some such knowledge. The child needs this knowledge for association with other children. If it does not know the why of certain prohibitions and taboos, its companions will probably lead it astray.

Later on a child needs this information in order to make a wise choice of life. It is a crime to allow a young man or woman to take a vow of celibacy without knowing the facts of life. Perhaps it is even a worse crime to allow a young woman to marry without this knowledge. Certainly no parent should let a daughter make a contract of marriage without understanding the right she is giving in the matter.

If your parents had given you older people the right information in the right way at the right time, I feel sure that many of you would have been saved from terrible mistakes later. And now if

you who have children of your own will only give them the right information in the right way at the right time, many of them will be saved.

This is something that parents have to do themselves. You cannot delegate this to the school. Even a Catholic school cannot do everything in the way of education. These sexual matters are so intimate and individual that parents alone can handle them properly. The only person to whom delegation might be made would be the family physician. But that would only be for the very full information needed when the body matures. For the early knowledge the parent, and the parent alone, should be the source of information.

If we are to make progress in the fight against the works of the flesh, the children must be protected. But the best protection for them is the proper knowledge given frankly by their parents. Any other course is likely to be disastrous. And because this present generation has torn aside so many conventions, is facing life so frankly, I have hope that it may do its duty in this regard better than the generation to which you and I belong.

Remember, then, that you have a negative duty not to lie; and that you have a positive duty to impart the necessary information. Do your duty.

FIFTEENTH SUNDAY AFTER PENTECOST

Spiritual Failures

By ALBERT WOOD, D.D.

"In doing good, let us not fail. For in due time we shall reap, not failing"
(Gal., vi. 9).

SYNOPSIS: I. The meaning of spiritual failure.
II. The metaphor of a shipwreck.
III. Its analogy in the life of the soul.
IV. General conclusions.

In a certain sense, from a spiritual point of view, it is true to say that everybody's life is a failure. The Saints, in their own eyes at least, were failures. With their clear vision of the possibilities of holiness to which they might attain, they could only conclude that they had fallen far short of what they might have reached. So with each of us, whatever progress we may make, there is ever something

further to which we may go on; however high we climb, there are greater heights before us. It is a peculiar feature of holiness that, as we approach the mark we set for ourselves, it recedes from us and so lures us on to greater perfection. Thus, if we review a few years of life, it ever seems that we have not attained the standard we set ourselves; there is much more we might have done. That is perhaps one of the merciful ways in which God preserves our souls in humility, preventing us from looking back to see how far we have come, keeping us instead always looking ahead, fixing our attention upon the ever-widening prospect of what lies before us, and so teaching us to mark our progress, not by what we have accomplished, but by what we have yet to do. So we may find a Saint even at the end of a life of great holiness saying that his life has been a failure.

On the other hand, it is true to say that no life is a failure while life remains. However great may have been one's fall, one can always recover the lost grace of God, and, strictly speaking, the word "failure" can be applied to no one living. In the Book of Ezechiel, Chapter xxxvii, we read how God showed His prophet a field strewn with the bones of men, and God said to him: "Dost thou think these bones shall live?" And he answered: "O Lord God, Thou knowest." Then God told him to speak to them and ask them to hear the word of the Lord, and as the prophet did so a commotion occurred, the bones came together, sinews and flesh appeared, life came back to the dead, and they stood on their feet a great army. By that we are taught how even from the deepest sin one may rise to a new life of grace. For that reason, while time remains for repentance, we cannot call anyone's life a failure.

SPIRITUAL "SHIPWRECKS"

Yet, in a more common way we speak of those who have fallen a long way from holiness as failures, and it is with such failures as these, real or apparent, we are now concerned. By the metaphor of a ship at sea, such spiritual failures are often called "shipwrecks," and this comparison of the trials of a soul with the tossing of a ship at sea is favored by our hymn to our Lady in which we say we are "thrown on life's surge," and by the thought of our Lord's frequent adventures with His Apostles in their boat on the Sea of Galilee. Moreover, we know that the bottom of the ocean is strewn

with the wreckage of ships that have gone down at sea, and yet each of those ships has been a vessel of promise, representing the hopes, the aspirations, the wealth, fortune and happiness of certain people who have built the ship or have entrusted their goods and their lives to it. Some there are who have watched and studied its progress from the very laying of the keel, as parents watch and study the progress of a growing child. Others there are who have been filled with pride as they saw it on its day of launching and watched it thread its way for the first time across the waters. They have felt that laudable pride which parents can feel as they behold their children attaining the fullness of independent life. Others again have been thrilled with joy as they heard the accounts of that ship's early voyages—perhaps some grand record of speed maintained or some rich cargo of goods conveyed. They were glad at the news, as parents are glad when their child achieves a noteworthy triumph.

Then comes the sudden sad rumor of disaster, or perhaps a long silence and anxious awaiting. The ship is overdue, it has failed to reach its journey's end, and no news is available. An anxious suspense is then followed by the sad story. The vessel has gone to the ocean depths, and with it have gone the hopes, the desires, the wealth, the fortune and the lives of many. The ocean bed is strewn with the wreckage of hundreds of thousands of vessels which have dropped in that way from the surface. If the full story of each could be told, we should know the causes of the disasters, but the causes are too often hidden from us, and we can only guess what they were. Perhaps, the vessel put to sea in a condition not seaworthy, and so could not stand even the slight tossing of fair weather. Perhaps, there was some carelessness in the overhauling of the ship when it stood in dock before its last fateful voyage. Perhaps, though starting well, it ran on heedlessly in an unusual course, and so struck some rocks which its master had forgotten or failed to notice. Perhaps, the cause of disaster was a violent storm which only a strong ship could weather. Perhaps, the vessel was wilfully destroyed, and so fell a victim to the malice of its enemies.

ANALOGIES IN THE SPIRITUAL LIFE

Such would be, no doubt, the common causes of disaster, and each has its analogue in the life of a soul. As the ocean bed is strewn

with the wreckage of ships, so is this world and the next world strewn with the spiritual wrecks of souls which have lost their supernatural life. Like the ships, they too have been at one time objects of great promise. Some parent's loving care has trained their early years. A Catholic education has launched them well equipped in early manhood. Their first few years of independent life have been fruitful and successful. Yet, disaster has overtaken them. It is to our interest then to study the causes of disaster.

We said the ship might perish if it put to sea in bad condition. So our souls will perish if we set them to face life in a condition unfit for the work they have to do. The danger here is one which may come after the first few years of a good career—the danger of carelessness, disregard of prudent counsel, conceit in one's own strength, taking one's spiritual life as a matter of course without making efforts by prayer and the use of the Sacraments to fit oneself to continue living a good life. Our Lord once told a parable (Luke, xiv. 31) of a king going to war against another king, and He pointed out how that king would be careful to find the number and strength of his own and his opponent's forces. So must we conduct our life in a thoughtful manner, not underestimating the strength of the powers against us nor overestimating our own strength.

Again, we said the cause of the loss of the ship might be carelessness in overhauling. So our souls will perish if we are careless in overhauling them. We are said to overhaul our souls when we go to Confession. To go to Confession ought to mean to put our souls in a perfectly sound condition, but for that it is not sufficient merely to confess our sins and express contrition for them. Good resolutions and purposes of amendment must be carefully attended to, for, if we fail to make with our Confession a firm effort to turn from sin, if we fail to remember and fulfill the good resolutions which occur to us at that time of grace, then we will fail to strengthen ourselves against the future, and we will soon relapse into the same and greater sins, and will make our Lord a mockery by "crucifying Him again to ourselves" (Heb., vi. 6). We will behave like the man described by St. James (i. 23), who, after beholding his own countenance in a glass, "beheld himself and went his way and presently forgot what manner of man he was." We must not forget

what we see of ourselves in Confession. We must not forget the resolutions we then make against future sin. If we do, our souls will perish as the vessel perishes as the result of carelessness in examining and repairing it.

OTHER CAUSES OF SHIPWRECK

We have said another cause of disaster may be an unexpected meeting with rocks. In the affairs of the soul this is analogous to a sudden and unexpected death coming upon one who has postponed repentance. Our Lord spoke many parables to show how uncertain is the length of time He may give us for repentance after sin. The rich fool was called away in the midst of his proud calculations of his wealth. The Old Testament, too, contains many warnings against such presumption. The Book of Ecclesiasticus (v. 4) gives a warning in these words: "Say not: 'I have sinned, and what harm hath befallen me?' for the Most High is a patient rewarder Say not: 'The mercy of the Lord is great, He will have mercy on the multitude of my sins,' for mercy and wrath quickly come from Him, and His wrath looketh upon sinners. Delay not to be converted to the Lord, and defer it not from day to day, for His wrath shall come on a sudden, and in the time of vengeance He will destroy thee."

Another cause of disaster, we said, might be a storm which only a strong ship could weather. We may liken that to some particularly strong temptation coming upon us as a serious trial of our virtue. God warns us that we may expect to be so tried. Our salvation must be a reward of virtue, and the reward can be given to those only who survive a trial. "As silver is tried by fire and gold in the furnace: so the Lord trieth the hearts," says the Book of Proverbs (xvii. 3). On the other hand, we have the consoling assurance of St. Paul (I Cor., x. 13) that "God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it." This means that, if we take good care to keep ourselves in God's grace, then we will find that there will be no temptation we cannot resist and overcome; but, if we persistently weaken ourselves by taking no pains to preserve God's grace, then we can have no guarantee that we will find strength from God when some overwhelming temptation comes

upon us. We will sink beneath it, as the ship sinks in the violence of a great storm.

To come to the last of our causes of shipwreck, we said that the ship might sink through a deliberate purpose, as the victim of some enemy's malice. So too the enemies of our souls gain many victories by their deliberate deceitfulness and malicious assaults. Scripture says that "the life of man upon earth is a warfare" (Job, vii. 1), and the Catechism explains this by saying that the enemies which we must fight against all the days of our life are the devil, the world and the flesh. Against such powers we must arm ourselves with that spiritual armor described by St. Paul in his Epistle to the Ephesians (vi. 13 sqq.), "having our loins girt about with truth, and having on the breastplate of justice . . . in all things taking the shield of faith, the helmet of salvation and the sword of the Spirit . . . by all prayer and supplication praying at all times in the spirit, and in the same watching with all instance and supplication." By this we will be "able to resist in the evil day, and to stand in all things perfect," and so we will preserve our souls from perishing through the malice of the devil as the ship perishes through the attacks of its enemies.

GENERAL CONCLUSIONS

These various considerations of the causes of spiritual shipwreck should urge us to do all we can for the salvation of our souls. We must remember, too, that it is to our own advantage to save our souls. We are apt sometimes to forget this, and to look upon the saving of our souls as a kind of favor shown to God. We forget that it is entirely a work for our own advantage. The loss of our souls is our loss; it is not God's loss. The ships which are wrecked and sink to the ocean bed, though they may be very numerous, are not any hindrance in the general work of shipping. They are scarcely missed after the first shock of the bad news. They pass completely out of existence, and the general steady flow of vessels continues undisturbed upon the ocean surface, achieving its purpose of trade and enterprise. So is it with God. His work will continue and His purpose be achieved, whether we remain as units in His scheme or not. We can cut ourselves out from it, but we will harm ourselves only. We will simply drop away from God, as the ship drops

from the surface to the bed of the ocean. The souls in Hell have dropped away from God in that manner. They are of their own accord for all eternity outside God's scheme of happiness. Yet, they cannot rid themselves of their natural desire for God, and they are tormented by that eternal remorse: "If only I had not sinned!"

Well may we pause and ask ourselves: "Is that to be my fate?" One of our Lord's disciples asked much the same, when he questioned our Lord with the words: "Lord, are they few that are saved?" (Luke, xiii. 3), but our Lord gave no definite answer. He merely said: "Strive to enter by the narrow gate, for many I say to you shall seek to enter and shall not be able." That too must be our motto. It embraces two things, hope and effort—hope that God will be faithful in assisting us and effort that we may not be undeserving of that assistance. These two are complementary, hope urging to effort and effort becoming attractive under the sustaining influence of hope.

When the Apostles were first preaching the Gospel, the Jews met together to find means of preventing them, but one wise man in that assembly, Gamaliel, gave an unusual counsel. He said: "Refrain from these men and let them alone, for if this work be of men it will come to nought, but if it be of God you cannot overthrow it" (Acts, v. 34). If the work be of God, you cannot overthrow it. We may take those words as another guiding rule in our efforts after holiness. Our aim must be so to strengthen our souls that they may be truly the works of God, which no power of the world or the devil can overthrow.

To this end our religion is not to be a matter of routine; the welfare of our souls is not to be something we may feel indifferent or careless about; the uprooting of habits of sin is to be a matter of serious and continued effort. So may we hope to avoid what we have seen to be the causes of spiritual shipwreck. "In doing good let us not fail, for in due time we shall reap, not failing."

SIXTEENTH SUNDAY AFTER PENTECOST

Hypocrisy and True Piety

By P. M. NORTHCOTE

"They watched Him" (Luke, xiv. 1).

SYNOPSIS:

- I. *The motive constitutes the moral quality of our actions.*
- II. *The evil motive of the Pharisees is characteristic of all hypocrites who watch Jesus and His Church to carp and criticize.*
- III. *The true disciple watches Jesus with the gaze of love.*
- IV. *We look at Him in the Holy Gospels, the Rosary, the crucifix, in the Blessed Sacrament of the Altar, in His Church.*
- V. *Finally, we look for His second coming.*

Our will is the all-important faculty within us, for, according to the motive which prompts the will, so shall our actions be either good or evil. It is the intention of the will which gives to an action its moral entity. The same words may be prayer or blasphemy, praise or mockery, according to the intention with which they are uttered; an action otherwise good may be vitiated by the motive which calls it forth. Wherefore does the Holy Scripture admonish us: "With all watchfulness keep thy heart, because life issueth out of it" (Prov., iv. 23).

So the Pharisees watched Jesus—an action indeed which all His true lovers, as we shall see in the sequel, continually perform. But the Pharisees watched Him with the evil intent that they might find some occasion against Him. Their action is characteristic of all hypocrites, ancient and modern.

Arising as it does from pride in its most odious form and being directly opposed to the virtue of truth, it is difficult indeed to think of a vice more vile than hypocrisy. Esteeming himself to be other than he is, the hypocrite simulates what he is not. And, as he has an overwhelmingly good opinion of himself, so he looks down upon others. None, therefore, is more ready than he to observe his neighbor's shortcomings, to put an ill interpretation upon all his deeds (even the best), to criticize and censure his ways. Such were these Pharisees in their attitude towards our Lord.

Christ is no longer visibly with us, and the verdict of history vindicates the sanctity of His character. In this respect His position is now so assured that even unbelievers pay homage to His exalted holiness. Only those who hate goodness, hate Him. Yet is Christ

still upon earth in the Church. She is the body of which He is the head (Col., i. 18). She is His bride (Apoc., xxi. 9), His own flesh (Eph., v. 29-30). The unity of Christ and His Church is inexpressible. He speaks of it thus: "The glory which Thou hast given to Me, I have given to them; that they may be one, as We also are one: I in them and Thou in Me: that they may be made perfect in one: and the world may know that Thou hast sent Me, and last loved them, as Thou hast also loved Me" (John, xvii. 22-23). Weighty words these, and fit theme for profound meditation.

THE PHARISEES TYPE OF ALL HYPOCRITES

Since Christ and the Church are one, as she passes down the centuries we see reënacted around her the drama of the mortal life of the Son of God. He taught with authority; she teaches with authority. He went about doing good; she goes about doing good. He was the friend of sinners; she is the friend of sinners. He could not be ignored; she cannot be ignored. He was hated, calumniated and persecuted; she is hated, calumniated and persecuted. Since human nature is constant to type, we see gathered around her in her course through the ages the same stamp of men and women as gathered around Him during His mortal life on earth. Amongst these are the hypocrites. What could be more repulsive than sectarian hypocrisy in its attitude towards the Church? If we consider the arch-villain Cranmer imploring Henry VIII to consult the good of his soul by repudiating Katherine of Aragon—or again the abominable wretch who sat on the throne of England, using as his plea for the dissolution of the monasteries that their discipline had grown relaxed past reform—we realize that history scarcely affords another such example of hypocrisy, perjury, rapacity and violence, as that which stains the annals of England in the evil day when she was torn from the unity of Christendom. Conceived in hypocrisy, it is hardly surprising that Protestantism has never been purged of the taint. In the eyes of Protestants the Church can never do right. At one moment the Church is blamed for interfering in matters political outside her sphere; at another, when party capital could be made out of an authoritative pronouncement, we are asked: Why does not the Church speak out? Sometimes her rigid immobility is vituperated; at other times she is accused of altering the faith once delivered to

the Saints. Why is she so absurdly uncompromising on the question of divorce? And again, how can she pronounce the nullity of such and such a marriage? According to these critics, the Church is rigorous and lax, intractable and time-serving, worldly-minded and too unworldly, meddling and aloof—all at once. Not all the array of names illustrious in the physical sciences who were devout Catholics, will persuade these captious persons that the Church is not the foe of science and progress. They are filled with pious horror at the persecutions of Queen Mary—they who only achieved ascendancy through rivers of Catholic blood. Or, again of all men upon earth whose actions are so carefully scrutinized, who is so misrepresented, who so lectured as to what he should do and what he should not do as the Sovereign Pontiff, the Vicar of Jesus Christ.

Would that this evil spirit of censoriousness, the offspring of hypocrisy, were confined to sectaries and wordlings! But who does not know that in every parish there are some who make it their business to be forever spying out the shortcomings of their neighbor, who impute wrong motives to good actions, with whom no one's reputation—not even their priest's—is sacred. Whence does this carping spirit arise, if not from hypocrisy? It is the self-righteous, not the humble of heart, who feel themselves entitled to call to account the conduct of their neighbor: "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see to cast out the mote out of thy brother's eye" (Matt., vii. 5).

THE TRUE DISCIPLE WATCHES JESUS WITH LOVE

Yet, there is another manner of watching Jesus which is altogether different, and wholly to be commended. "Blessed is the man that watcheth daily at My gates, and waiteth at the posts of My doors" (Prov., viii. 34), says the Eternal Wisdom. We are pre-destinated to be made conformable to His image (Rom., viii. 29). Now, as St. Augustine says, we grow like to that which we love, and it is always our delight to gaze upon the object of our love. As Jesus, looking on the young man, loved him (Mark, x. 21), so we on our part must look on Jesus with the gaze of love. When first the Curé of Ars came to his parish, there was at least one of his flock who was a cause of joy to the pastoral heart of the Saint—a simple workman who on his way home would spend a long time

kneeling before the tabernacle. The Curé asked what he found to say all that time, and the answer was: "I look at Him, and He looks at me." He was engaged in that wordless prayer of love which carries the soul aloft to heights of contemplation far beyond the reach of ordinary good Christians. For this conforming of ourselves to the image of the Son of God is a conformity of mind and heart: and, as the Grecian mothers were wont to gaze upon a beautiful statue that they might bear beautiful children, so the soul which would grow like to Jesus must look upon Jesus. Let us think for a moment how this is to be done, for we cannot now see Him with the eye of flesh, as those privileged men and women who saw and conversed with Him during His mortal life upon earth. No, but we see Him with the eye of faith, and He tells us that this is more blessed.

WE BEHOLD JESUS IN THE GOSPELS AND THE ROSARY

The constant perusal of the holy Gospels is one way—and a most excellent way—of looking at Jesus. For there in the sublime simplicity of the inspired page the Holy Ghost has portrayed Him for us, a figure so arresting, so commanding, so alluring, that it is impossible to dwell upon it without its calling forth our reverence and our love. Then we have that epitome of the Gospels—the Holy Rosary. The "Hail Mary" is essentially the prayer of the Incarnation, and in the Rosary we contemplate the mysteries of the Incarnate Life. Jesus came to us through Mary, and it is through Mary that we must go to Jesus. She is the short and safe way to Him, and devotion to her is the sure sign of a predestinate soul. As the beads pass through our fingers and the "Hail Mary" is murmured by our lips, we contemplate Him incarnate in her sacred womb at Nazareth, borne in her over the hill-country of Judea; we see the moisture glistening on the walls of the rock-hewn stable, where in the manger Mary has laid Incarnate Deity, and Joseph kneels adoring helpless Omnipotence; Mary's arms bear Him up the Temple steps as a tiny Babe; Mary clasps Him to her heart in that same temple when, in His gracious boyhood, He stands questioning with the doctors. Then on through the mysteries of His passion and the mysteries of His glory we contemplate Him. Certainly the Holy Rosary teaches us to look at Jesus.

WE BEHOLD HIM ESPECIALLY ON THE CROSS AND IN THE
TABERNACLE

Our Crucifix, too, is a way of looking at Jesus, and there we see Him revealed at the supreme moment of love and sacrifice for our sinful souls. The dying St. Philip Benizi asked for his book, and, when they did not understand to what book he alluded, he stretched out his hand for the crucifix, saying: "This is my book. Herein have I learnt all virtue and the way of salvation."

Jesus lives with us in the Blessed Sacrament. There in the Tabernacle upon our altars we may look upon Him in the sacrament of His love, delighting to be with the children of men (Prov., viii. 31). In that voiceless uplifting prayer before the Sacramental Presence we grow to a most intimate knowledge of Jesus. The Church, our mother, is the Bride of the Lamb, His mystical body. Let us look at her, not like carping worldlings, but like devoted and obedient children. In her we shall see Him, and shall grow to love her with a love beside which even the flame of the purest patriotism is but a rushlight, since our country is a thing of time, but she is eternal.

Finally, let us be like men who wait for their Lord (Luke, xiii. 36), watching for His second coming. The world is evil past remedy; and, like the early Christians, we do well to pray for the filling up of the number of the elect, and to say with the beloved disciple: "Come, Lord Jesus" (Apoc., xxii. 20).

SEVENTEENTH SUNDAY AFTER PENTECOST

On Forgetting God

By JOSEPH A. MURPHY, D.D.

"What think you of Christ? Whose son is He?" (Matt., xxii. 42).

SYNOPSIS: Introduction: Christ in the Temple addresses those who had forgotten God.

- I. *They were in His time the Herodians, Sadducees, Pharisees.*
- II. *In modern times the Humanitarians and earthly-minded.*
- III. *Results of forgetting God: loss of grace; destruction of interior peace; fear of Death and Judgment.*

Conclusion: Let nothing separate us from the love of God in Christ Jesus.

It was Wednesday in Holy Week. Our Lord was teaching for the last time in the Temple. He was instructing people guilty of the

crime of the ages, for they had forgotten God. Strange place to meet people who had forgotten God—the Temple; but there they were, the Herodians, the Sadducees and the Pharisees. They had forgotten God, because they had substituted something for Him. Man must worship. If he forgets the true God, he sets up an idol in the inner shrine of his heart.

The Herodians had substituted Cæsar for God, and so they asked Christ whether it was lawful to pay tribute to Cæsar or not. He confounded them with the wisdom of His answer. He reminded them of the God they had forgotten: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

The Sadducees questioned Him on their pet heresy. They had forgotten God to the extent that they did not believe in the Resurrection. He answered them, recalling to them also the God they had forgotten: "You err, not knowing the Scripture, nor the power of God—He is not the God of the dead, but of the living."

Then came another group of those who had forgotten God, the Pharisees: "Master, which is the great commandment in the law?" The question was not so simple to answer as it appears to us, for these Pharisees had forgotten God in their zeal for outward observance. The outside of the cup must be clean, the inside didn't matter. Time and time again Christ had excoriated them for this, likening them to whitened sepulchres, fair without but within filled with corruption.

Without hesitation, clearly and simply, came the answer: "Thou shalt love the Lord thy God." The Pharisees were astounded. It was their own law, but they had forgotten it. They were so busied in the observance of small points of the Law that they had forgotten the very fundamental commandment on which the whole Law was based. Fear of God had supplanted love. In the rigorous discipline of the Old Law God is often represented as dealing severely with men. Many of the Jews had forgotten the true God and set up an image of a God who was a hard taskmaster, one to be feared rather than loved.

THE JEWS HAD FORGOTTEN GOD

Christ had come to free them from these false and childish conceptions. He had come to teach them to honor God as a loving

Father: He taught them thus to pray to God: "Our Father Who art in heaven"—He stood before them, the last messenger whom the King would send, His only Son and Heir, the very embodiment and fulfillment of God's infinite love. The eyes of Christ were filled with yearning tears. His heart was beating fast in anticipation of the Passion. They hated Him and would kill Him. He loved them and would save them.

They were doctors of the law and zealots for its observance, but they had forgotten God in the Son of David. He stood in their midst, and they did not recognize Him. They had been witnesses of, or had heard of, His many miracles. They were aware of His claim to be the promised Messias. They ignored alike His miracles and His teaching. They closed their eyes to His obvious fulfillment of prophecy. Far from giving to Him their allegiance, they held proudly aloof from the following of Christ. They only obtruded themselves to ask embarrassing questions, ever seeking to compromise Him in the eyes of His followers or in the eyes of the Romans, jealous sovereigns of the land.

Never is the loving and tender mercy of Christ more evident than in this last heroic effort to win recognition of God from those who had forgotten Him. With gentle persistence He turned to these learned but hateful Pharisees, and anticipated further questions by asking: "What think you of Christ? Whose Son is He?"—a fair question, dealing with a topic uppermost in the minds of all present. They answered immediately: "The Son of David." They remembered that the throne of the Messias had been promised to the Son of David, but they had forgotten God in His sublime promise that this Son of David was to be no mere son of earth. God's prophets had bestowed a score of titles on the Messias in addition to Son of David, which, in fact, was one of the least of His titles. He was to be the Just One, King of Kings, Saviour. Isaias had said: "His name shall be called Wonderful, Counsellor, God the mighty, Father of the world to come, the Prince of Peace." And again: "He that made thee shall rule over thee, the Lord of Hosts is His name, and the Redeemer, the Holy One of Israel, shall be called the God of all the earth." But the Pharisees had forgotten all this, because they had forgotten God. On His throne in their hearts sat an idol. Its name was Pride.

So, when they answered "Son of David," these earthly-minded, proud and ambitious Pharisees saw only visions of the revival of the national glories of David and Solomon. In the Messias who stood before them they would not recognize the Son of God. And, because they had forgotten God in their picture of the Son of David, Christ made one last effort to enlighten them: "How then doth David in spirit call Him Lord?" Christ had passed His own death-sentence. Forty-eight hours later these people who forgot God committed the crime of the ages; they crucified Christ, because He said He was God.

IN MODERN TIMES ALSO GOD IS FORGOTTEN

This is a story of two thousand years ago, a page of ancient history; but, alas, the lesson it teaches is still ignored by many in the modern world, for there are many who forget God today—that is, they substitute something for Him. It was, and it is, the crime of the ages, because man injures himself and attempts to dethrone God.

Many today would prepare the world for Antichrist by substituting man for God. They prefer the word of this or that man to the word of God. With them man is prominent, God obscure. Man is exalted, God is forgotten. They worship humanity and they call the worship of God—foolishness. They emulate the serpent of old, and tell us: "You shall be as Gods."

We appreciate the greatness of man, but what is it to the omnipotence of God? Humanity was wrecked, and Christ salvaged it. The modern world ignores this, and continues to commit the greatest of sins, the crime of the ages—it forgets God.

And there are many others in our world of today who have forgotten God. They are all those who love money, who love pleasure, who love earthly honor, who love power or anything else in this world, more than they love God. They prefer these idols to God. It is true that men may love and enjoy the good things God gives to them. But when they love creatures more than God, when they substitute them for God, they are guilty of the crime of the ages, they have forgotten God. They have dethroned God in their souls; they have set up false gods before Him. Be it the lust of money, of pleasure, of ambition, henceforth this is the idol to be served. O traitors to the King of Kings who thundered from Sinai: "Thou shalt not have false Gods before Me."

RESULTS OF FORGETTING GOD

Woe to the forgetters of God! They have defiled the Temple of God within them. St. Ambrose says, "the spirit of God does not dwell in the soul of an evil man." St. John warns us: "He that loveth his life (that is, the man who lives for this life only), shall lose it." They lose the life of the soul which is grace. They lose the peace and tranquillity of soul which Christ gives. They have chosen sinful indulgence of senses rather than interior peace. They cannot have both. Christ alone can give interior peace. "Peace I leave with you, My peace I give unto you; not as the world giveth do I give unto you." Restless and tortured creatures ever seeking new sensations, new pleasures, when will you learn to enjoy the peace of Christ which alone satisfies? When will you confess your unhappiness and disillusionment, and admit with St. Augustine, "our hearts find no rest, until they rest in Thee, O Lord."

How shall those who have forgotten God in pursuit of idols meet God in death and judgment? How can they be separated from their lusts, from their money, from their pride and ambition? What fear steals into their hearts as the shadows of the evening of life fall upon them! Apprehension, fear and despair are their daily bread. In the service of idols they have daily crucified Christ. They hate Him. For no man can serve two masters; he will hate the one and cleave to the other. On judgment day they will stand before Christ. They will stare at Him unknowingly. He will look into their hearts only to find Mammon enthroned there. Sorrowfully He will say to them: "I know you not."

O beloved brethren, pray for those who forget God in their lives. Pray for yourselves and for me that "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

EIGHTEENTH SUNDAY AFTER PENTECOST

Confession

By ANSELM PARKER, O.S.B., M.A.

"The Son of Man hath power on earth to forgive sins" (Matt., ix. 6).

SYNOPSIS: I. God's way of healing. An Old Testament incident: fact and type.

II. God's way of healing the soul. Sacrament of Confession enjoined.

III. Use of Confession, with (a) regularity, (b) sincerity.

IV. Man's part is itself a great act. But Confession is a Sacrament whereby our Lord works.

V. Three special fruits of Confession.

Conclusion: Use His ways well.

When the Israelites in their journey through the wilderness to the Promised Land murmured against God, He sent upon them a plague of serpents whose poisonous bite was fatal; the heinousness of their sin was thus brought home to them. When they cried to Him for mercy, in His fatherly care He chose a means, an easy means, by which they might be cured. Moses was to fashion (Numbers, ix) a brass serpent, and set it on high upon a cross. All who with repentance gazed upon that figure and invoked God's mercy were miraculously healed. These Jews received God's gracious benefits, provided that they fulfilled the conditions God had made known to Moses. Were any so foolish as to neglect what God had commanded, they died of the bites of the poisonous snakes. No doubt, they did not understand why God had chosen that mysterious way of healing. We in Christian times know, as our Lord expressly told Nicodemus, that that serpent was the figure or type of our Saviour raised upon the Cross for our redemption from sin. In Old Testament history God was leading His people that, by means of material events easily understood, they might rise to the understanding of spiritual truths. Sin does harm to the supernatural life of man's soul. Mortal sin destroys that life; every venial sin is as a poison that undermines its healthiness. Man's sin must be removed, and speedily removed, by his appeal to our Lord's great act of Redemption upon the Cross. Yet, like those Israelites, we must fulfill God's conditions, carry out His instructions, act in His chosen way.

God's Way of Healing Man's Soul

There is no need for us to dwell now on the proofs that God's way is the Sacrament of Penance. The Gospel of today narrates how our Lord worked a miracle as a sign expressly to prove that He had the power to forgive sin. And you know how under very solemn circumstances He conferred that same power on the ministers of His Church. It was on Easter Sunday evening, on His first visit to them assembled in the Upper Room after He had conquered sin and death on Calvary. "As the Father hath sent Me, so I also send you," He said. "Receive the Holy Ghost. Whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained." He added emphasis by a mysterious act—He breathed upon them. With these awe-inspiring words, with this solemn action, He made them judges of men's sinfulness—as the priests of old were judges concerning leprosy, a type of sin—and He gave them power to forgive. God's normal and ordinary way of forgiving sin is through the priests of His Church. He may and does forgive outside the Sacrament of Penance. This is when a man makes an act of love or perfect contrition. A good man can and should make such an act as soon as he is conscious of having fallen. Nevertheless, since His priests are appointed as judges of men, men must submit their sin to the Church's judgment—at least, all and every mortal sin. For if the priest's power of judgment is real, the opportunity of judging must be furnished by submitting sins to "the keys of the Church." This is God's way of healing man's soul. Man will take to himself the fruits of Calvary's Redemption by Confession.

Use of Confession, Regularly and Sincerely

Let us realize the stern fact of sin, which is a poison or disease working in man's soul. Let us realize how near is temptation, how subtle; and how mysterious, frail and delicate is man's nature. In brief, our needs call for our Lord's help. Let us realize, too, the solicitude of our Heavenly Father for us, and how in His scheme of sevenfold helps to assist our needs, the Sacrament of Penance has that specific object of curing and healing our souls when they are poisoned, wounded or diseased. Let us but realize, and then we shall understand how, to be practical Catholics, we must needs go to

Confession with regularity and with a certain frequency. He would be a foolish man who, when he seriously ails, does not call in the doctor with his professional skill. Our Lord points to Himself as the Divine Physician—One who knows, One who cares. The man who seeks to assure himself that his soul is always healthy and strong, is both blind and ignorant. It was the dearly-beloved disciple who said: "If we say that we have no sin, we deceive ourselves" (I John, i. 8).

But regularity does not suffice. There must also be a real sincerity. Confession is so quickly made, so easy and natural, that there is danger of carelessness begotten of routine. We are only too conscious—and God Himself knows our weakness—that what we perform frequently we may perform perfunctorily. Novelty carries with it a certain freshness, and special occasions stimulate to special effort; concerning what we do repeatedly, we need from time to time to make a diligent inquiry. Do we also, then, make our Confession with earnestness?

MAN'S PART IS ITSELF A GREAT ACT

Simple, quick, methodical, it may be. But look what in truth you do when you go to Confession. In general, probably you experience little emotion; feelings may not be stirred. To *feel* sorrow, for instance, is not required. For our sensible nature belongs to our *bodily* organism: it is but on the surface of our being. Our acts of religion are in the domain of our soul. What does a man do? First, as a merely natural act, he shows his common sense in turning aside "to cast up his accounts," as every practical business man does at least from time to time. Foolish men there are who do not provide themselves with this opportunity, and allow weeks and months to pass by without really facing their soul, their Maker, the eternal realities, and their own responsibility. Next, as a religious exercise, the making of one's Confession comprises many very real acts. A man is making a genuine act of faith. How does he know that our Saviour will forgive through the ministry of His priests? It is by faith alone. Again, he is making an act of humility. It is humbling to acknowledge to oneself—still more to declare to another—those mean actions, or perhaps shameful actions, of which one is guilty. Once again, he is making an act of confidence in God. Time

and again, and repeatedly, has our Lord forgiven because He was sincerely asked, and yet there has been a relapse into the selfsame fault; yet, we expect Him again to forgive, and our confidence is not misplaced. He does forgive once more. Besides these and many other acts really performed, you conceive a sorrow for sin, that sentiment which most becomes fallen man; and, if your motives rise above selfish considerations and you are sorry because you have offended and distressed so good a Father, your contrition becomes an act of real love—the highest act man's soul is capable of performing. How wonderful, then, is man's own part when he comes to Confession, a part which calls for every conscious effort!

THE SACRAMENT WHEREBY OUR LORD WORKS

But, beyond this, Confession is a Sacrament. In every Sacrament our Lord does the work in the soul. The fruit of the reception undoubtedly varies according to man's preparation; but man's preparation is but to remove the barriers and obstacles which might hinder the working of our Lord. As the ploughman loosens the soil so that the rains of heaven may penetrate and it may be made ready for the seed that will fructify, so do we put away distractions, elevate and attune the faculties of the soul, break up our hardness of heart by compunction. This preparation our Lord expects and demands. The more sincere, the more earnest the penitent, the greater the fruits of the Sacrament of Confession.

SPECIAL FRUITS OF THE SACRAMENT

What are the fruits of Confession? The primary purpose of Confession is the forgiveness of sin. But, as sin is real and far-reaching in its evil effects, so too is forgiveness, which is the restoration to healthiness and all that healthiness implies. Three particular fruits of regular and sincere Confession abide in the soul.

First, a spirit of compunction of heart becomes an abiding habit. There may well up throughout daily life both often and easily—according to the proverb, "Out of the abundance of the heart the mouth speaketh"—conscious acts of sorrow, and those best acts of sorrow which are also acts of love.

Secondly, a delicacy of conscience is the fruit of a good Confession. A man's conscience is a most helpful gift from God. Con-

science is the light to his path, that he may see his way, avoid the pitfalls and rocks of scandal. Conscience provides a man with a sensitiveness against contamination; it makes him aware of the occasions of sin. It makes him shrink as by some spiritual instinct from what would harm his immortal soul, as bodily sensitiveness to pain makes one, for example, withdraw the hand from resting on what burns and is therefore liable to injure permanently his bodily limb. Woe to the man who has deadened for himself the appeal of his conscience! Precious is this sensitive safeguard from danger.

A third special fruit is strength of will. Often a man knows what is right, what wrong, knows what to him is an occasion of sin; but he is too weak to withstand, and his halfheartedness even makes him court danger. Hence our Lord in this holy Sacrament gives strength of will and firmness of purpose.

In brief, the Sacrament of Penance is appointed for the healing of man's soul, for his restoration to health, for the maintenance of the vigor of healthiness. As health of body is, next to life itself, the most precious of God's material gifts, so health of soul is His most precious spiritual gift. To be healthy in body, we need not think much about our health, still less should we be brooding over our ailments. But we must do one thing: we must live according to the laws of health. If, in our spiritual life, we value and use, both with regularity and with sincerity, our Lord's wise provisions, if we act according to the Church's ways, which are His ways, then holiness, and growth in holiness, and the vigorous activity that holiness produces, will be a characteristic of our lives.

Book Reviews

PIUS IV AND THE COUNCIL OF TRENT

Dr. Pastor's previous volumes have been so well received by the historical world that a review of the present and concluding volumes* seems almost superfluous. Yet, the subject matter is so important and the treatment so correct that a few words of description and appreciation may not be amiss. These volumes are written in the same tolerant spirit, and display the same wealth of detail and research as their predecessors. The author writes, not as a Catholic or a Protestant, but as an historian. Unswayed by bias or prejudice, carefully weighing every scintilla of evidence, he has produced a work which can withstand the most careful scrutiny.

The period treated was a crucial epoch in the history of the Catholic Church. Forty years had elapsed since the rebel monk had burned the Papal Bull, and bid defiance to Rome and the ancient Faith. During that short period, Germany, France, Switzerland, England, Scotland and the Netherlands had separated from the Fold of Christ. Many abuses of discipline had prevailed in the Church and still prevailed, and the demand for a General Council to heal these ills resounded through Europe. After years of failure and disappointment, the long-expected Council was convoked at Trent in 1545. Under the pontificates of Paul III and Julian III the Sessions were held, although civil revolts and political schemes retarded their progress. In 1552 the Council was suspended, and during the reign of Paul IV no attempt was made to revive the meetings.

In 1559, Pius IV was elected to the See of Peter. This is the period treated by Dr. Pastor in the present volumes. Although his reign was short (1559 to 1565), its events were important. He reconvened the Council, and brought it to a successful conclusion. He signed its Decrees and confirmed them in the Bull "Benedictus Deus," issued the Tridentine Confession of Faith, aided in the preparation of the "Catechism of the Council of Trent," and published the Decrees of the Council in every Catholic country, although France objected to some of the disciplinary Decrees as opposed to the liberties of the Gallican Church and the rights of the Crown. In the Brief of Approbation, Pius IV obliged the bishops to introduce the reforms inaugurated by the Council, and established various Congregations to enforce them. Under the direction of the Jesuits and with the aid of St. Charles Borromeo, he opened an ecclesiastical seminary at Rome to educate the future clergy.

**The History of the Popes, from the Close of the Middle Ages.* From the German of Ludwig, Freiherr von Pastor. Edited by Ralph Francis Kerr of the London Oratory. Vols. XV and XVI. (B. Herder Book Co., St. Louis, Mo.)

The completion of the Council's labors and the promulgation of its Decrees was the beginning of the Counter-Reformation, which won back so much of the lost territory.

Dr. Pastor relates in detail the story of the re-assembly of the Council, of its deliberations, decrees and conclusion, and of the labors of Pius IV in promulgating its Acts. In addition, he traces the growth of the new heresy, dwelling particularly on its advance in Poland, France, England, Scotland, Germany and Ireland. The civil strife and political intrigues are considered, and their effect on the ancient religion described. The principal characters, both lay and clerical, are noted, and the various artistic, industrial and commercial advances are explained. A complete list of the books consulted and the manuscripts quoted and a copious index complete the volumes. The volumes constitute, in fact, a comprehensive and extensive compendium of the civil and religious conditions from 1559 to 1565.

These concluding volumes of the series should aid the historical student. The facts are drawn from the Secret Archives of the Vatican and other reliable sources, and every statement has been carefully verified. The old Post-Reformation conclusions regarding the utility of the Council of Trent are fast being dissipated, and the researches of Pastor have aided materially in achieving this result. Today all fairminded historians regard the Council as the greatest event in the history of the Catholic Church in modern times.

THOMAS P. PHELAN, LL.D.

ENGLAND IN THE LATER MIDDLE AGES

The third volume of Mr. Belloc's "History of England,"* is characterized by the terse, vigorous descriptions and the philosophical inquiries into the causes of events which have marked the previous volumes. The Middle Ages in his scheme terminate with 1525, the year in which Henry VIII, under the instigation of Anne Boleyn, broke with the Papacy.

The latter part of the Middle Ages was a period of great transition in England. The successful Lancastrian usurpation swept away the strong tradition of a legitimate line of monarchs, not made by Parliament but with an inherent right to rule—a line which ended with Richard II, a monarch whose often perhaps misunderstood reign is dealt with very fully and carefully by Mr. Belloc.

Side by side with this, and no doubt closely associated with it, was the gradual collapse and disappearance of the Feudal System. These

**A History of England*. By Hilaire Belloc. Volume III. *Catholic England: The Later Middle Ages. A. D. 1348 to 1525.* (G. P. Putnam's Sons, New York City.)

and other things were, if not absolutely the results, at least closely bound up with that terrible visitation of the fourteenth century, known as the Black Death. This fearful pestilence arose in the East, spread to mercantile ports like Genoa and Marseilles, and finally reached England. What proportion of the populace it slew, it is impossible to say; but this is certain and of the first importance, that, during its sway, there were ten deaths of clerics for every one in corresponding and normal periods. The result of this was farreaching. In order to supply the parishes, very imperfectly educated persons were ordained, and the great religious houses, which probably never afterwards contained anything like their previous numbers, also seem to have taken in very unsatisfactory subjects with the attendant consequences of a lowered discipline. Add to this the unhappy state of affairs in connection with the Papacy—its exile in Avignon and the Anti-Popes—and it is easy to understand how the religious feeling of Europe and of England in particular became weakened.

The Lancastrian usurpation came to an end with that strange product, Henry VI, sane or not, but certainly wholly unfit for a kingly position. To this succeeded the base brood of Tudors, originating as bastards and terminating with a bastard, through whose lusts and machinations the Dowry of Mary, as England was for many years called, was rent from the Church. The Tudor episode is only partly dealt with in this volume; its fuller treatment no doubt remains for the next. We can only note in passing the gradual growth and progress of what were afterwards to develop into full Parliamentary institutions.

There is, however, one very significant point, dealt with in a very full and interesting manner in this volume, which must not go unnoticed. During the earlier part of the times treated in this volume, the legal and official language of the land was that Norman French which had been brought into the country by the Conqueror. The business of the Courts was conducted in this language, and it was that which was spoken by the nobility and gentry—no doubt also by the higher clergy, though, to be sure, Latin was and for a considerable time remained the *lingua franca* of ecclesiastics and men of learning. The common people spoke some sort of Teutonic patois, but in the latter part of the Middle Ages all this became changed. English developed—the English of Chaucer—so much so that towards the end of the time official and legal business began to be transacted in this tongue. Even to this day, in Parliamentary and legal procedure, tags of the old Norman French are still in use; but the change which made England uni- instead of bi-lingual, and gave it that tongue now spoken by so many millions on both sides of the Atlantic, belongs to this period.

BERTRAM C. A. WINDLE, F.R.S.

A NEW TREND IN THE SHORT STORY

The art of the short story, though popular enough in all truth, does not seem to enjoy much prestige among readers of books. People like to read on for "what happens next," and the choppy suspenses of short narratives in series do not satisfy them. Years ago all our great authors confidently faced the public with volumes of "tales"—Hawthorne, Poe, Bret Harte, Kipling. Today few care for this kind of book-making. Recently, however, a new form has made its appearance and seems to have a chance of success. This is the collection of short stories between which there exists a definite connection. One does not meet the same characters or continue the same adventure. But the background, or at least the author's purpose, abides throughout and supplies a unity that is found delectable.

M. E. Francis is an experienced story-teller. One finds throughout "Idylls of Old Hungary,"¹ her most recent book, an imprint of delicate craftsmanship and narrative sense. The scene is Hungary prior to the Great War and its disturbances. We are introduced to surroundings well-nigh patriarchal in character, where the "lady of the castle" lives close to her peasant subjects, sharing their joys and misfortunes. It is a pleasant, human country which many will like—in this fictional account—because it is so different from places to which they are accustomed. The various stories themselves do not, it is true, afford very much that could be associated with the term, "thrilling plot." Sarolta, for example, is a gentle maiden who arrives home late from dancing on the village green to find that her father, who has also been celebrating in company with his cup, has locked the door. Frightened at noises, thoughts of roving gypsies and glimpses of shapes flitting in the darkness, she takes refuge in flight through the forest and finally perches herself high up in a tree. When morning comes, she finds herself before the hut of a man who proves to be the very attractive Istvan Zinsky. Their meeting begins a very unceremonious courtship which soon ends happily. Such a story would be nothing at all were it not for the delightful touches of lore and graceful diction which give it real charm. Perhaps the most touching narrative in Mrs. Blundell's book ("M. E. Francis" is, as everybody ought to know, the pen-name of Mrs. Francis Blundell) is entitled "A Slavonian Shylock," and has to do with a sacrifice made by the Baroness Betty to save the love-affair of a maid from shipwreck. All the stories, however, have genuine savor and human quality.

Being editor of the *Hibbert Journal* is surely not an easy task (for the magazine tries to reconcile so many irreconcilable points of view), but it seems to have left Dr. L. P. Jacks time to gratify many a literary

¹ *Idylls of Old Hungary*. By M. E. Francis. (B. Herder Book Company, St. Louis, Mo.)

desire. *The Magic Formula*² comprises twelve stories culled from the author's several collections, and is unified by something that might be termed a "spiritual intention." They are not Catholic, but Catholic readers who are interested at all in the religious psychology of people outside the Church will find them most interesting and profitable. Dr. Jacks is the master of a style which has great ironic power as well as poetic grace. The title narrative concerns two youngsters who, meditating on many things at boarding-school, discover a "magic formula" for making old people happy. It consists in nothing more occult than asking for the time. Surprisingly enough the formula has, in the end, a particularly powerful effect upon the two lads themselves. One of them at least reaches an understanding with life. Another striking tale in the safe vein is entitled "White Roses," and concerns a professor who came to learn the meaning of both love and immortality through the effect of a peculiar but beautiful experience. In still other stories, Dr. Jacks studies the collision of the popular mind with abstract ideas. "The Poor Man's Pig"—in which a Socialistic organizer's ignorance of the respect which is properly given to porkers in certain English country districts proves his undoing—is particularly delightful.

The Magic Formula is a sophisticated book. It is also concerned with religious psychology in a way which is both subtle and prevailingly sane. One cannot predict for it, as a consequence, anything like wide success, but one does hope that the discriminating will give it some attention. Good writing, though it is not everything, is nevertheless good. And, when there is associated with it so much close study of human nature and so much cheerful humor as Dr. Jacks compresses into his volume, it becomes an excellent thing. Indeed, in many ways the reader will be reminded of Father Martindale's best work. The English gift for combining sturdiness with delicacy is so commendable a thing that one wishes it might be coveted a little more warmly in this country.

GEORGE N. SHUSTER.

Other Recent Publications

The Names of Christ. Readings from Fray Luis De Leon. Translated from the Spanish by a Benedictine of Stanbrook. With a Preface by Fr. Benedict Zimmerman, O.C.D. (Benziger Bros., New York City).

The Humanity of Jesus. By Fr. Moritz Meschler, S.J. Authorized Translation. Second Impression. (B. Herder Book Co., St. Louis, Mo.)

"The Incarnation," says Bishop Headley, "is, as it were, the human language which interprets the divine and eternal thought of God, since it

² *The Magic Formula.* By L. P. Jacks. (Harper and Brothers, New York City.)

has enabled us to know and love God in a way which to natural reason would have seemed impossible." Hence it is that, among all classes of devotional and doctrinal works, those on the Sacred Humanity have a peculiar importance and fruitfulness. Hence it is too, that the preacher, whose duty it is to bring home the thought and the love of God to his listeners, will prepare the way for the accomplishment of this mission when he gives to literature of that kind a favored place in his reading. For the thoughts that he will give to his people from the pulpit, will be the thoughts with which he himself has been communing. It is well, no doubt, for the preacher to discourse on the nature of God and on the divine perfections, to strive to picture for the congregation the meaning of God's infinity, eternity, goodness and love; but the fact remains that, when he speaks to them of the Incarnation, he brings the divine nearer to their understanding and to their affections, and thus helps them to perform more readily and fervently the all-important duties of serving and worshipping Him who is their First Beginning and Last End.

We recommend, therefore, as very suitable books for the spiritual reading of priests "The Names Of Christ" and "The Humanity of Jesus." The former—written about 1575 by a Spanish Augustinian who was noted as a great poet, theologian and student of the classics, and who is called "the Spanish Horace" and regarded as the link between the great Spanish mystics and the Renaissance—is one of the favorite books of spiritual reading in Spain, but is little known in other countries. The work seems to have been suggested to Fray Luis by St. Bernard's sermon on the Name of Jesus, and consists of explanations of the many titles that were given to our Lord both in the Old and the New Testament, such as the Shepherd, the King, the Lamb, etc. The work is, therefore, a treatise on the various prerogatives and offices of our Lord. Fray Luis wrote these pages while a prisoner of the Inquisition, but his orthodoxy was later vindicated, and there is no doubt about the great merit and value of his treatise.

Fr. Meschler's book is also a study of different features of Christ; but here the aim is to picture, not so much our Lord's glory and His claims to our worship, as His holiness and the example He sets before us. The book is made up of essays which appeared in *Stimmen aus Maria-Laach*, and which at the request of many readers were collected together and published in book form in 1909. The great interest of the book can be inferred from the subjects, but, to be appreciated as it deserves, it must be read. The subjects are: *Our Lord's Asceticism; His Art of Education; His Dealings With Mankind; His Wisdom in Speaking and Teaching.*

Liturgical Sermonettes. By the Rev. Frederick A. Reuter. (B. Herder Book Co., St. Louis, Mo.).

"Of making many books there is no end." So wrote Ecclesiastes (xii. 12) long before the age of printing. And "habent sua fata libelli." Though censors sometimes almost "make" a book by their condemnation, they cannot give viability to a mediocre or even a fairly good book by their recommendation.

Though sermons are and must be something very personal, there is no end of new sermon books to supply matter or models for those that feel the need of such helps. There must be some among us who buy these books with the hope of getting preaching ideas or viewpoints out of them; yet, I have never found one of these hopeful buyers who was quite satisfied with his purchase, and who did not declare himself able to write ■ better sermon—or at least to preach a better sermon—than these makers of sermon books. This is likely to be the belief of every one that consults this latest sermon book with the hope of learning how to preach to children on the liturgy. There are here doctrinal statements couched in language that is not exact and clear and intelligible by children. There are theological terms that need to be translated into language forms suitable to the child mind and to the non-theological adult mind. There is much else that the average priest among us is likely to find fault with, both in matter and in form. And yet, if one of these critics were to write and to publish such sermons, there is hardly one among the rest of us that would not find much to criticize unfavorably. Writing sermons and preaching them effectively is a most severe test of our religious culture, of our understanding of the religious needs of the people, and of our own practical everyday lives.

There is much complaining about the ordinary sermons heard in our churches. I have heard it said that the average preaching in non-Catholic places of worship is better than it is among us, because preaching is about the only thing our separated brethren have outside of more or less indifferent music. Though I have no first-hand knowledge of preaching in non-Catholic churches, I do know that there is the same kind of complaining about their preaching, and at least as much of it. Protestant church papers make no secret of it. Good preaching has probably never been very common, because it demands, if not uncommon gifts, at least uncommon training and religious self-discipline and painstaking preparation. With all the sermon books that have ever been published, and for that matter even with a carefully memorized sermon, a preacher may still fail to impress his hearers and to satisfy their religious hunger. Sermon books may be read and assimilated, but they should not be plagiarized verbatim. They should be digested and distilled through the mind and heart of him that wishes to appropriate their matter. The most important thing in preaching, earnestness of the most sincere and honest kind, cannot be got out of the best sermon ever preached by another. Earnestness must be begotten in the preacher's own mind and heart in order to impress and to stir up the hearers. Earnestness of this kind, plus a sufficient knowledge of religious literature—which is very important—and a fairly intimate knowledge of the hearts and of the needs of his audience, will make any priest a good preacher. All these things are within the reach of the average priest, if he will but live religiously enough and be zealous enough to work hard and to prepare his sermons according to the technique of the homiletic art.

Nevertheless, books like these "Sermonettes" have their uses. Most priests will get some direct and considerable indirect good out of them, provided they read and use them critically. They will be disappointed—if not deceived—by finding some misinformation like the statement that the

Saturdays of Lent are days of abstinence. In this country we have the Wednesdays for additional abstinence days in Lent. The statement (page 65) that the stole is required for preaching is not correct. It is merely permitted where custom sanctions it, but it is prohibited for funeral sermons (Decree, June 14, 1845, n. 2888). Some points are treated unsatisfactorily, as for instance the Stations of the Cross. This is a splendid preaching subject, and ought to be treated from time to time, but the information given should be exact and satisfying and stimulating. The manner of making the Stations should be described in detail, and the conditions for gaining the indulgences should be defined minutely.

The stories given mostly at the end of these little sermons are usually good, and can be made the starting points for forceful religious instructions that will stick in young and old heads. There is a storyteller's art that can be acquired, and should be acquired, by those that have as much use for it as a preacher. Most of us have use for it, and in preaching it is valuable. The best story can be told so that it will fall flat and remain ineffective. A very common story and everyday incidents can be dressed up so effectively that they will become tonics and stimulants for the discouraged and the indifferent and the lazy. It is not necessary that every story be true in all its details, but, whether it be a true story or a legend or fiction, the verisimilitudes must not be violated. Even the pagan poet Horace (*Ars Poetica*) insisted on the probabilities, and he formulated the law of the story probabilities for all times in these classic words:

*Ficta voluptatis causa sint proxima veris.
Nec quodcumque volet poscat sibi fabula credi:
Nec pransæ Lamiae virrum puerum extrahat alvo.*

There are true happenings that are stranger than fiction, but it must be made quite clear that they are actual happenings and exempt from the law of verisimilitude.

The diction of the work under review is far from being flawless, and the English in general is not of standard grade. Some of the subjects are not practical. For children one needs considerable art, and sermons preached chiefly for their benefit should be very much to the point and adapted to their intelligence. All hearers of good will are ready to make certain allowances for language imperfections in a spoken sermon, provided they are redeemed by true earnestness, but no one may hope to "get away" with such things in a written sermon. And, when one asks for criticism on a printed book, one should not be surprised when one gets it, nor too much shocked when it is altogether not to one's taste.

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PASTORALIA

Catholics and the Modern Mentality

We are endeavoring to obtain a clear understanding and a sympathetic appreciation of the modern mentality and to take stock of the intellectual tendencies that are operative in our days. The purpose of this mental stock-taking is twofold. An inventory of this kind, if well made, will place us in an advantageous position of defense against the insidious dangers of our Faith that emanate from this source, and at the same time will assist us in discovering the most effective line of approach to the minds and hearts of our contemporaries in order to bring them into the True Fold. For the defense of faith and the methods of controversy do change considerably with the times. Every age has its own dangers for the faith of Catholics and its own characteristic obstacles to the conversion of non-Catholics. Both the pastor of the Fold, whose task it is to keep unspotted the faith of his flock, and the convert-maker, who seeks to make new gains for Christ, must be interested in the intellectual milieu of the times if they wish to be successful in their work.²¹

²¹ The apologist, the controversialist and the convert-maker must be familiar with the temper of his generation and the mentality of his age, or he will be working in the dark and fail of his purpose. That also is the conviction of Mr. Edward Ingram Watkin, who writes: "Wellnigh a century has now passed since Newman began his lifework in the cause of Christian apologetic. He entered upon this work, not merely to meet the pressure of immediate controversy, but with the deliberate purpose of combating the growing infidelity of his age. He took a general survey of the present condition and future prospects of Christian apologetic. Such a general outlook over the state of affairs, both in one's own camp and in that of the enemy, is surely as necessary for the apologist in his warfare with unbelief, as for the military commander in his material warfare. Unless the apologist possesses this general view of the intellectual conditions and the spiritual needs of his time, and of the main lines on which Christian apologetic should proceed in view of these special conditions and needs, his more detailed work is most likely to miss its aim. Such a survey is, moreover, just as necessary for the least among apologetic writers, as for the great masters of Christian thought" ("Some Thoughts on Catholic Apologetics. A Plea for Interpretation," St. Louis, Mo.).

An enormous gulf yawns between modern thought and Catholicism. This fact, though in a measure reassuring to the pastor of souls, is rather disconcerting for him who goes in search of those who have strayed from the truth. The very width of the chasm between the modern and the Catholic mind renders the danger of intellectual perversion of Catholics through modern errors somewhat remote, though, of course, it does not entirely remove this danger. But, on the other hand, it becomes extremely difficult to establish mental contacts with men who are worlds apart from our ways of thinking. The controversialist has a hard row to hoe in our days.

If, in a sense, there is but slight direct danger for the faith of Catholics in the present-day environment, the danger from moral contagion is so much greater, Catholics are likely to become tainted by the loose morals of the day, and such contamination will in due time act unfavorably on their belief. When a Catholic begins to adopt the unchristian ways of living in vogue in our days, his faith is seriously endangered. But in the long run it does not matter whether faith is lost through the assaults of an evil philosophy, or whether it is gradually undermined by immoral practices. The latter peril, however, in our days is an imminent one.

In a recent article Father C. C. Martindale, S.J., has made ■ startling prediction which is quite in keeping with the line of argument followed out in the preceding paragraph. "And what I genuinely do think possible," he writes, "is this: for reasons varying in different countries, I think that conditions may arise such as to involve a great landslide of indifferent Catholics, leaving a very fervent remnant, but no more than that. For example, I think that it is so obvious in England that the non-Catholic denominations are ceasing to count religiously and the Church is so manifestly the only religious group whose stock is really rising, and rising rapidly, that soon Catholics may here become a minority sufficiently large and vigorous to be a nuisance; then there ought to be a genuine persecution, to which local irritations or unpopularities do not now amount; and in that hour I should think that whole masses of the half-hearted would slide off. I think this because it has been noticeable that any degree of increased freedom and popularity has weakened us; and if we do first get more power, more worldly well-being in the state, I expect to see, too, a weakening of spiritual vigor, so that in the hour of

reaction, of persecution, we would not resist. We would not be tough all through. I think that the frightful—I repeat, the frightful—burden rightly laid on the average citizen by way of Catholic doctrine concerning birth restriction, tends to break down the allegiance of thousands whose shoulders are not exceptionally strong. I know many who argue (illogically, but still) : 'In this point I cannot—anyway I do not—observe Catholic rules. Had I not better therefore chuck the whole thing? Would I not be a hypocrite not to do so?' I should not then be in the least surprised to see, in a century, no Catholic country anywhere left, but strong, selfconscious, suffering Catholic minorities in every country—larger than they are now, much larger, in nominally non-Catholic countries (England, Denmark, Scandinavia, Germany, of course), and small but far more vigorous than they are now in historically Catholic countries such as France, Austria, some South American areas and so forth. I confess that Italy and Spain provide a problem such as to check even the most rash prognostications! I recognize that what I have said contains an implication that many Catholics are not all that they ought to be. Poor platitude! Who supposes that they are? But why aren't they? I leave aside the mystery of evil will, and ask if there are reasons for weak conviction, weak resolve?"² True, this is a mere prophecy, but it is not as fanciful as it may sound at first reading. There are influences at work which are sapping the morale of our Catholics and thus paving the way for deplorable leakage. Now, perhaps the greatest menace to faith in our days is the growing sex immorality of the age.

² "Paradox and Prophesy," in *The Commonweal*, February 22, 1928 (New York City). Another paragraph in the same article suggests the cause of this predicted decline of faith: "I fear I shall be called Puritan, if not Pharisee—killjoy, Jansenist even; still I repeat what I had to say again and again during the months when it was my duty to preach the Pope's 'message to young men'—until we make to soak into the very fibre of the souls of our young men and girls a strong infusion of poverty, chastity and obedience, we shall have flimsy stuff . . . In England, I am told, an Italian writer has lately registered (he said that to return to Italy was like going back into a monastery) that there is an outbreak of self-indulgence unparalleled in extent and intensity. I am not very good at parallels and refrain from making any. There certainly is an amount of self-indulgence that must be bad for human nature, even, and absolute death to Christian ideals" (*loc. cit.*). What is here said of England is equally true of our own country. But such a social atmosphere, in which our Catholics cannot help living, is patently dangerous. By its persistent action it imperceptibly destroys their moral ideals, and then also attacks their beliefs, since there is a close and intimate connection between faith and morals, and faith rarely survives the ruin of morality.

THE MODERN SEX REVOLT

The modern generation claims as its right a sex freedom that has its parallel only in the darkest and most abandoned days of paganism. Ascetism and all that savors of discipline is laughed out of court. Modesty is branded as hypocrisy. Unbridled passion is euphemistically called self-realization. Men rail against the binding tie of indissoluble marriage. It has become a tacit assumption that even the young must have their sex experiences, which are regarded as indispensable to the full development of personality. Modern devices, by freeing the sex act from its natural consequences, have removed the last curb from irresponsible sexual enjoyment. The propaganda for birth-control has invaded wellnigh every home in the country, and tries to place marriage entirely in the service of mere selfish gratification. This picture is not in the least overdrawn. Catholics as well as non-Catholics deplore the devastating sex laxity of the age. The vast bulk of men in our days live their lives on the plane of mere animal life. They have lost the sense of the supernatural, and are completely immersed in the enjoyment of this world. They seek nothing beyond a momentarily pleasant sensation. They have forgotten that they are children of God and heirs of eternity. Hence, their hunger for two things: wealth and sex gratification. Now, whereas riches even in our days still only go to the few, sex enjoyment by the invention of contraceptive devices has been made accessible to all who have no moral scruples in the matter. And the last moral scruples are fast fading way. In a searching analysis of the religious life of today Mr. Bernard Iddings Bell writes with regard to this subject: "Because he (the college undergraduate) does not understand that the Christian Church involves a life lived for supernatural ends, admittedly different from those of the world at large, he almost always fails to understand the real basis of Christian morals. . . . Whenever morality is discussed nowadays, the argument almost always resolves itself into talk about matters connected with the seventh commandment. While we may deplore this tendency to limit good or bad living to the relationship of the sexes and to regard fornication as vastly worse than pride, vainglory, and hypocrisy—a thoroughly vicious seeing things out of focus—yet we may take sex for an example. It well illustrates the point being

made. Here, as it happens, anyone with half an eye can see that natural morality differs from Christ's morality, and that the difference is due to a differing definition of man and his highest good. When people believe as a matter of course that a man is an immortal soul, lodged within a body, they also believe that in matters of sex the interest of souls is more worth conserving than the interest of bodies. There was a time when most people in America thought that way, and when current natural ethics maintained just that. Such was not the case in the world to which Christ came and to which Paul preached. It is not the case in the world at the present moment. Nowadays most people do not believe any such thing about man and his highest destiny, and prevailing natural ethics has changed accordingly. The usual man of the moment may admit that there is a soul, but only in the sense of a higher function of the body. Man may be a superbeast, but he is essentially a beast. So people think. And, because they think it, the impulse toward chastity and monogamy loses force. This is to be expected for the simple reason that chastity is not an animal virtue and never was, while monogamy is not a natural arrangement for the handling of the family, and never has prevailed among the beasts. . . . If man is only a socialized beast, if his highest goods are animal goods, there is not the slightest reason why companionate marriage, so called, or some other form of thinly disguised promiscuity should not prevail. As a matter of fact, it is to some such thing that increasingly our contemporary natural standard, embodied in the changing laws governing matrimony, is approaching."⁸ In the realm of sex it has be-

⁸ "The Church and the Undergraduate," in *The Atlantic Monthly*. We have quoted at length from this article because it avoids sensationalism, and is laudably moderate in its presentation of the facts. Let us hear an ardent apostle of the new sex freedom on the subject of traditional marriage: "It seems never to have occurred to the rigid upholders of such church laws that they are promoting more unhappiness, vice, crime, immorality and sin than they ever prevent. Such rigidly fixed and enslaving marriage code may produce results quite as bad, immoral, and disastrous as irresponsible Free Love, of which it is supposed to be the direct antithesis. Regardless of all dogma and theory, I feel it my duty to speak the truth as I discover it in the confidential workings of my court. The kind of cases here described are not exceptional. They are far more common than the public knows. Back of them all lies the Sex Hunger, a normal instinct starved by our superstitions, conventions and dogmas. These many taboos demand obedience in the very teeth of nature and in defiance of the laws of God; and as people free themselves from the shackles of fear and superstition, they are coming more and more into contempt. . . . Marriage, as we have it now, is plain Hell for most persons who get into it. That's flat . . . And it is Hell for the simple reason that it is despotic, that it is a denial of freedom to individuals who can't live in bondage, because the most sacred instincts in their na-

come true what Mr. Felix Adler says of the morally debasing effects of the teaching of modern science: "And note that, when men think meanly of themselves, they are apt to act meanly; when men regard themselves as animals, they are apt to behave as such."⁴

BIRTH-CONTROL

The most devastating influence in modern sex morality is the clamorously conducted birth-control propaganda. It has completely upset the traditional ideas of sex ethics, and brought about in the minds of many an incredible confusion. In this matter no small portion of the community is no longer able to see straight. Their thinking is all awry. The right use of marriage for its God-intended

ture forbid it. . . . Birthcontrol when science has finally perfected adequate, certain, and easy means of contraception, would mean that there would be no unwanted children. Thus there perhaps would be less likelihood of headlong marriages. The impulse toward love would have free and normal satisfaction in a type of marriage easily dissolved; and couples who found, in due time, that they were fitted to remain together indefinitely, and to undertake the joint responsibility of children with a fair chance of carrying that big undertaking through happily and willingly, would deliberately have children. Those who found by experience that they could not pull together that well, but who found the mere sexual bond satisfactory, would not commit the crime of bringing into the world unwanted children who would not on arrival have the benefit of a happy home and of correct rearing. More than that, unfit couples would not commit the even greater crime of bringing into the world children with an inferior physical or mental inheritance. Rather they would satisfy their wish for parenthood by adopting children who have first been given their physical life by fit parents. Such an order of things might make this race over within a very few generations. It might result, if linked with adequate education, in the creation of a race such as this old earth has never seen" (Judge Ben B. Lindsey and Wainwright Evans, "The Revolt of Modern Youth," New York City). The book that sets forth these views has not been universally condemned, but, on the contrary, has been hailed by many as a wonderful event. One writes: "It is all true, shamefully true for our vaunted civilization and debauched democracy, but glorious for all that, since you have diagnosed and given the etiology of our social leprosy and have fearlessly exposed yourself in pointing out the only sane therapy possible. I believe that this book sows the seed for more good and that it will do more than any book of modern times" (Dr. W. E. Robie, Author of "Sex and Life").

⁴ "The Reconstruction of the Spiritual Ideal" (New York City). When morality weakens, the breakdown first occurs in the sphere of sex, and the first institution to be attacked is marriage. How the moderns look on marriage, appears from the following paragraph: "Those who officiate at marriages get from prospective brides and grooms many odd requests about the ceremony: 'Make it snappy' is not unusual; nor is 'Cut out the forever stuff . . .' Certain it is that respect for the institution is no longer so unquestioned as before. Open revolt against it is more frequent. As serious as direct attack is indifference, with or without cynicism. . . . But more and more another type of union has come into being. It is the mating of men and women who do not expect to become parents, who do not think of their marriage in terms of obligation to the children, and who demand therefore a greater freedom to divorce and to remarry than society may concede to parents. Though there was a time when marriage for any other purpose but procreation was branded as mere wantonness, such unions are now much more common, especially since women in far greater number than before are self-supporting" (Dr. Henry Neumann, "Modern Youth and Marriage," New York City).

purpose is ridiculed. It is put down as an irresponsible act, as rank selfishness, as lack of proper self-control. The unnatural use of the marriage act for mere sensual gratification is extolled as a sign of enlightenment, as a noble act of self-restraint, as evidence of vision, as an enrichment of the higher love life, as a manifestation of altruism and social forethought, as a laudable practice that distinguishes man from the brute. As a result of such teaching, the parents of numerous progeny are made the objects of scorn and looked upon with contempt. They are regarded either as hopelessly stupid or lacking in finer moral qualities. The world has never before witnessed such utter distortion of moral values. Says one of the apostles of this shameless practice: "There could be no greater contribution to the morality of the world and to marital happiness than Birth Control." The advocates of the practice look upon themselves as the heralds of a higher morality. They fondly imagine that they are inaugurating for mankind a new era of happiness.⁵

Demanding continence outside of marriage by the moderns is called suppressing sex. And sex is such a beautiful, wonderful fact, so essential to human happiness, that interference with it is nothing short of criminal! Divorce and unhappy marriages will not be prevented until we recognize greater sex freedom! What we need is sex enjoyment without procreation, and birth-control makes this feasible! "With an adequate method of birth-control this double arrangement (marriage merely for sex experience and marriage for procreation) might be possible, because it would not be undertaking the impossible task of forbidding to people a free, normal, and decent exercise of their sexual cravings. Permitted that, they would be ready to forego children if they were plainly not fitted to produce or to rear them. Such a restraint would be a reasonable, not an intolerable one—nor would it be an infringement on personal liberty comparable to the taboos we take for granted today and violate continually because we can't endure them."⁶ Companionate marriage

⁵ It surely sounds ridiculous when Mrs. Margaret Sanger, staunch advocate of birth-control, grandiloquently exclaims: "Upon our shoulders rests the responsibility of creating a new sex morality. The vital difference between ■ morality thus created and the so-called morality of the past is that the new standard will be based upon knowledge and freedom while the old was founded upon ignorance."

⁶ The same authors say: "In my judgment this cannot be done while marriage, as we now have it, is the one outlet permitted to the sex impulse. We should provide another type of marriage to meet this need. Whether society could wisely permit still other forms of sex liberty than the Companionate is a matter

comes under this category, for it is a device to secure sex gratification to those who do not wish to shoulder the responsibilities of parenthood, and who wish to retain the right to separate at will. It is the worst caricature of marriage that has ever entered into the mind of man. In fact, it is so absurd that it could have arisen only in a brain so obsessed by sex that every other consideration is blotted out.⁷

MORAL CONTAMINATION

The moral atmosphere in which we live is impregnated with elements of corruption. Catholic life has not proved itself immune from infection, but has suffered from its inevitable contacts with the unwholesome environment. It could hardly be otherwise. The Holy Father laments the decay of true Christian life and the decline of spirituality. In a recent Encyclical he writes: "Even among the faithful, washed in the baptismal blood of the Immaculate Lamb and

for the future. Perhaps with this rampant eroticism that is now the bane of society, brought under control by such means as this, some still further development toward a sane sex code and a greater degree of sex freedom outside of procreative marriage would be possible. . . . Of all the forces in the world that have been instrumental in producing the type of marriage most inevitably destined for the divorce court, the Christian Church stands first. It has accomplished this tragic result—with the best intentions doubtless—by attributing to chastity—as to virginity—an exaggerated and fictitious value; by regarding every erotic impulse outside of wedlock as sin, by regarding sex as lust; by accepting the implications of St. Paul's teaching that it is better to marry than to burn; and by making of marriage a magic rite of purification, whereby people may sin with the permission of heaven. . . . And so the Christian Church, thundering down the ages against the sinful lusts of the flesh, has, by suppressing sex outside of procreative marriage, given it an abnormal importance within marriage" (Lindsey and Evans, "The Companionate Marriage," New York City).

⁷ Commenting on the Companionate Marriage, Miss Kathleen Norris writes: "Thus, say the preachers of companionate marriage, their (of girls and boys in their teens) first sex impulses, instead of being dangerously thwarted, are satisfied safely and happily, no unloved or unwanted children are born, there are no complications and no responsibilities. 'They are doing it anyway,' said one of the chief exponents of the measure to me, 'youth will be youth. Why make it a matter of shame and sin for them? It's a perfectly natural thing—it's a beautiful thing. Nature is giving them these impulses, cleanly and forcefully—there'd be no world at all, if she didn't. It's only Society—it's only dirty-minded convention and interfering, churchgoing, psalm-singing Puritanism that makes such a fuss about it.' It is hard to be patient with arguments like this. It is hard to believe that any sensible person can in good faith advance them. The most charitable construction possible seems to be that, if persons think too hard and too long upon one topic, they are apt to run off the track mentally, where that topic is concerned. If any man spends a whole quarter of a century in the unrelieved contemplation of juvenile delinquency, it is not surprising that to him the words youth and sex-abuse seem almost interchangeable. . . . The most pathetic fallacy of the companionate marriage theory lies in the bland supposition that, the minute sex appetites awaken in the young, they should immediately and precipitately be satisfied" ("A Laywoman Looks at Companionate Marriage," in *The Catholic World*, June, 1928).

enriched by grace, the spectacle is not less sad, since many of all classes are ignorant of divine things or poisoned by false doctrines, and live evil lives far from the house of their Divine Father, without the joy of hope in a future beatitude, and deprived of the comfort derived from the ardor of charity, so that it can be said in truth that they live in darkness and in the shadow of death. Moreover, among the faithful there grows a carelessness in matters religious and of ancient tradition whereby Christian life is supported, domestic society is regulated, and the sanctity of marriage defended. . . . Christian modesty has been lamentably forgotten in the mode of living and in the dressing of women. An insatiable longing for the perishable things of the world, anxious seeking for popular favor and contempt of legitimate authority and the word of God have shaken faith itself, or very gravely endangered it."⁸ It is not difficult to recognize in this deplorable phenomenon of Christian degeneration the destructive influence of the time-spirit.

CHARLES BRUEHL, D.D.

■ *Miserentissimus Redemptor*, 1928.

IS PREACHING OUT OF DATE?

By THE RT. REV. MSGR. H. T. HENRY, Litt.D.

The heading of this paper may sound like one of the sensational titles of sermons advertized in the daily press by our separated brethren. For we are inclined to marvel at the depression of spirit evidenced by the titles of certain volumes written by them. There is, for instance, Mahaffy's "Decay of Preaching," Ford's "Decadence of Preaching," and—by way of the last rites, as it were, over what had long been moribund—the portentous volume of Haweis entitled "The Dead Pulpit."

To such illustrations as these might be added the occasional laments voiced in the public press over the parlous state of the modern pulpit. Kennard has collected some of these in his "Psychic Power in Preaching": "Twenty years ago a smart writer in the *London Times* asked: 'Why this preaching? Why does this man talk to us? Why not be content to worship only when we go to church?' About the same time, in a more serious vein, the *Edinburgh Review* said: 'Divinity fills up her weekly hour by the grave and gentle excitement of an orthodox discourse, or by toiling through her narrow round of systematic dogmas, or by creeping along some low level of school-boy morality, or by addressing the initiated in mystical phraseology; but she has ceased to employ lips such as those of Chrysostom or Bourdaloue.' And these utterances have had many an echo since, from sources of more or less importance. An English Church clergyman, a few years since, referring apparently to his own National Church, elaborately argued 'The Failure of the Pulpit,' and a New England religious periodical invited a symposium on the solemn problem: 'Shall We Go On Preaching?' These voices, which are representative of a class not altogether frivolous, cannot be silenced by indifference or apology." And Kennard wrote his volume to help preachers maintain their place of paramount power in human society.

We might also consider the alluring, and often grotesque, titles of sermons advertized in the daily press, as having evidential value in this connection; for the pulpiteers have thus become like to the "barkers" who stand in front of booths in country fairs and "midways," and solicit passers-by to enter, while the "snappy" titles of

the sermons indicate an apparent fear lest the character of the wares—namely, of the sermons themselves—needs more than its own merits to gain popular attention.

Moreover, preaching was once the very breath of life to many of the religious denominations. Superficially, at least, it would often seem to be replaced by other features of what is euphemistically called Divine Service—features that differ but slightly from an ordinary performance of vaudeville. One could fancy that illustrations of this assertion would fill a little volume, although I have not made it part of my interest to collect any of them.

On the other hand, volumes of instruction in homiletics continue placidly to issue from many presses. There is a market for them, or publishers would cease to print them. And homiletic magazines come regularly from the press to subscribers who assuredly would not continue subscribing to a dead cause. Even the volumes dealing with the decadence, the decay, or the death of preaching, are by no means morbid or funereal in character. Rather do they desire to point out the means of renewed life in an art which is universally practised today.

II

Turning now to our own Catholic interests in the question placed as a heading to the present paper, there are several considerations that could lead us—or, say rather, some unwary ones among us—to hesitate before giving an emphatically negative reply to the question. For, with a modified implication, the question may still linger unpleasantly in our minds.

The modification is twofold. First, congregations already instructed in Catholic faith and morality both by assiduous training in religious schools and by undisturbed practice through many years of the religious activities connected with their faith, are not in the same case as the heathen of the missionary's objective, or the rude peoples that listened to the long sermons of such preachers as St. Bernardine of Siena. Parochial limits are now well-defined, parochial activities are constant and efficiently managed, and sufficiently oft-recurring spiritual retreats and missions avail to stir up the negligent, indifferent, backsliding members of a parish. The regular Sunday sermon has no longer its olden place of distinction either as a doc-

trinal or a moral agent for the community. Some such argumentation may linger, in an unformulated manner, in our minds.

Allowing some such contention as this to stand for the moment, we may next consider the second modification. This is to the effect that a ritualistic Divine Service has its own sacramental value, its own liturgical teaching power, its own moral implications, and is therefore not to be compared with an ordinary and somewhat haphazard service such as is witnessed amongst our non-Catholic neighbors. With us, the Sunday sermon may be desirably—indeed, at times necessarily—much curtailed in length. The history of the Catholic pulpit in recent times confirms this contention. The olden sermon of an hour's duration gave place to the half-hour sermon; this, in turn, to the half-hour sermon including the time necessary for reading the Gospel and the announcements; this, in its turn, to the twenty-minutes allotted to the same task, to the fifteen-minute, the ten-minute, the eight-minute (illustrated in Demouy's two volumes), the seven-minute (strongly urged by Mullois), the five-minute (illustrated by the volumes issued by the Paulists), and even the three-minute sermon (illustrated by the recently published volume of McDonough). Another curtailment of length, and it is quite obvious that the Sunday sermon will have passed away into the limbo of forgotten things.

Thus may be outlined the twofold-modification argument. In answer to it, however, a defender of the practical value of the Sunday sermon might point out that the constantly diminishing length of the Sunday discourse is not in reality a proof that a venerable custom is gradually dying out, but is rather an indication of a custom that desired—if a paradox is permissible here—to be introduced. The Third Plenary Council of Baltimore strongly urged some instruction to the people at all the Masses on Sundays. It pointed out a *desideratum* in our work. It desired the introduction of something which many churches did not have. But our small number of priests and their many Masses on Sundays made such a thing as preaching at every Mass a difficult task for several reasons, one of which was a very restricted time-limit for preaching, while another was the obviously great physical strain of two Masses plus two preachings laid on a single pair of shoulders already weakened by a long period of absolute fasting. A solution seemed to be found in curtailing greatly

the ordinary length of the sermon. At all costs to the sermon, let the custom be introduced. Once established, the custom could be modified to suit local conditions.

The parochial Mass is traditionally not so much limited in respect of time. There, indeed, the sermon may be as long as prudence will suggest. Even there, nevertheless, the olden one-hour or half-hour discourse has yielded place to shorter sermons of varying lengths. Doubtless, the able and interesting argumentation of Mullois availed greatly towards this result. The argument, however, goes on merrily in an attempt to define time-limits for preaching at the "late" Mass, and even on exceptional occasions that do not include the celebration of Mass. And so it would appear that preaching is not now what it once was, and that it may be said to be getting out of date. Our congregations weary of long services in the church. They grow restless during a combination of a long discourse and a lengthy ceremonial. The Mass itself—that is the grandest of all possible things. The sermon is something of an accident therein, and on occasion may be dispensed with entirely—or if not dispensed with, may be curtailed with less labor to the preacher and with greater satisfaction to his hearers. In some such fashion may the argument run.

III

While the laity may reason thus, we may hear some criticisms of the value of preaching even within our own clerical circles. An aged and learned priest once indicated to me his own view that sermons were practically a waste of time. He may have had in mind the sermons he had been forced to listen to, but he did not appear to imply this. Howbeit, the young preacher who may chance to hear an elder expressing his mind in this fashion could well be reminded not always too confidently *jurare in verba magistri*. Too great importance should not be given to an *obiter dictum*, even when uttered by a scholar on a subject which may not lie within the wide range of his proper abilities.

A young preacher may also be cautioned against a certain spirit of levity in which sermons are discussed at times—such as humorous remarks about the *Dabitur Vobis*, the preparation of a sermon during the process of shaving on Sunday morning, and the like—or are

made the subject of an indirect slur on preaching because of the weakness of this or that sermon. There are sermons and sermons, and no argument against poorly prepared discourses should hold against preaching in general. Neither should the deplorable "preaching-tone," however common it may be, constitute an argument against preaching itself. The anecdote concerning Lamb's reply to Coleridge must not be misunderstood. Charles Lamb was once asked by the great Coleridge if he had ever heard Coleridge preach. "Sir," replied Lamb, "I never heard you do anything else." The jocose retort of Lamb was an arraignment, not of preaching, but of Coleridge.

It is quite possible that the expressed or implied criticism we may hear within our own ranks results from a confusion of preaching with what is sometimes justly derided as "pulpit oratory." Cardinal Manning, for instance, records in strong language his dislike of what he styles "pulpit oratory." In his "Eternal Priesthood" we read: "It may, however, be truly said that pulpit oratory came in with the revival of paganism, impiously called the *Renascimento*. Men's heads were turned with literary vanity. The ambition to copy the Roman orators in style and diction and gesture destroyed the simplicity of Christian preachers, and bred up a race of pompous rhetoricians, frigid, pretentious, and grandiloquent. The evil, once in activity, spread, and has descended. Saints have labored against it in vain—S. Ignatius with his energetic plainness, S. Philip with his daily word of God, S. Charles with his *virilis simplicitas*—his manly simplicity. But the flood had set in, and it bore down all opposition. The world runs after pulpit orators. They please the ear, and do not disturb the conscience. They move the emotions, but do not change the will. The world suffers no loss for them, nor is it humbled, nor wounded. We have not, indeed, seen our Divine Master, nor heard His voice; but if by faith and mental prayer we realize His presence, His truth, His will, and our commission to speak in His name, we shall be filled with a consciousness of the unseen world and its realities, and out of that fulness we shall speak. We shall, indeed, need careful and minute preparation of what we are to say."

The strong commonsense of the Catholic clergy commends this view of Cardinal Manning, however much our congregations may

applaud what he styles the "pulpit orator." The temptation is accordingly to make preaching, in this mistaken view of the office, a subject for mirthful comment, which may nevertheless be misinterpreted by the young priest as a reflection on preaching in general.

That "eloquence" and "pulpit oratory" may be matters of easy confusion, can be seen from the words of Dr. Blunt, a quondam Professor of Divinity at Cambridge University: "Eloquence, if that be the object of the young preacher to attain unto, as it often unhappily is, never comes of an over-attention to the choice of words, or construction of sentences—pulpit eloquence least of all. It never can be the fruit of a miserable wish to shine; and here lies the root of such fustian as often goes for eloquence; miserable in any man—most miserable in a Minister of Christ in the exercise of his office. Eloquence must be the voice of one earnestly endeavoring to deliver his own soul." Comparing the first sentence in this extract with the last, we may be puzzled, and wonderingly ask: Why should it be an unhappy thing for the young preacher to endeavor to deliver his own soul? False eloquence is confused with true eloquence—the outer husk with the inner kernel.

Doubtless, the same implication against what is sometimes called "pulpit oratory" resides in the brief counsel given by Bishop Ward in his work on "The Priestly Vocation." He says: "The inflated and artificial style of oratory, current until almost modern times, would today be wholly out of place. At best, it was ill-suited to so lofty a purpose, and St. Alphonsus only followed the lead of many Saints in warning the preacher against the style it naturally led to. The present simplicity of taste is far more in keeping with the sacredness of the work. Let the priest say what he means and mean what he says, and the intrinsic force and sacredness of his words will be better than all rhetoric."

Eloquence, oratory, even rhetoric, are thus impugned by masters in Israel. There remains only elocution to put in the stocks, and pages could be filled with denunciation of this remaining element in public speaking. However, Bishop Ward forthwith proceeds to say: "Above all, let there be no affectation of manner or self-consciousness, which does so much to mar the effect of a sermon. By all means, let him practise clearness of utterance . . . A careful utterance in a suitable pitch is really all that is required . . . The

preacher should likewise make an effort to get over his natural shyness and disinclination to use his hands . . . We do not wish to gesticulate so much as the French priests do—it is not in accordance with the genius of our people; and what is suitable in one country is out of place in another.” We may properly reflect that all these counsels fall within the province of a correct elocutionary training.

Now, it cannot be that eloquence is banned, oratory ridiculed, rhetoric disparaged, elocution laughed out of court. What, then, is aimed at by the truly rhetorical and eloquent criticisms I have just quoted? Obviously, I think, not any one of the things mentioned, but merely their counterfeit presentment. The young preacher may have—probably has—a wrong conception of these elements of every good discourse. To his mind, eloquence may suggest what a clerical friend of mine once called “a diarrhœa of words”; oratory may be understood as high-flown diction; rhetoric may be misconceived to be flowery language; elocution may be misapprehended as pompous declamation, posing, and the “start thetic” ridiculed by Cowper.

What the sincerity of the Catholic priesthood rejects as pseudo-eloquence or so-called “pulpit oratory,” is equally rejected by the celebrated platform orator, John B. Gough, who in his “Platform Echoes” cautions the young speaker thus: “The orator who is over-anxious for appearances, appropriate gestures, or the very precise modulations of his voice, is apt to become artificial, and is almost sure to blunder either by inappropriate gesture, or by crying at the wrong time. A speaker should not be striving for pretty sentences or obedience to certain rules. . . . An orator is least apt to blunder who is natural, who has something to say, and says it.” Gough uses here the word “orator” simply in the sense of speaker.

IV

Another objection to preaching—namely that “in a reading age like ours sermons are out of place”—is dealt with by Father Joseph Rickaby, S.J., in a manner sufficiently concise to justify full quotation. In one of his Cambridge Conferences (on the subject of “Religion in the Modern Novel”) he discusses the matter with pointed argument: “I cannot agree with the proposition—it seems

to me not historically true—certainly it is not according to the mind of the Catholic Church to say, that preaching was the invention of an age in which people read either not at all or with difficulty, and that in a reading age like ours sermons are out of place, unnecessary, and to be abolished. Holy Church is not likely to abolish them. The Church has ever attached special efficacy to the spoken word of God, so that, of two discourses equal in all other respects, we should expect the discourse uttered aloud by an authorized person from the pulpit to bear more spiritual fruit than the discourse read privately at home. If, instead of coming here to address you, I had my Conference printed and a copy posted to each of you on Saturday night, first, I should have grave doubts about your reading it: secondly, I say, the reading would not do you as much good as the spoken word, the text being the same: the reason is, because the word is not merely composed but spoken with authority. Those people who complain of sermons are not conspicuous for diligence in spiritual reading; what they read is the modern novel, and that often in great profusion."

The thought of having to read any printed page is distressing to some good folk. Others are willing to spend time reading modern novels. The "tired business man" finds his evening recreation at a "movie," or "musical revue," or vaudeville performance. A comparatively small number may, for various ambitious reasons, read a serious essay in a magazine. The professional man may try to keep abreast of the current thought in his own special subject. There is, however, some kind of magic in the human voice that will attract all of these classes to hear an interesting speaker on almost any topic. Will they draw the line at sermons? Apparently not; for let a congregation understand that a capable preacher is to address them at any given time, and the church or parish-hall will be thronged. And, to bring such an audience to him, the preacher needs not to strive after "pulpit oratory" in the sense impugned justly by the great authorities quoted in the present paper. He needs only to be earnest, zealous for souls, and energetic enough to have prepared his sermon or address with proper care.

Preaching of this kind is never out of date—never will be, we can confidently assert, out of date. The spoken word has a power and an efficacy not to be found in the printed page.

AS WE ARE (Sequel)

I. Meet the New Pastor By ABBÉ MICHEL

"Good things continue with their seed. Their posterity are a holy inheritance, and their seed had stood in the covenant. And their children for their sakes remain for ever; their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom and let the church declare their praise."—Ecclesiastes.

Balancing these beautiful words with the life and works of Father O'Brien, his old friend, the Rev. William O'Leary, C.S.S.R., paid a striking tribute to the dead pastor of St. Anselm's and to the pioneer churchmen of the "Imperial City." It was delivered in a crowded church in the presence of the Bishop, several Monsignori, and a great gathering of the clergy. The Bishop gave the final absolution. There was hardly a dry eye in the congregation as the body was borne from the church. Father John Spurter was the master of ceremonies.

So the newspapers had it. But the people knew that they had lost a noble priest, and that they had buried a father and a friend. And in a human way they felt it. With tears they watered the sods that covered him in.

Time takes them home that we loved, fair names and famous,
To the soft long sleep, to the broad sweet bosom of death;
But the flower of their souls he shall not take away to shame us,
Nor the lips lack song forever that now lack breath,
For with us shall the music and perfume that die not dwell,
Though the dead to our dead bid welcome, and we farewell.

(Swinburne.)

The days following the funeral were lonely days for Father Tim. He was appointed administrator of the parish. He was declared executor of Father O'Brien's estate and approved by the Bishop. But nothing mattered to him. The days dragged on. A neighboring Paulist Father helped with the Masses on Sunday. Father John fussed around as usual, growing tired of listening to the praises of

the dead priest at every turn, and speculating vaguely on his successor. So for three weeks things jogged along in St. Anselm's, just as if Father O'Brien were still in his chair. The mere removal of the old priest's gramophone, armchair, books and odds and ends to Father Tim's quarters was the only visible indication—though a sad and decisive one—that he was gone for good. And that turned out to be the only voluntary innovation in the disposition of things at St. Anselm's during the administration of the Reverend Timothy Dunnegan. For almost a lifelong friend, that was enough. A letter from the Bishop did the rest. It was dated January 25, and ran as follows:

Chancery Office,
January 25, '27.

Reverend and dear Father:

Father William Zaring will take charge of St. Anselm's Parish, beginning the first Sunday in February.

You will please surrender to him the reports and accounts of the parish up to date.

You are also hereby appointed Pastor of St. Mary's Church, Slocum, Dutchess County, N. Y. Kindly report for duty not later than February 4, 1927.

Wishing you all success and every blessing.

I am, yours in Christ,

T. CUMBA.

Father Tim expected it, but, like all communications from Chancery, it upset him. He called Father John and showed him the letter. The young priest read it with mingled delight and surprise. Audibly he murmured:

"Where's Slocum? And who's Zaring?"

"Well, where is Slocum?" repeated Father Tim sharply.

Father John was not listening. He was painfully puzzling: "Who is Zaring?" He looked up at Father Tim. "Where is Slocum, did you say? Why," he continued, "it's up the river. Not far from Beacon. A one-horse town. It could be worse. Now, who is Zaring, Père?"

Father Tim did not know him personally. "Why," he ventured, "Zaring is a well-known character. He was a chaplain or something during the War. . . . And he's been messin' around the Chancery ever since."

"Uh, uh!" followed Father John with a nasal intonation. "An army chaplain, eh? Oh, well, guess he'll fill the bill all right. . . . An army chaplain?" he repeated, "an army chaplain?" as if convincing himself of the significance of such apprenticeship. Father John was trying to "place him." And his memory rarely failed him in such matters.

"Sure, Tim," he gushed, "I remember him. I know him. Met him down at the Propagation Office. Been secretary down there. . . . Hot stuff. . . . Bright fellow. . . . Sure, I remember him. . . . Doc. Ryan introduced me. . . . He was in the Seminary with Doc. Sure, I remember him. . . . Yessir! He 'knows his pews.' . . . Believe I'll give him a ring. Wonder if he's in. . . . Say hello and congratulate him. . . . What do say, Père?"

Father Tim agreed. "Go to it, John. It won't hurt. . . . Give him my best wishes."

Father Dunnegan was thinking about Slocum. And in due time he went quietly "up the river," installed himself in St. Mary's Rectory, and lived happily ever after.

In those days of nervous waiting Father John fell under the mysterious urge of writing letters. It relieved him like a long walk, or a gallop, or a drive going no place. And as a form of dissipation it possibly had the advantage of hurting nobody but himself. He released this one to his old friend, George.

St. Anselm's,
January 28, 1927.

'Lo, there, George!

Do you smell the fish? Gosh, I hate Friday. They get the rottenest kind of mackerel here. Honest, I'm beginning to smell like a Greek Restaurant. Every fry hits the attic and stays, do you get me?

Sorry you didn't make the funeral, big boy. We had a big spread that day. The Bishop did not stay for it. That's all the go now, they say. But the "boys in blue" squatted alright, and wallop it. Anyway, we gave the old gent, R. I. P., a great send-off. Father O'Leary, a big fellow with a voice like the subway under the river, preached the sermon. It was good alright, but too long—forty-eight minutes on the ticker. He certainly handed it to the old man. . . . Told all about hard times in Ireland and how O'Brien was fired out of Maynooth, the tough times here, and the old pioneers. . . . Say, did you know that 149 years ago, right here in New York, a Catholic

priest was hung for saying Mass? Can you beat it? Then he told all that stuff about Father Whelan, and Old St. Peter's, and Bishop Concannen, and all the "gents" who built the church up here. . . . It certainly was interesting. 'Twas a pity the old man couldn't hear him. He must have used the word "Irish" about a million times. The Mass was great, though. Guess you read the accounts in the papers. . . . Talk about ceremonies, George. I'll swear these old fellows are hopeless. One place is as good as another for them—on the altar or in the book. Honest, you'd need anchors to keep them in the one spot, an' blinkers wouldn't hurt either.

But right now the question is: What do you know about Zaring? I met him, you know, at the Propagation Office a few months ago. . . . Slim and snappy, you know, with mouse-colored thatch, thin on the ridge. He looks to me like a "wow!" You heard about Tim and Slocum. Poor devil! He checks out Sunday night. He tells me Zaring was a chaplain. That's good business evidently. All of them go homesteading before their turn. Zaring, you know, is junior to Tim. But I don't hear anyone hollerin' "Stop thief," do you? Yesterday, there was a meeting on the second floor, a house cleaner, ■ decorator, and a furniture man. He gave them three days to remodel O'Brien's diggings, Tim says. They started in today. That looks hopeful. I might be able to introduce you to a bathtub, instead of a gold fish trough, on your next trip over. Anyway, he can't be too "ritzy" for yours truly. They tell me he has a pet cat. I don't like that. But it can't be as bad as the old gramophone and its Wild Irish Rose.

Hurry over, George. Don't be so dumb, between drinks. Things are getting terrible "stupid." Gather the garbage and bring it over. I'm crazy to hear something about the new skipper. Harry was telling me that when he was in the army . . . Aw! it's too long. Come on over and get the odor of sanctity before the disinfectors land.

Yours truly,

JOHN.

The rooms were ready for the new pastor Thursday night. The bedroom was finished in old rose, modest and cheerful, with a new suite and drapes to match. The study, which was to answer also for his private office, was a cheerful ensemble with the walls in green, the borders cream, and the doors and ceiling white. A beautiful walnut desk of long lines was the most striking object in the room. It had a glass top on which stood a magnificent silver crucifix and ■ cut-glass writing set. Otherwise it was delightfully bare and shiny. It gave one the impression of things well kept and well disposed. There was a large typewriter, with a special stand and chair, and a very compact filing cabinet in the east corner near the window. There was a radio in the opposite corner and a phonograph in an-

other. The books were lodged comfortably in two four-section book cases, with a clock on one and a bust of Plato on the other. Three large leather-upholstered rockers were arranged accommodately. There was a gorgeous small Persian rug near one. The transformation was very complete and very thorough. Even the ghost of Father O'Brien would be very much out of place now.

Father Zaring arrived at the Rectory Friday evening. Father John saw the cab pull up, and went to the door. The pastor gave the curate a friendly smile as he alighted. He looked up at the house as the driver brought a suitcase and a little leather box to the door. Then he paid him off, and went in. The Fathers greeted each other heartily.

"Quite a building here," Father Zaring said as they climbed up stairs.

"Yes, Father, kind of rickety, though," answered Father John.

The pastor was quite pleased with his rooms. He surveyed them calmly, and put the little box down near the desk.

"Quite a change—or rather a striking contrast—from the stairs and the hall," he said, as he sat down at the desk. "I thought it better to set these rooms in order before landing, so that I can carry on while the rest of the house is in revolution. The Bishop, in fact, suggested it. Everybody knew that poor Father O'Brien wasn't particular. But he was a wonderful man, God rest him, a wonderful man, and a priestly priest, Doc By the way, what are the dining hours here?"

"Twelve and six, and breakfast when you holler, was the old time-table," replied Father John. . . .

"Well, Doc," continued Father Zaring, "those hours suit me perfectly Regularity is what counts Tell the cook—what's her name? Nora? Yes, well tell Nora that I'm here for tea. Are there by any chance some letters for me here?"

"Yes, Father, I'll—they're on the bureau in the diner," answered Father John nervously as he hastened from the room. Father Zaring was alone.

(To be continued)

ST. THOMAS AND THE SACRIFICE OF THE MASS

By JOSEPH BRODIE BROSNAH, M.A.

In his intellectual flights St. Thomas reminds one of the eagle. As he progresses, he seems ever to fix his eyes on the Sun of Justice, and to be guided by the unchanging and unchangeable light which is thence naturally or supernaturally communicated to the human mind. He traces how things come from God, and how they do, or should, return to God. Consistently he adapts this method whenever he treats of sacrifice. Nor must the student of his writings ever wholly forget this fact. God is not only the First Free Cause and Last End of Creation, but also the First Free Cause and Last End of Redemption, and thus of that Sacrifice whereby Redemption is wrought. Unfortunately, St. Thomas nowhere deals expressly with the Sacrifice of the Mass. His teaching hereon must be derived from certain general principles and from scattered statements found here and there throughout his works. The difficulty of the present paper is, therefore, evident. Relevant principles and relevant passages of his writings are variously interpreted by the learned. All profess themselves true disciples of St. Thomas, notwithstanding the fact that they are at times in glaring mutual contradiction. To tide over this difficulty, we have always striven, wherever possible, to avail ourselves of the teaching of Holy Mother Church, and of any explanation of her teaching that she gives, hoping thus to find an unerring key to the correct meaning of difficult or controverted passages of our Saint. It is remarkable how often the doctrine of Holy Church is couched almost in the very words of St. Thomas. Her meaning, therefore, must be his meaning. Thus guiding his endeavor, in the present theme, the writer asks to be allowed to disagree with or to reject in open matters any interpretation of St. Thomas given by others, wherever and whenever strong and convincing arguments seem to require such disagreement or rejection.

To begin with, many difficulties will be removed if it be shown that St. Thomas, on the one hand, does not deem destruction an essential of sacrifice, and that, on the other, his teaching on the

Mass fully verifies his own idea of sacrifice. Being closely connected with both of these, "representation" also calls for some attention before approaching the main theme. If, finally, it be shown that in all those matters St. Thomas is in full harmony with the teaching of the Church, the task proposed will be accomplished.

St. Thomas says: "Sacrifice has its name from the fact that man makes a sacred something" (II-II, Q. lxxxv, art. 3, ad 3). This the word itself implies, for sacrifice is from "sacrum facere vel fieri," to "make or become a holy thing." Now, "the sacred thing" of sacrifice is a peculiarly holy thing: it is "supreme worship or an actual element of supreme worship."

"If anything be used in divine worship as unto the holy thing which, so to speak, by its complete use (*consumendum*) it must thence needs become, it is both an oblation and a sacrifice" (II-II, Q. lxxxvi, art. 1, c). "Sacrifices are properly named, when something is done with reference to what is offered to God; as that animals are killed and burned, that bread is broken, eaten and blessed. This the name itself implies. For sacrifice is so called because man makes a 'sacred something.' Anything is called oblation, directly that it is offered to God, although with reference to it nothing (holy) is made with it. . . . First fruits, because they are offered to God, are indeed oblations (Deut., xxvi), but they are not sacrifices, for nothing holy was made with them (*circa eas*)" (II-II, Q. lxxv, art. 3, ad 3).

Here we incline very strongly to the view that "animals killed and burned, bread broken, eaten and blessed," is but an explanation of the manner of oblation or of the offering of these things to God. The reasons that uphold our opinion here may be briefly stated:

(1) In this very answer, "bread on the altar"—possibly referring to the "loaves of proposition" ["Circa quos nihil fit," with which nothing (holy) is made]—is expressly classed by St. Thomas as an oblation. Here then breaking, eating and blessing—that is, blessing which does not make bread into a peculiarly "holy thing"—are not sufficient for sacrifice.

(2) In his Commentary on Romans, xii (*Lectio i*), St. Thomas says expressly "that the natural host, which at first was living, was killed in order that it might be immolated" (*ut immolaretur*).

(3) The title of this article shows that St. Thomas is speaking of oblation: "Is the *Oblation* of Sacrifice an Act of a Special Virtue?" In his general reply, he shows that oblation is referred "to divine reverence," and therefore to the "special (*determinatam*) virtue of religion." It is very natural, therefore, to take the instances cited in his queries as instances of "oblation," and to understand that the manners of oblation instanced are not of themselves either sacrifice or sufficient for sacrifice.

From those passages it seems clear therefore that "something more" than oblation is required for sacrifice, and that, only in so far as destruction (*occidebantur et comburebantur*) is subservient to this "something more," may destruction enter sacrifice. Now this "something more" is consecration or immolation. Hence it is that St. Thomas writes: "The natural host which at first was living was killed in order to be immolated" (*Lectio i in Rom. xii*, p. 10). Sacrificial immolation and consecration are practically the same thing. Immolation, however, seems to emphasize the priest's action with reference to the victim, that such victim may outwardly express and actually be the "aliquid sacrum"—the divine worship or outward sacrifice. Consecration emphasizes "the making holy," for "consecration" does make a thing permanently and completely "a holy thing," while simple blessing or offering does not (cf. I-II, Q. ci, art. 4). Hence, consecration or sacrificial immolation, and not destruction, is essential to sacrifice. From his general principles, the same conclusion seems to follow. To redeem is to revivify and rescue from temporal and spiritual death, by uniting the revivified to God forever. Sacrifice which redeems and revivifies cannot, therefore, consist essentially in destruction. Likewise, what pays supreme worship cannot do so as dead. Sacrifice pays supreme worship. Therefore, its essence cannot be death or destruction. Death or destruction is due to sin, for sin, in so far as it cuts man off from God, is a death and destruction. It follows then that death and destruction are found in sacrifice only in so far as sacrifice is also a representation of sin. "The host, that was previously living, was killed in order to be immolated. This was to show that, owing to the reign of sin, death still reigned in man" (*Lectio i in Rom. xii*, p. 170). Hence, to use human language, sacrifice must now

be God stooping down to raise the sinner to life from death and destruction, whilst God hereby displays that He is God, and enables sinners to recognize and proclaim their deliverer for what He is. Redemption was possible only because Christ was as great a Master of life as of death both in His Passion and in his Resurrection. "Christ had indeed, in common, beatitude with God, mortality with men. And on this account He interposed Himself as mediator, that, mortality being completely enacted, He might both make immortals out of mortals (this He showed by His resurrection) and effect happy people out of miserable. Hence, He Himself never ceased to be" ("Ipse nunquam decessit," *Summa*, III, Q. xxvi, art. 1, 2). *Ipse* here clearly refers to the Second Person incarnate. Therefore, the Person Christ *nunquam decessit* (never ceased to be), and was absolute Master of Life and of Death. He allowed and accepted death into His Human Nature—after the manner and for the length of time He wished—according to the Divine Decree, to show man the malice and wages of Sin, together with the powerlessness of Sin against God, etc. Yet, this death and destruction did not sever the Hypostatic Union, nor destroy Christ (*nunquam decessit*). Hence, the Resurrection proves, not as Fr. De la Taille seems to think, that the Cross was acceptable to God, but rather, as the Saviour Himself in His public teaching explained, that the Christ of the Cross is God. St. Thomas writes: "By rising from the dead, He (Christ) manifests that, as regards death, He overthrew that power"—that is, the united power of Sin and of the Devil (*Summa*, III, Q. 1, art. 1). It ought to be amply clear, now, that neither in the above passages nor in any part of his writings, does or can St. Thomas teach that destruction is the essence of sacrifice. According to our Saint, therefore, sacrifice may be defined as that peculiar act of supreme worship which consists in the offering and consecration to God of a daily approved, external thing by the spiritual power of a duly empowered priest, who thus makes it an outward, duly expressed testimony of the great truth that God alone is the true God. Because this spiritual power of the priest, although very real, is yet very hidden, it is often called mystical (Greek *mustikos*, "with closed eyes and mouth," hence known to the mind alone). Further, sacrifice is made up of two parts: the victim with the inner

sacrifice or sacrifice of the soul, supreme love, reverence, obedience, etc., and the victim in a divinely approved manner outwardly expressing the inner sacrifice which it contains. The former is called "the inner," invisible or interior, sacrifice; the latter, the outer, visible or exterior sacrifice (see II-II, Q. lxxxv, art. 2.). This doctrine of St. Thomas seems the very same as that of the Fathers of Trent, who in 1552 drew up the *Schema reformatum* which says: "It is clear that an external thing, consecrated by the mystical operation of a priest and offered to God, has correctly (*proprie*) been called sacrifice."

In the next place, we must endeavor to get a correct idea of "representation." In a short paper one cannot discuss the question thoroughly, but must be content to give as much as will suffice for the purpose in hand.

"The *raison d'être* (*ratio*) of a figure is taken from what is figured. Therefore, the *raisons d'être* (*rationes*) of the figurative sacrifices in the Old Law must be derived (*sumenda*) from the true Sacrifice of Christ" (I-II, Q. cii, art. 3, c.).

Here we are taught the fundamental principle of all "representation." Clearly it must be derived from what it represents, and be some image or likeness of the same. "The likeness may be a specific nature or a sign of the species, as the shape in material things. . . . If there be two like things, one of which is not derived from the other, we call neither the likeness of the other" (*Lect. iv in Coloss.*, i, pp. 118-119). Hence, St. Thomas concludes elsewhere: "Equality is required for the constitution of a perfect image . . . where equality is absent, the likeness is imperfect. . . . The Son's equality to the Father is a perfect likeness (*imago*)" (*Lect. ii in I Cor. xi*, p. 329). Clearly also, equality is required for a perfect "representation." Christ was not a perfect likeness of the sinner upon the Cross; yet, He was as perfect a representation of the sinner as one without sin could be. He had the human nature of the sinner, the mortality, sufferings, reputation, etc., of the sinner. When it is remembered that in sacrifice the sinner himself did not suffer nor die, it follows that the Victim represented the sinner. Consonant with the purpose of such representation, in the Old Law the sinner usually placed his hand on the head of the victim. One is,

therefore, forced to conclude that even real destruction in the victim is after all a "representation"—vicarious and authoritative, it is true, yet withal "representation," the fruits of which are really available for the sinner. It makes known to the sinner what sin is, what its punishment and what its fruits, etc., are: what the Father is, what His love and justice; what Christ's love is, what His reverence for the Father, what His obedience, patience, etc. According to the beautiful expression of St. Thomas, "the Cross was not only the Sufferer's seat of torture, but also His official chair as teacher" (*Lect. i in Heb. xii*, p. 431).¹ The question now arises, could Christ put Himself and all He was and meant on the Cross into a further representation—that is to say, into a likeness derived from the Cross, a likeness however that included in itself no *actual* physical sufferings and death of Christ? Granting that the Incarnation had taken place one asks: "Why not?" Then, without sufferings and death, the whole Cross with its whole inner and outer meaning and worth will be really and sufficiently disclosed and made present among men. "It is *per se* manifest," says Cardinal Billot, "with regard to the outward signification of the invisible sacrifice, that this mystic mactation may be quite as good as the material mactation anciently employed" (*De Sacrif. Missæ p. Theol.*, p. 572). The main theme will be considered in a second article.

¹ "Crux non solum fuit patibulum patientis, sed etiam cathedra docentis."

(To be concluded)

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

XII. The Priest and Catholic Organization

In his own parish which is definitely bounded according to the decision of ecclesiastical authority, the priest has both jurisdiction and responsibility. There are some priests who have no parish cares. They work here and there in the vineyard of God, preaching, writing, teaching, where they are sent by ecclesiastical superiors, and find the need or the opportunity. But to the parish-priest is given a definite part of the vineyard, hedged in and defined. He is responsible for his own parish. His is the credit if all goes well, his the responsibility if anything goes wrong.

It is no wonder, therefore, that parish-priests draw a great distinction between parish organizations and extra-parochial organizations—between the societies for which they are directly responsible and those for which they are not responsible directly. Their zeal is far more readily aroused, and their interests much more easily excited, by those societies of which they have personal charge. Yet both forms of organization have a great deal to expect from the priest, and both concern him in a very special way. He must attend to the one without neglecting the other.

CHRIST'S EXAMPLE AS ORGANIZER

Since it is the vocation of the priest to be another Christ, one of the great lessons he has to learn from his Master is the need and the usefulness of organization. As soon as the Saviour of mankind began His public life, preaching and teaching, He also began to lay the foundation of an organization which was to carry on His mission and to accomplish the designs of His heavenly Father. From among those around Him, He selected twelve men to be "messengers" and officers, so to say, of His organization, His Church. This Church was to be His other self, His mystical body, continuing His work in the world. These men He instructed and trained, keeping them near Him throughout His labors and teaching. After His glorious ascension, He would not at once return to heaven, but spent forty

momentous days completing His instructions to them, perfecting so to say His organization, and He gave them a guarantee that this Church would last till the end of time.

Designed by infinite wisdom, the Church is perfectly adequate as an organization for the purpose for which it was established, namely, the salvation of souls. The hierarchy of jurisdiction and of orders is the perfect form of government for spiritual rule. The army of priests administering the Sacraments, preaching and teaching the people, is quite adequate to carry on the spiritual mission of the Church. So far as the characteristic work of the priesthood is concerned, the religious organization of the Church is adequate and perfect.

ORGANIZING FOR DEVOTIONS AND SOCIABILITY

But, besides the essential work of the Church, there are many other works and interests that are very important in their way, because they have a great deal to do, at least indirectly, with the saving of souls. The devotions of the Church—which one writer has compared to beautiful flowering vines, that clamber up the trunks of the great trees of dogma, and give beauty and fragrance to the spiritual life of the Church—need the help of organization to make them grow and flourish. The social life of the people needs organization, especially in an age and a country like ours, where Catholics are mingling among so many other groups with very different principles and ideals, and need to be kept together and fortified against irreligious influences. Works of charity require organization, for, though the unorganized kindness and helpfulness of one to another may go very far, it will not go far enough to relieve distress and to accomplish good works adequately in such a busy, complex, baffling civilization as our own.

Therefore, though the priest and he alone has for his first task to administer the Sacraments and carry out the work of Christ through his office of preaching, still every priest in a parish has the solemn duty of utilizing the aid of organizations needed for the religious and social life of his people and for marshalling their forces in charitable work. We all admit the truth of these principles, but it is well to recall them from time to time, and to examine ourselves as to how far we do our duty as priests towards Catholic organiza-

tions. That we have such a duty, at least in general, follows from what we have said about the necessity of organization as an auxiliary to the work of the priest for the sanctification of souls. He who is obliged to attain the end is obliged to use the necessary means.

VARIOUS ATTITUDES

There are various attitudes which a priest may take towards Catholic organization. As helpful in our reflections, let us separate parish organizations from extra-parochial ones, and speak first of the attitude of the priest towards parish organizations. The priest may merely tolerate the organizations in his parish; let them run along as they like, and not bother his head much about them one way or the other. To act in this way surely is "to sin through defect," as the saying is, by not taking enough interest in what is so important in itself and such a great means of spiritual good.

Another attitude is that of the priest who does too much himself in the affairs of his parish society, giving all the directions, doing all the "bossing," leaving nothing for the members except a passive acquiescence in his decisions. Such a manner of conducting societies sins by excess, and is sometimes more objectionable than the former attitude of neglect. Grown up people resent being treated like children, and the more able and energetic members of the society drop out or become merely passive, because they will not submit to being domineered over and ordered about, as though they were incapable of managing their own affairs.

Then there is the priest who is forever starting something new and dropping it, only to begin another type of organization later on. The people get weary and distrustful after so many changes, and so they end by taking everything that is said about organization with a grain of salt. Then, too, there is the parish-priest who takes a great deal of trouble and pains to organize one group of his parishioners, but leaves other groups with scarcely any attention, as if he has come to the conclusion that some souls are worth more than others. All these attitudes leave something to be desired. They fail of the Christlike spirit of impartial interest and zeal, of helpfulness without tyranny, of teaching others rather than driving them, of perseverance in spite of adversity, of impartial zeal for the salvation of all souls. The ideal attitude of the priest in the parish towards the

parish organizations is not so easy of achievement. It is much more easy to describe than to accomplish. Yet, it is well worth while for every priest to do his utmost to approach this ideal, because, when he has solved the problem of parish organization, he will also have seen many of his other problems greatly lessen or disappear.

THE FALLING OFF OF PARISH SOCIETIES

This achievement is the more important in our time, because the general tendency seems to be for parish societies to decrease and dwindle, while city-wide societies and national associations are continually on the increase. Each sort of organization has its own place, to be sure, but the parish is the accepted and official unit of the Church, and it would be a great pity if the parish societies died out, for the national societies can never quite supply their place. There are some men who are born organizers, who have by nature so much tact, kindness and prudence that it is easy for them to lead their people without driving them and to get them to work effectively and prudently in the parish societies. But, for one man who has such a natural talent, there are many who can by taking thought and care have successful parish societies. Much the same virtues which are required for succeeding in any other parish work—to wit, faith, hope and charity, prudence and justice, temperance and fortitude and especially perseverance—will bring success in this.

PRIESTS WHO SUCCEED

If we study the priests who are most successful in parish organization, genuinely successful and in a lasting way, we shall find that they are men who do not attempt to do everything and decide everything themselves, but who give the lay folk a fair share of the work of discussion and decision. We shall find, too, that they act in general on that very wise saying of the old evangelist: "It is better to set ten men to work than to do the work of ten men oneself." This wise principle of using one's energy to set other people to work rather than in trying to do everything oneself, is at the basis of all really successful organizations. Christ, our Lord, certainly gave us a wonderful example of the wisdom of training and preparing others, and of setting them to work rather than doing everything oneself. His manner of organizing His Church was a great object lesson to

the parish-priest, who has to do in miniature much of what Christ did in order to have his parish succeed. Christ gathered about Him twelve Apostles, and devoted His energy and His care to preparing them, poor weak men that they were, for the most sublime of missions. The parish-priest will do well to act in like manner—to gather about him a group of lay folk, who will be faithful coöoperators with him, and will do many things for the interests of the parish and the Church and for the good of souls which he himself could never accomplish. To train, to inspire, to direct and to guide these lay apostles of the parish, will require on the part of the priest the exercise of Christlike patience, charity and perseverance. He will often have to give up his own preferences, to sacrifice his own convenience, to bear patiently with defects and shortcomings. But he will be consoled in all this work by the inward vision of Christ teaching His Apostles, bearing with their defects, persevering in their difficult training, with loving charity to the end.

Many good priests keep a zealous eye out for promising aspirants to the priesthood or to the religious life, and this is worthy of all praise. They befriend the boys and girls who show some promise of aptitude to become priests or religious, and watch over them and encourage them until they see them safely entered into the seminary or the novitiate. Such a course surely brings a blessing upon the priest and his parish. But do they take the same interest and care to encourage and train up lay apostles in the parish? Of course, the task is different. Those who become priests and Sisters are forever after consecrated to the service of the altar, whereas those whom the priest encourages to become lay apostles are sometimes found to move from place to place, or disappoint the expectations of the priest just when they are most needed in the parish. Yet, though this is very true, it is no argument against trying to train up lay apostles, for in helping to encourage religious vocations to the priesthood, the parish priest renders a service, not so much to his own parish, as to the Universal Church, since it is very unlikely that these same young people will come back to work in the parish. So also whatever he can do to train up lay apostles will be a service to any parish they may go to live in. Besides, it is rather more likely that some of these young people will come back to work with him, since they will

become attached to him, and loyal to him because of the interest which he had shown in encouraging them.

A PRACTICAL SUGGESTION

This suggestion was made by a very experienced priest, when we were discussing together the difficulties of parish organization, and had spoken especially of the dearth of leadership in parish societies and of the difficulty of obtaining competent and active officers who would relieve the pastor of some of the burden of administration. "Why," said he, "with all the good material we have in our parishes, would it not be possible for the priest to develop from among his young men some specially zealous and competent ones, to act as officers for the parish societies? The priest might well give special attention to the spiritual training of these young men, get them to go frequently to the Sacraments, give them books to read which describe the careers of great Catholic men and women, who served God notably and sanctified themselves in the world. He could employ them in little deeds of zeal and charity, which would bring out their capacity and willingness for self-sacrifice. Then he might have them proposed for election as officers in the parish societies where they may be tried, and, if found capable and persevering, their education may be continued."

Coming from a man deeply versed by experience as this speaker was in the difficulties of parish organization, this suggestion seems worthy of consideration. It will at least open the way for the parish priest to exercise much helpful influence on his young people, especially on those whom he judges most capable of leadership.

ENLISTING THE COMPETENT

At the present time the parish priest is likely to find himself surrounded by a small group of lay people, men and women, who are called on for almost every service of initiative or leadership which the parochial activities require. Sometimes these right-hand men and women of the parish are possessed of the twofold qualification that they are docile and humble enough to take directions, and at the same time active and energetic enough to make their work a success.

It too often happens, however, that these parish helpers, while they are really good, humble, docile people, are not nearly so competent

from the natural standpoint as others in the parish. Those others are men and women who possess much more energy, initiative and executive ability, but who cannot or will not meet the perhaps excessive demands of the pastor in the matter of docility and humbleness.

What is the reason why the most capable persons in the parish—good Catholics, too—will sometimes not do their part as officers of societies or helpers in parish activities? Usually there is fault on both sides: the people in question do not sufficiently understand the necessary direction which the priest must give to every parish enterprise, and, on the other hand, the priest himself fails to allow enough for the natural sensibility and spirit of these lay folk. In such a case it is from the priest that most is to be expected in the way of considerateness and conciliation, because it is he, in the first place, who is directly responsible for the well-being of the parish, and, therefore, he ought to do everything in his power to secure the right coöperation. Then, again, it is he who is expected to be the more charitable, conciliatory and helpful to these lay people, who, after all, are only volunteers when they act as officers of parish societies, and are performing a work of supererogation.

WHAT THE PRIEST CAN CHANGE

This reflection is all the more practical from the standpoint of the priest, because, while he cannot change the way of action of others or their viewpoint except through tactful kindness and persuasion, he can at any time change his own way of acting. In cases, therefore, where the competent people of the parish are not giving enough coöperation, it is always useful for the priest critically to examine his own attitude and conduct so as to see wherein he can be more considerate, tactful and encouraging, and thus gain more coöperation from his people.

The old saying, alluded to before, that “where there is a saintly priest there will be a good parish, a good priest a fair parish, a fair priest a poor parish,” holds good also in this matter of organization. Of course, the personal element always enters in, and the parish priest is fortunate indeed who finds himself happy enough to have some members of the congregation who are so good, and at the same time so competent, that they can and will carry on the work, no matter what the pastor does or does not do. But, when anything goes

wrong in matters for which we are responsible, we shall all do well first to search carefully in our own conduct for the elements of disaster, before we look for reasons outside of ourselves.

A SIGNIFICANT INSTANCE

Once on a time, when the present writer was helping to organize a parish, and had been chatting with the pastor on the need of developing leadership among the people in order to make parish activities a real success, the latter began by saying that he had no leaders in his parish. "We have some men who are good citizens and capable in their own businesses and families," he said, "but, when they come to a meeting of the St. Vincent de Paul Society or some other organization in the parish, they merely sit and listen, and look to me to make all decisions. Their principal remarks are 'Yes, Father,' and 'No, Father' with monotonous repetition."

Towards the end of the discussion, however, the good priest was convinced, and, striking his hand on his knee, he cried out:

"We must absolutely get the men to take some initiative themselves!"

"But you just said, Father, that the men will not take any initiative, and merely sit there and answer 'yes' and 'no,'" reminded the young assistant.

"Yes, that's true now," said the priest, smiling, "but I realize after this discussion that the reason they act that way is, as Father says, that they know that is just what I want them to do. If they realized that I wanted them to take the initiative and to do more of themselves, they soon would do so."

A whole conference on parish organizations is summed up in this single instance.

IN PATRIA

By GEORGE H. COBB

It is comforting at the end of the day's toil to raise the Eucharistic God on His mercy seat at Benediction, to breathe a purer air for a brief while, to lift up the mind from fleeting trifles that concern us too greatly to the one tremendous reality :

*Qui vitam sine termino
Nobis donet in patria.*

In patria! Words that breathe comfort to the priest, of all others, in the midst of labors that seem often so fruitless, fighting against such fearful odds. The recurrent question that leads to lassitude and dejection: *Cui bono?* calls for an answer. Why visit the Mass-misser? Why exhort the sinner? Why hunt up the lax? *Cui bono?* "We have labored all the night and taken nothing." Such thoughts come to torment us. And yet, so long as we sow, are we responsible for the reaping? Who ever sees the fruits of his labor? See that exquisite plant flourishing on the narrow ledge of yonder high rock. Who would have thought the seed could have taken root in such impossible ground? Have you never known some chance phrase in a sermon to have suddenly taken root in the heart of a hearer and bring forth unexpected fruit? Thoughts of heaven are welcome as an antidote to any slackness from weariness in well-doing—thoughts that raise us from the earth like the wings of an aeroplane. The animal man will seek for the flesh-pots even in heaven, but the spiritual man has already tasted joys washed from all earthiness, and longs for the good wine which is kept till the last. *Sursum corda.*

Well can I remember, a few years ago, Bishop John Vaughan at a public banquet quietly remarking in his own inimitable fashion: "I've just finished writing a book on heaven, and, if only my readers derive half the satisfaction in reading it that I found in writing it, I shall be more than content." In that book he was thinking aloud thoughts that surge in the mind of a good priest as the day of life draws to a close and the night clouds begin to gather. It is good that the human violin should have the strings tightened by fear to

give to the world some melody—it may be only a simple, homely tune, though the Artist who sways the bow be divine. It is far better, like the early Christians, to keep the mind's eye eagerly fixed on the homeland as we journey across perilous seas, stopping our ears to the siren voices of the world and the flesh, now on the crest of the ocean, now in the trough of the waves, with love at the prow and faith at the helm.

Dominus pars hæreditatis meæ, et calicis mei—words that thrilled our souls in the past. “For what have I in heaven, and besides Thee what do I desire on earth? For Thee my heart and my flesh have fainted away.”¹ This is true comfort in loneliness. Paul of the great heart had his eyes firmly fixed on “what are the riches of the glory of His inheritance in the saints.”² Well grounded in my belief, free from the mists that hid the other life from the shuddering pagan's gaze, “I believe to see the good things of the Lord in the land of the living.”³ “I will show all good to thee,”⁴ saith the Living Truth. No more gropings in the dark after realities the soul but vaguely sees, for “I shall know even as I am known”⁵—tremendous words that call forth from St. Gregory the Great this wise sentence: “What can one be ignorant of when one knows Him who knoweth all, made all, by whom all exists?”⁶ God has dug in each human heart an unfathomable trench which He alone can fill, He Who “satisfieth thy desire with good things.”⁷

The Holy Spirit gives a luring glimpse, here and there in the Scriptures, of that heaven which Paul declared himself powerless to describe. It is a mansion, a kingdom, the fatherland. Or again, it figures as a banquet, a nuptial feast, a torrent of delights. Most comforting of all the similes, it is rest, peace, life. Let our minds dwell for a brief while on each of these names given by the Spirit of Truth, each containing a whole world of meaning.

It is a Kingdom. “Come, ye blessed of my Father, possess ye the kingdom.” Affluence, honors, glory, power, rise to the mind at the mention of the word kingdom. “What happiness, when all evil at an end, all good stripped of obscurity, one is occupied solely in the

¹ Ps. lxxii. 25-26.

² Eph., i. 18.

³ Ps. xxvi. 13.

⁴ Exod. xxxiii. 19.

⁵ I Cor., xiii. 12.

⁶ Dial., IV, n. 24.

⁷ Ps. cii. 5.

praises of God, who is all in all! . . . There dwelleth true glory, not given in error or through flattery. There is true honor, not refused to the meritorious nor granted to the unworthy; there can be no unworthy candidate in that place where only the worthy can enter. There, finally, is true peace, where one suffers no contradiction from self or others. The very Author of virtue will be the reward, the greatest and best reward of all, Himself. What other sense can these words of the prophet bear: 'I will be their God and they will be My people,' saving I will be that which will satiate them; I will be all that men can lawfully hope for: life, health, nourishment, abundance, glory, honor and peace—in a word, everything. And such is the true sense of the saying of the Apostle: 'That God may be all in all.'⁸

Heaven is the Fatherland. The very word sets our hearts a-quivering. How the exile eagerly gazes from the vessel for a first glimpse of his native shore, for at long last he is coming home to where all he loves await him—relatives, friends, acquaintances, his own roof, the ashes of his fathers! No longer unknown or forgotten, he feels again that he is loved and is happy. And yet, what we call native land is but as the shelter of the Bedouin which he fixes in the desert for a day, and the very next morn he strikes tent and departs, for "here we have no permanent city, but we seek one to come."⁹ "But you are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the church of the first-born, who are written in heaven, and to God, the judge of all, and to the spirits of the just made perfect."¹⁰ At last we shall see Him who hath redeemed us, the Wounds of Redemption flashing forth like great jewels, the glorious Christ with a beauty that never was on land or sea. We shall behold Mother Mary, who will lovingly clasp the child of many tears to her warm bosom. We shall be one with the first-born of God's creatures, those great winged guardians of men who have kept their trust; one with the Martyrs, Virgins, Confessors, those mighty souls that we have read of, prayed to, yearned to imitate, and who now clasp us by the hand. Such glad thoughts

⁸ St. Augustine, *De Civitate Dei*, lib. 22, cap. 30, n. 1.

⁹ Heb., xiii. 14.

¹⁰ *Ibid.*, xii. 22-23.

wreath the face of the Carthusian in smiles, cause the innocent laugh of the Carmelite nun to ring through the grille to the no small wonder of the visitor, for both know full well they have great possessions, "as having nothing, and yet possessing all things." It was this thought that drove the pick of the world into the monasteries in St. Bernard's day. *Gloriosa dicta sunt de te, civitas Dei.*

Heaven is a Banquet. It is in the heart of man to hold in high esteem a gathering around the festive board. Above all is it a joyous occasion when the members of a family banquet together. The intimate talk of hopes and fears, of joys and sorrows—a plant that flourishes apace on earth—makes the hours fly till the dreaded moment of departing. Empty places, alas, and prodigals that have not returned, further sadden the parting. In that grand, final reunion of the children of God, members of a kingly race, there will be no place for sorrow, no hour of parting to sadden the feast.

Heaven is a Marriage Feast. This is the most magnificent and most gladsome of all feasts. And what of the Marriage Feast of the Lamb? "Happy those who are invited to the wedding feast of the Lamb."¹¹ Already Jesus has prepared for us a Sacred Banquet, "having in it all delight"—food for our souls but not entirely inebriating them with delight. *Hic pascis, sed non in saturitate*, says St. Bernard. Wherefore, the Master told His beloved followers that He was going heavenwards to prepare another feast: "And I appoint to you, as My Father has appointed to Me, a kingdom, that you may eat and drink at My table, in My kingdom."¹² There it is no longer the Body and Blood of Christ that will be our nourishment, but the Divinity Itself throughout the unending day of eternity. "Happy those who are invited to the wedding feast of the Lamb," when God will say: "Eat, My friends, and drink: drink in long draughts of the wine of holy charity, and inebriate yourselves, My well-beloved."¹³ Fear not the wine will fail; the torrents of delight are exhaustless that inebriate with love and joy. A St. Francis Xavier on earth could cry out: "Enough, O Lord, enough; spare my poor heart, I cannot bear more." If such may be in the green wood, what in the dry?

¹¹ Apoc., xix. 9.

¹² Luke, xxii. 29-30.

¹³ Cant., v. 1.

Heaven is Rest, Peace, Life. Rest after sweating toil, peace after life's warfare, never-ending life. Who longs not for rest? Who yearns not for peace? Who does not desire the elixir of life? Rest is far more welcome after toil; war is often called for to gain a lasting peace. As for life, St. Paul says: "Always bearing about in our body the dying of Jesus, that the life also of Jesus may be made manifest in our bodies."¹⁴ The present life is the time when we sow in tears, bearing the burden of the day and the heats, with hopes for the future harvest. Sickness grips us, death pitilessly mows down those dear to us, injustice triumphs, the good are trampled on, we are in the thick of the battle. "Who shall deliver me from the body of this death?"¹⁵ Ah! the delight when the soul is delivered from the prison of the body to be lovingly greeted by our Saviour as He hastens to meet another conqueror: *Surge, propera, amica mea . . . et veni.* Now is the winter of sorrow and suffering over: *Jam enim hiems transiit.* There is no further room for tears: *imber abiit et recessit.* Flowers, flowers, everywhere flowers: *flores apparuerunt in terra nostra.* Come, the crown awaits thee: *veni, coronaberis.*¹⁶

The Apocalypse, in the loveliest passage ever written on heaven, says not that all tears shall be dried, nor that we shall wipe them away, but it is God Himself who will do this for us: "Deus absterget omnem lacrymam." It is as the prophet foretold: "I, I myself will console you."¹⁷ The gentle touch of a cherished hand is sweet in sickness, but what when God gently lays His hand upon us! Thoughts such as these must have comforted sorrow-laden Paul, when he cried out with a triumphant ring in his voice: "I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us."¹⁸ A verse ahead he has carefully pointed out: "Yet so, if we suffer with Him, that we may be also glorified with Him."

Is this rest an inactivity, an eternal sleep? No, it is ceaseless, generous, continuous activity carried to its highest powers, unaccompanied by fatigue, resting in God as God rests in Himself, living His

¹⁴ II Cor., iv. 10.

¹⁵ Rom., vii. 24.

¹⁶ Cant., iv. 8.

¹⁷ Is., lxvi. 13.

¹⁸ Rom., viii. 18.

life, lost in contemplation, love, joy and happiness. No vexations to annoy us, no material occupations to distract our contemplation of unutterable marvels, naught to fear, the soul resting in the beauty of peace. This perpetual feast of the intelligence will go hand in hand with the undying golden noonday of love that will pour its light upon the heart. "*Videbimus et amabimus*," says St. Augustine. Now at last shall we love God with all our being, and that light will never fail, that fire will never lessen its heat, the mighty hymn of praise will shake the golden walls of heaven with its thunderous sounds: "*Amabimus et laudabimus*." The familiar words of the Office ring in our ears: "*Beati qui habitant in domo Tua, Domine, in sæcula sæculorum laudabunt Te.*"

May not this rest engender weariness, this perpetual praise become a burden? St. Augustine understood such an objection: "If you cease to love, you cease to praise. But your love shall never cease, for He whom you contemplate is a beauty so rare as to be incapable of producing satiety or disgust."¹⁰ It is joy to be loved by another poor creature like ourselves, but that is as the light of a candle to the Sun of Love—the ineffable love of the Holy Trinity for each and every soul in bliss.

¹⁰ *In Ps., lxxxv. n. 24.*

LAW OF THE CODE

By STANISLAUS Woywod, O.F.M., I.L.B.

On Benefices

COMPETENT AUTHORITY FOR ERECTION OF BENEFICES

Consistorial benefices are established by the Apostolic See alone. Non-consistorial benefices can be established, not only by the Roman Pontiff, but also by each local Ordinary in his own territory, without prejudice to Canon 394, §2. Vicars-general, however, cannot establish benefices except by special mandate. Cardinals also can establish non-curate benefices in their titular church or deaconry, unless the church belongs to a clerical exempt Order or congregation of religious (Canon 1414).

The erection of benefices which the Supreme Pontiff usually confers in consistory is quite naturally reserved to him, because a benefice is created only for reason of the office, and, if the office is one reserved to the Holy See, the benefice is reserved. The Code does not enumerate the various kinds of consistorial benefices. The creation of Cardinals and the nomination of bishops is usually done in Consistory, as can be seen from the reports of various Consistories in the *Acta Apostolicae Sedis*. The erection of Apostolic vicariates and prefectures and the establishment of other prelatures with jurisdiction over a certain territory (like the abbacies and prelatures *nullius*) are reserved to the Holy See. Likewise, the establishment of cathedral and collegiate chapters and of the more important offices in these chapters (the so-called dignities) is solely in the hands of the Supreme Authority of the Church. In former times the bishops of ecclesiastical provinces meeting in Provincial Councils established new bishoprics within the province, but the Supreme Pontiff eventually reserved this matter to himself and with perfect right, for he has full and unrestricted authority in the government of the affairs of the Church throughout the world.

The bishops and other prelates vested with jurisdiction over a certain territory have authority to establish benefices in the churches and sacred places over which they have jurisdiction, but in the case

of the establishment of dignities in Cathedral and Collegiate Chapters, Canon 394, §2, rules that they are reserved to the Apostolic See. The bishop, however, has authority with the consent of the Chapter to reestablish dignities which perhaps have become extinct. Though the vicar-general is comprehended under the term of "Ordinary" in Canon Law, he cannot establish benefices unless the local Ordinary empowers him thereto by special mandate.

The Cardinal Bishops are local Ordinaries in the suburbs of Rome, and as such they have the same authority to erect benefices as the Code concedes to local Ordinaries generally. The Cardinal Priests and Cardinal Deacons are not local Ordinaries in the churches which are assigned to them for their title; nevertheless, the Code authorizes them to erect benefices in their titular churches, but the care of souls may not be attached to these benefices, because these Cardinals have no jurisdiction over the people of the parishes attached to the titular churches. If a titular church belongs to a clerical exempt organization of religious, the Cardinal has no authority to erect benefices in that church.

NECESSARY ENDOWMENT FOR ERECTION OF BENEFICES

Benefices should not be erected unless it is certain that they have a stable and sufficient endowment from which a continual revenue can be obtained in accordance with Canon 1410. If the endowment consists in actual cash money, the Ordinary shall, after consultation with the board of diocesan administrators spoken of in Canon 1520, take care to invest that money as soon as possible in safe and fruitful lands or bonds. The local Ordinary is not forbidden to establish parishes or quasi-parishes because a proper endowment cannot be had, if he can reasonably foresee that the things necessary shall be obtained from other sources (Canon 1415).

In the United States, the bishops usually have not erected any other benefices than parishes. Even in the erection of parishes, little or none of the formalities otherwise required in the erection of benefices were employed, so that, when the question arose concerning the obligation of pastors to say the *Missa pro populo*, opinions were divided chiefly because through lack of the formalities the canonical erection of the parishes was in doubt. By declaration of September 26,

1921, the Papal Committee for the Interpretation of the Code stated that no formal decree of erection of a parish is necessary, but that it suffices that the Ordinary define the boundary lines of a parish and put a priest in charge of it; furthermore, that parishes erected before the promulgation of the Code became automatically canonical parishes, and no decree of erection of the parish is required, but only that the bishop fix the territorial limits and put a priest in charge.

Few parishes, if any, in the United States have what the Code calls an endowment, for the money necessary for the support of the priests and the maintenance of the buildings is obtained by collections in church on Sundays, by pew rent, assessment on families and individual adults, etc. It has been the experience of the Church in the United States that the Catholic people can be relied upon for the offering of the necessary support for the needs of the parishes, so that they usually do not fail unless the Catholic families of some parish are forced to move to some other place and too few remain to carry the burden of the support of a parish.

PARTIES INTERESTED IN FOUNDATION OF NEW BENEFICES

Before the erection of a benefice the parties interested, if there be any, must be called and heard (Canon 1416). In the United States this rule of the Code is applicable in the foundation of new parishes. As new parishes are usually formed by dividing the territory of another parish, the pastor of the old parish and the people of the section of the parish which is to constitute the new parish are undoubtedly interested in the foundation of the proposed parish. The pastor is concerned because by the division of his territory he loses a number of parishioners, and consequently their Sunday offerings, pew rent or seat money and stole fees; the people who are to belong to the new parish are interested, because they are the ones who will have to support it.

PRIVILEGES OF FOUNDER OF A BENEFICE

In the act of the foundation of a benefice the founder can with the consent of the Ordinary stipulate conditions even such as are contrary to the common law, provided they are proper and not repugnant to the nature of the benefice in question. Once these stipula-

tions have been accepted, they cannot validly be cancelled or altered by the local Ordinary, unless there is question of changes favorable to the Church, and the consent of the founder himself—or of the patron, if there is question of the right of patronage—is obtained (Canon 1417).

The Church desires to encourage the foundation of benefices by granting the founder—that is to say, the person who furnishes the necessary endowment of the benefices—the exceptional privilege of making stipulations which are outside the common law of the Church. The Ordinary may, of course, refuse to accept the conditions and refuse to establish the benefice, but, if he does accept the stipulations of the founder, he and his successors are bound by them. In the United States there is little or no occasion for the application of this Canon of the Code, because apart from parishes there are no benefices established by the bishops. They certainly could establish other benefices, but they usually do not do so because the dioceses have barely enough priests for the necessary parish work. In the establishment of parishes it would be difficult to find a founder who could furnish a sufficient endowment for the needs of a parish.

ACT OF ESTABLISHMENT OF A BENEFICE

The establishment of benefices should be done by means of a legal document in which is to be described the place where the benefice is erected and the endowment, rights and obligations of the holder of the benefice (Canon 1418).

The legal document spoken of in Canon 1418 is a written instrument which is recognized in Canon Law as a legal document, and has nothing to do with the civil law. If civil law formalities are required for the safety of the property of a benefice (*e.g.*, a parish) and for the purpose of obtaining for the benefice the civil legal rights of acquiring and holding of property, of making contracts, etc., the Ordinary of the diocese will of course take the proper steps to secure its legal standing according to the laws of the respective State. There is no doubt that Canon Law considers parishes benefices in the proper sense of the term, and therefore they should also here in the United States be erected as the Code prescribes. Nevertheless, if this formality is omitted, the establishment of the parish is not

rendered invalid, for Canon 1418 commands the formal foundation of a parish or any other benefice, but does not demand it under pain of invalidity. That is the reason why the parishes in the United States were declared to be canonical parishes, though many of them had not been established by document of the local Ordinaries.

UNITING OF SEVERAL BENEFICES INTO ONE

The union of benefices may be: (1) *extinctive*, when by the suppression of two or more benefices one only new benefice is created, or when one or several benefices are united to another in such a manner that they cease to exist; (2) *equally principal*, when the united benefices remain as they are and one is not made subject to the other; (3) *less principal*, or by subjection or accession, when the benefices remain indeed, but one or several are made subject as accessories to the principal benefice (Canon 1419).

In the extinctive union, the benefice resulting from the union has all the rights and obligations of the benefices which have been suppressed by the merger, and, if they are incompatible, the better and more favorable rights and obligations rest with the new benefice created by the merger. In the equally principal union, each benefice retains its own existence with its rights and obligations, but, in virtue of the union of the several benefices, the titles of the united benefices must be conferred upon one and the same cleric. In the less principal union, the accessory benefice follows the principal one, so that the cleric to whom the principal benefice is given automatically obtains the accessory benefice, and becomes liable for the fulfillment of the obligations attached to both benefices (Canon 1420).

Concerning the union or merger of several benefices spoken of in Canons 1419 and 1420, there is no need of detailed explanation, for in the United States and other English-speaking countries which have the same system as regards the temporalities of the Church, parishes are usually the only benefices in existence. Parochial benefices are not contemplated in Canons 1419 and 1420, for Canons 1423-1425 have special regulations concerning the union of parochial benefices. In those dioceses and countries where there are other canonical benefices besides parishes, the above-mentioned two Canons must be applied when there is question of merging several benefices into one, and likewise Canons 1422 and 1424 which describe the

authority of the Ordinary in the matter of the union of benefices must be kept in mind.

DEFINITION OF TERMS CONCERNING OTHER CHANGES IN BENEFICES

Transfer of a benefice consists in changing the seat or location from one place to another; *division* of a benefice means to make two or more benefices out of one; *dismemberment* of a benefice consists in taking from it either part of its territory or of its goods and assigning it to another benefice or to a charitable cause or to an ecclesiastical institute; *conversion* of a benefice means changing it into a benefice of another species or kind; *suppression* of a benefice means its total extinction (Canon 1421).

COMPETENT AUTHORITY IN CHANGING BY MERGER, SUPPRESSION OR DISMEMBERMENT

The extinctive union of benefices, suppression of benefices, and that dismemberment which is accomplished by taking away goods from a benefice without erecting a new benefice, the equal or less principal union of a religious benefice with a secular benefice or vice versa, also any transfer, division and dismemberment of a religious benefice, are reserved solely to the Apostolic See (Canon 1422).

This Canon has reference to non-parochial benefices, as is evident from the following Canons which speak of parochial benefices.

AUTHORITY OF LOCAL ORDINARY CONCERNING UNION OF BENEFICES

To the exclusion of the vicar-capitular (in the United States and in all other countries which have no Cathedral Chapters the diocesan administrator takes the place of the vicar-capitular), and to the exclusion of the vicar-general unless authorized by special mandate of his Ordinary, local Ordinaries have authority for reason of necessity or great and evident utility to unite or merge by equally or less principal union any parish churches either between themselves or with a non-curate benefice in such a manner, however, that if a parish church is united to a non-curate benefice by less principal union, the non-curate benefice is the accessory.

Local Ordinaries, however, cannot unite a parish to the *mensa* of the Chapter or of the bishop, nor with monasteries, churches of religious or any other moral person, nor with the dignities and benefices of a cathedral or collegiate church. They can, however, unite a parish with a cathedral or collegiate church, if this church is located in the territory of the parish which is to be united to a cathedral or collegiate church, but the union must be made in such a way that the income of the parish goes to the benefit of the cathedral or collegiate church itself, and that a sufficient portion is left to the pastor or vicar of the parish which is united to the cathedral or collegiate church.

Local Ordinaries cannot effect a union of benefices (that is to say, unions which are not reserved to the Apostolic See by Canon 1422), unless they make such unions permanent (Canon 1423).

The Canon just quoted considers, not only unions between two or more parishes, but also unions between parishes and other non-curate benefices. For practical purposes we may confine our discussion to the union of parish with parish and of a parish with the cathedral church and the *mensa episcopalis*. In the first place, the extinctive union of parishes is not within the authority of the bishop. If a parish is to be wiped out completely, the local Ordinary needs authorization from the Holy See. In the United States it frequently happens that within comparatively few years nearly the entire Catholic population of a parish moves to other places and parishes, so that it is impossible to maintain the parish church, priest's house and pastor. If the church can be kept open at all, it may be united with a neighboring parish by the less principal union, by which the old parish becomes accessory to the neighboring parish, and the pastor of that parish automatically acquires charge of the old parish that has become accessory to his parish by union. If this procedure is not practicable, and the old parish church is to be altogether abandoned, the permission of the Holy See is required because the suppression or extinction is reserved to the Holy See (cfr. Canon 1422). If the former parish church which has no longer a sufficient number of Catholic residents is to be a "chapel of ease" (where a rector appointed by the bishop performs church services for the convenience of transients), the church should either retain its character of a parish, or otherwise be united as an accessory chapel to another

parish church. It is not in harmony with the law of the Church to reduce the former parish church to the condition of a mere public oratory without permission of the Holy See, unless it is done in the form provided by law—the union with another parish church.

Local Ordinaries have authority to unite two or more parishes into one by the *unio aequa* or *minus principalis* (cfr. Canons 1419-1420 for meaning of terms), provided such union is either necessary (e.g., because of the inability of one parish to carry the burdens of a separate administration), or there is great and evident advantage spiritually or economically in uniting two parishes. If the economical advantage is the reason why the parishes are united, the spiritual care of the parish thus joined to another must not suffer thereby. The bishop may for the above reasons also unite two parishes belonging to a religious organization, but he has no authority to unite a secular parish with a religious parish, because, according to Canon 1422, that is reserved to the Holy See. Though Canon 1422 speaks in general terms in allowing the local Ordinaries to unite for the reasons stated *quaslibet parœ ciales ecclesias*, there is a special rule in the Code concerning language parishes, and according to the recognized principle of Canon Law, “*generi per speciem derogatur*” (Regula 34 in Sexto)—the more specific precept of the Code modifies the general one on the same subject matter. Canon 216 forbids the establishment of language parishes without special Apostolic indult, and, in reference to those already established, forbids any change without first consulting the Holy See. Wherefore, language parishes cannot be united either to other language parishes or to English-speaking parishes without permission from the Holy See.

Local Ordinaries have no authority to unite a parish to the *mensa capitularis* or *episcopalis*. The term “*mensa*” (table or board) here signifies the same as the temporal goods or endowment of the Chapter or of the episcopal see from which the members of the Chapter or the bishop of the diocese get the maintenance to which they are entitled for reason of the ecclesiastical offices they hold. In the United States a parish is usually connected with the cathedral church, and quite frequently the bishop is spoken of as the pastor of the cathedral parish, while the “rector” (it should be “pastor”) is merely administering the parish in the name of the bishop. It is not possible in Canon Law for the bishop of the diocese to be at the

same time pastor of the cathedral parish, for the two benefices—that of the bishop and that of the pastor—are incompatible (cfr. Canon 1439, §2), and, besides, Canon 1437 rules that nobody can confer a benefice on himself. If it is urged that in some dioceses the bishop would not have a sufficient salary unless he draws a salary from the cathedral parish as its pastor, it is nevertheless certain that the law of the Code forbids him to take a salary from the cathedral parish without special permission of the Holy See. While the bishop cannot unite the cathedral parish to his own episcopal see or to the cathedral chapter (in countries where there are such chapters) for the purpose of deriving support from the revenue of the parish, he is permitted by the Code to unite the parish to his cathedral so that the cathedral church building may be kept in repairs and be maintained in a condition worthy of the cathedral church. The pastor or vicar of the cathedral parish is to receive a becoming portion of the revenue of the parish for his maintenance. The Code says "pastor or vicar," because, in countries where there are cathedral and collegiate chapters to whose church a parish is united *pleno iure*, the body of Canons is the pastor, while the priest appointed for the spiritual care of the parishioners is called the parochial vicar (cfr. Canon 471). The former Canon Law had the same prohibition concerning the union of benefices to the *mensa episcopalis* or *capitularis*, saying: "If the bishop, even with the consent of his Chapter, should unite some church to his *mensa* or for the benefit of the Chapter itself, we decree that this act (the union) shall be null and void notwithstanding any custom to the contrary" (Cap. 2, lib. III, tit. 4 *in Clementinis*).

Local Ordinaries can effect only permanent unions of benefices. The purpose of this rule of the Code is to avoid undue favoritism, for two benefices should not be united to give one man a larger income, and be separated again when his successor comes into possession. The reason for the merging of two benefices must be objective, not personal.

WHAT INJURIES TO OTHERS ARE TO BE AVOIDED IN THE MERGING OF BENEFICES

No benefices whatsoever, either curate or non-curate, can ever be united by the Ordinaries to the detriment of the actual occupants of the benefices against their will. A benefice over which one or more

persons have the right of patronage cannot be united to a benefice of free appointment without the consent of the patrons, nor can the benefices of one diocese be united to benefices of another diocese, even if both dioceses are united by equally principal union and governed by one and the same bishop, nor can exempt benefices or those reserved to the Holy See be united with any others (Canon 1424).

In the first place, the above Canon forbids the merger of benefices (*e.g.*, two parishes) despite the objection of one or the other of the pastors in rightful possession of the parishes concerned. Even though one parish should be vacant, and even though it should be to the advantage of the pastor to whose parish another is to be united, the union cannot be effected against his objection. It is evident from this ruling of the Code that it considers the union of benefices as something odious, while it gives the bishop far more freedom of action in the division of parishes (cfr. Canon 1427). The purpose is evidently to give the people more facilities to get to their parish church and frequent the Sacraments.

The right of patronage shall not be impaired in the union of benefices. The principal right of the patron or patrons of a benefice is the right to nominate and present to the bishop for appointment the priest who is to obtain the benefice. That right was in former times granted to persons who built or endowed churches, or who assisted the bishop in establishing benefices by donating the endowment (*e.g.*, of a chaplaincy at a certain church or charitable institute). The Second Plenary Council of Baltimore (n. 184), approving the decrees of the First Council of Baltimore, declares that in the United States there is no right of patronage vested in any person or body of persons. In countries where the right of patronage was legitimately acquired, the Church wants this right respected, and the bishop cannot abolish it by uniting benefices subject to the right of patronage with benefices of free appointment. From the time of the promulgation of the Code no new right of patronage could be acquired by anyone (cfr. Canon 1450). It is evident that the bishop cannot unite two benefices belonging to different dioceses, even if the same bishop is in charge of both dioceses, for the temporal goods of one diocese are not to be mingled with those of another. That the bishop cannot unite a benefice which is exempt or which is reserved to the Apostolic See with a benefice subject to his jurisdiction, is evident, because he has no jurisdiction over the former benefice.

SYMPORIUM ON MIXED MARRIAGES

DEAR FATHER WOYWOD:

I have read your article on Mixed Marriages with much interest and satisfaction, and I heartily endorse the stand which you have taken, because, in my humble opinion, it seems the only solution of the mixed-marriage problem as we face it today in our country. Statistics, no doubt, will show that mixed marriages are increasing, and at a rate that should make the ecclesiastical authorities of this country give serious consideration to the question. If we could obtain reliable figures on the number of mixed marriages allowed or tolerated in the United States in, say, the last ten years, on the number of them that went on the rocks, and the number of children lost to the Church, what tragic reading such a report would make! Many reasons, of course, might be alleged why mixed marriages are increasing so rapidly, but I believe the first among them is the willingness of the priest to ask for the dispensation and the facility with which it is granted. Here, it seems a case of "ask and you shall receive." Granting a dispensation for a mixed marriage has become more or less a matter of routine in our chanceries. Recently I saw a couple come into a rectory—a Catholic and a non-Catholic—and tell the priest that they wanted to get married. He sat down and wrote for a dispensation. The letter was returned with the following note: "Please give a canonical reason." Immediately the priest took down his Noldin to hunt for a "causa justa;" he picked out three for good measure, and sent the letter to the chancery. The letter was returned with the dispensation requested. You state in your article that you wonder if all these dispensations are valid, and in the light of this case, which is only a sample of many others, so do I. It would seem that many of the clergy as well as the laity forget that, if danger of perversion is evident, a mixed marriage is forbidden by divine law.

Another reason why mixed marriages are increasing is because the people are not warned sufficiently about them and the dangers they involve. A sermon on mixed marriages is taboo in some pulpits. Curates are not allowed to talk on this subject in some parishes, because, they are told, it must be prudently handled. Have pastors a monopoly of this virtue? If a sermon is given on mixed marriages, the pastor assumes the rôle, and his sermon is not so much a declaration of the law of the Church as a studied attempt not to shock the sensibilities of some of his parishioners. When a missionary comes into the parish, he is politely informed that "it would be better not to talk on mixed marriages." If he becomes inquisitive and asks the reason why, the pastor replies more or less in this fashion: "Well Father, you see, many of our people are married to non-Catholics, and you don't understand the

situation here. We have very peculiar circumstances in this parish." This is the stock-in-trade explanation. It's the old subterfuge, and the result is that the people never are warned about the dangers of the mixed marriage. When a pastor of souls assumes such an attitude and neglects such a serious obligation as imposed by the Code—"Ordinaries and other pastors shall, as much as they can, deter the faithful from contracting mixed marriages" (Canon 1064)—should we be surprised at the attitude the laity assume in regard to mixed marriages?

To those who claim that abolishing mixed marriages entirely would cause many to leave the Church, I say in reply that the number would not be as great as those who are now lost to the Church through the mixed marriage.

In conclusion, let me say that, since reading your article, I have travelled rather extensively and have given missions in different parts of the country, and therefore have come in contact with a large number of the clergy. With the exception of two whose views were not entirely disinterested, all the clergy invariably endorsed your stand, and hoped that future legislation would put it into effect. Of the two who passed adverse comments on your article, one wanted to know "where he got that stuff"; the other said: "O, he's too radical." Perhaps there was a reason or an excuse for their remarks. They both had mixed marriages in their own families.

We might as well be honest and face the facts. Mixed marriages are an evil, and they are increasing alarmingly, causing a great leakage in the ranks. The only way to stop the leakage is to stop the leak, and that can be done, as I hope it will be done, by abolishing absolutely one of the greatest evils in the Church today—the mixed marriage.

MISSIONARIUS.

REVEREND AND DEAR FATHER:

The approach to the problem of mixed marriages, in so far as it is a moral problem, like all moral problems is primarily a question of education. People must be taught, and, if possible, made to realize the relation of marriage to the salvation of souls; and the particular dangers and obstacles to be met with in those homes wherein prevails a double or mixed standard of morals. It is, I believe, impossible to prevent mixed marriages in our day and age (I doubt if it ever were possible to do so), but today common standards of education and association for all classes and sexes make them inevitable. And, since the Church must have at heart the salvation of all—Catholics and non-Catholics, the good, the bad, and the indifferent—she herself cannot afford to be indifferent to those who enter into such alliances. She may not save all of them, but, if she casts them off and refuses to marry them, she will

not, in my humble judgment, save as many as she does under present discipline.

The solution of this problem then, it seems to me, is not going to be solved by more and more stringent legislation (legislation is only useful in directing the clergy how to meet it), but in the enlightened conscience of the Catholic people. There is need here, as there is in all the essential problems of life, for sound religious Catholic education; and he who will not hear the Church let him be as the heathen and the publican. It is the Catholic sense or conscience that now prevents many mixed marriages that otherwise would take place, and it is this same Catholic sense that will always intervene to lessen their numbers. And what is a Catholic sense or conscience but a question of Catholic training or education? There are, in fact, very many influences other than mixed marriages corroding and corrupting Catholic morals, and our only remedies for them are those found in Holy Scripture: preach in season and out of season, prayer, the example of good Catholic life, and the grace of God.

I think it would be a mistake to abolish all dispensations for mixed marriages. Perhaps a more rigorous discipline might be helpful, but not a discipline so ironbound as to interfere with personal liberty and the salvation of souls.

Sincerely yours in Xto,

SUBSCRIBER.

DEAR FATHER:

Hats off to Rt. Rev. D. J. Gercke of Tucson. I hope, however, that his will not be the voice of one crying in the wilderness.

For twenty-two years I have reiterated my stand on mixed marriages to my parishioners. I tell them that I have never assisted and never will assist at a mixed marriage, because I did not become a priest to make anybody unhappy and no happiness can come from a mixed marriage. The result? I have never had a mixed marriage in my parishes.

What would I do if a Catholic and Protestant should come to me to be married? I would give the Protestant party the prescribed instructions. If, after these instructions, the Protestant party should refuse to become a Catholic, I would give the couple a letter of introduction to another priest, who would marry them. I always add this to my sermons on mixed marriages. It works as I have stated.

A SUBSCRIBER.

DEAR FATHER STANISLAUS:

Your excellent and timely article on mixed marriages arrested my attention to the extent that I eagerly read its contents before all else in

that number of *THE HOMILETIC AND PASTORAL REVIEW*. From all that I have witnessed in the homes of mixed marriages since the days of my youth, when I lived in a community where such unions abounded, and where in nine cases out of ten the Catholic party had abandoned the Faith, and the children were being brought up as Protestants or infidels —and especially from my experience since I have been in the sacred ministry, I have always secretly cherished the hope that the Church might in the not distant future entirely abolish mixed marriages.

No matter what arguments may be adduced in favor of mixed marriages, and exceptional cases to the contrary notwithstanding, to my mind the great and outstanding fact in the experience of the Church at large remains that an exceedingly great majority of Catholics, who are parties to a mixed marriage, and especially the future generations of such unions are lost to the Church.

The few who remain loyal and who occasionally win over their non-Catholic consort to the True Faith, are a mighty poor compensation for the vastly superior numbers who fall by the wayside and whose ever-growing posterity, outside of possible conversions, will remain there until the crack of doom.

Very sincerely yours,

SUBSCRIBER.

RITES AND CEREMONIES OF THE SACRAMENTS

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

XII. Matrimony

Marriage is an event of such importance in the life of men and women that it is small wonder that all nations have surrounded it with an immense amount of ceremonial observance. It has been left to our modern hyper-civilization to bring into being and even to popularize the commonplace marriage of the registry office. Surely human instinct as well as religion is insulted when a man and woman enter upon the tremendous responsibilities of their new life in so prosaic a fashion. Even among the most backward or degraded nations of the earth religious observances are a prominent feature of the marriage contract.

With Christians, matrimony is not merely a natural contract, but a Sacrament, which is the same as to say that the Saviour of mankind willed that the alliance of man and woman in the bonds of matrimony should be one of the seven authentic and infallible channels of divine grace. It would have been contrary to human nature and derogatory to the dignity of the Sacrament, had not the Church surrounded it with symbolic rites, which show forth its dignity and importance, and thus contribute to render it more venerable in the estimation of her children.

As regards marriage, the early Christians followed the established custom according to which it was not so much the parties more directly concerned in the matter who selected their partners, but rather was it the parents, and more particularly the father, who married his children; at any rate, daughters were given in marriage by their father without much previous consultation. This we gather from countless accounts of the lives of holy women, Christian maidens, who were compelled by their parents to marry pagan husbands—for instance, St. Cecilia, whose history bears out our assertion in a remarkable manner. Even St. Paul seems to take for granted that a father has an unquestionable right to settle the future of his daughters: “He that hath determined . . . having power of his own will, and hath judged this in his heart, to keep

his virgin (unmarried) doth well. Therefore, he that giveth his virgin in marriage, doth well, and he that giveth her not, doth better" (I Cor., vii. 37, 38).

Just as they accommodated themselves to the established customs of their time as regards the marriage contract, so did the early believers likewise conform to some at least of the practices which were commonly observed at the celebration of marriages. In this as in all else the Church has been guided by that healthy and unerring instinct which has always prompted her to preserve and adapt, rather than to set at naught, any of the customs and habits of the people whom she successively won for Christ, so long as these were not of their very nature at variance with Christian faith or practice. Thus, to give only one or two instances, the use of candles, or that of holy water, was taken over by the Church from the worship of the pagans who used lighted tapers and sprinkled or washed themselves with water before entering their temples.

At Rome the Christian bride wore the same wedding dress as her pagan sisters. The veil, the purple fillet over the head, the ring, the ceremonial procession to the house of the bridegroom, the epithalamium—Christians could have no quarrel with any of these things, and many monuments and inscriptions prove that they observed them. Every year, on St. Cecilia's day, the First Vespers of the feast begin with a reminder that, whilst the epithalamium was being sung on the night of her wedding day, the holy maiden prayed within her heart that the Lord would keep her unsullied (*Cantibus organis Cæcilia Domino decantabat, dicens: Fiat cor meum immaculatum, ut non confundar*).

What distinctly Christian rites the early Church introduced into the administration of the Sacrament of Matrimony, it is not easy to ascertain. However, we are not wholly bereft of information on this interesting subject, even as regards the earliest period of the history of the Church. Thus, that prolific and somewhat erratic writer, Tertullian, supplies us with details which are altogether priceless. Tertullian wrote a book addressed to his wife, the object of which was to warn her against contracting another alliance should he himself precede her in death. Incidentally, the fiery African draws a wonderful picture of the beauty of a truly Christian family-life, which is founded on the approval and blessing of the Church:

"Whence are we to find words fully to tell the happiness of that marriage which the Church cements, and the oblation confirms, and the benediction signs and seals—of which Angels carry back the news to heaven, which the Father holds for ratified? For even on earth children do not rightly and lawfully wed without their father's consent."

Connubium quod Ecclesia conciliat, confirmat oblatio, et obsignatum Angeli renuntiant. In this phrase we find all the essential elements of the marriage rite which the Church has observed at all times. Already in the second century, so Tertullian assures us, marriage was contracted publicly, and the Church took official cognizance of the alliance entered into by her children. The Holy Sacrifice was offered for the bride and bridegroom, and their names were mentioned during the august celebration. Only marriages thus celebrated and ratified were held to be holy and sacred. Marriages entered upon without such ecclesiastical intervention were indeed valid, but they were thought to be lacking that sacredness which the Sacrament alone can give to matrimony; so much so that Tertullian, who is never in the habit of mincing his words, goes so far as to say that *apud nos nuptiae non prius apud Ecclesiam professae de mæchia judicari periclitantur*; that is to say, that, though marriages not registered by the Church and sanctified by her were valid, those who entered upon wedlock in such fashion ran the risk of being looked upon as living in adultery.

Evidently the discipline of the Church today, as laid down in so recent a document as the Decree *Ne temere*, has all the momentum of tradition and antiquity behind it. If there existed as yet no "Nuptial Mass" as we have it in our Missal, marriage, at least when both parties were Christians, was not contracted without the oblation being made—that is, not without Mass.

St. Ignatius of Antioch also speaks of at least a rudimentary legislation regarding the marriage of the baptized. In his Epistle to Polycarp, that disciple of the Apostles writes: "It is meet that those men and women who marry should enter upon that contract according to the judgment (with the approval) of the bishop, so that the marriage may be according to the Lord. . . ."

II

We are not now studying the history of Christian matrimony as an institution or state of life, but must confine ourselves to the ritual of the Sacrament. It is, however, necessary always to view the practice of today in the perspective of past history. In fact, nothing so enhances the value of our ritual as some knowledge of its origin and antiquity. The texts that we have quoted from the writings of the early Fathers make it abundantly clear that, from the first days almost, a ritual and a ceremonial was in existence for the administration of the Sacrament of Matrimony as for that of the other Sacraments. The Roman Ritual of our own time knows two forms or rites of marriage: one apart from Mass, the other as an integral part of a special Mass—the Nuptial Mass. We need not deal here with the ceremonies to be observed at mixed marriages—which alas! are common enough—for in regard to these much liberty is left to local bishops as to the amount of external solemnity they may permit. The rubric of the Ritual says simply that “such weddings are to be celebrated outside the church;” but it is left to the prudence of the Ordinary to mitigate such harshness or to grant other dispensations. In any case, the ring is blessed and a prayer is pronounced over the bride and bridegroom.

The ideal marriage for a Catholic couple is that which is contracted in close connection with the oblation of the Holy Sacrifice. Christian marriage owes its wonderful dignity precisely to the fact that it symbolizes the mysterious but most real and intimate union of Christ and His Church, in virtue of which the Incarnate Word and those who believe in Him form but one great mystical body, even as husband and wife, though they are two, are yet in one flesh. “This is a great sacrament, but I speak in Christ and in the Church”—that is, the union of husband and wife is the visible and outward sign of the union of Christ and the Church. To show forth yet more forcibly this marvelous union, it is greatly to be desired that bridegroom and bride should receive Holy Communion during the Nuptial Mass. Thus will their union be sealed in the most perfect manner.

There is no need to give here the full text of the form of the marriage service nor that of the Nuptial Mass, since these can be

found in any Missal, or any of the handbooks or pamphlets which are in the hands of everyone. It would indeed be a truly apostolic work, when a marriage is celebrated at which a number of non-Catholics is sure to be present, to provide everyone with a copy of the prayers in Latin and English, for in those rites and prayers the Catholic Church states with admirable lucidity and forcefulness the sacredness of the married state, whilst she likewise points to the many trials that are bound to fall to the lot of those who enter upon it, sometimes so lightheartedly.

The nuptial blessing, as it is called, may only be given at Mass, and the priest who has received the promises of the contracting parties should also celebrate the Mass. This blessing and the Mass constitute what is called "the solemnity of marriage." In England at any rate, by special privilege, a blessing less solemn than that given at Mass may be imparted on all occasions when the Nuptial Mass and blessing would have been lawful. This blessing is found in the Ritual for England.

The text of the Nuptial Mass is of great interest. The Epistle is an extract from St. Paul's Epistle to the Ephesians, in which he sums up the duties of husband and wife, and expounds the mystical signification of the matrimonial bond. The Gospel contains our Lord's emphatic proclamation of the oneness and indissolubility of a lawfully contracted marriage. The Collects are of great antiquity, for they are already found in the Gelasian Sacramentary.

The Collect of the Nuptial Mass (*Exaudi nos omnipotens et misericors Deus. . . .*) was one of the two prayers formerly recited by the priest after the newly married couple had received the Holy Eucharist, that is, at the conclusion of the function. On the other hand, the Roman Ritual preserves, with a slight variation, the first Collect of the Gelasian Rite in the prayer which marks the conclusion of the actual marriage contract.

The Gelasian Missal refers to the newly married couple even in the prayer *infra actionem* (viz., the *Hanc igitur oblationem*), with particular mention of the bride, for whom thanks are offered that she has reached marriageable age, and on whose behalf the priest asks God to grant her the grace of becoming the mother of children and to live happily with her husband during a long succession of

years. There is yet another variation in the *Hanc igitur* of the Gelasian Missal, if Mass is offered on the thirtieth day after the wedding or on its anniversary.

The text of the Nuptial Blessing, which is given after the *Pater noster*, is also found in the Gelasian book, but, on its being inserted into the Roman Missal, it has undergone some modifications, especially in the opening sentences. Thus, in the older version it is said that the union between man and woman was decreed by God, and was even necessary because woman, having been created in the likeness of man, was so much weaker than he who had been made in the likeness of God; hence, it was necessary that the stronger sex should be united to the weaker so that these two being made one might thus become the fountain-head of successive generations of men, who perpetuate the human race even though the life of individuals is short (*quia longe est infirmius quod homini simile quam quod tibi feceras, additus fortiori sexus infirmior. . . .*).

It will be seen from this historical retrospect, superficial though it is, that the greater number of the rites and ceremonies by which Holy Church enhances the dignity of the Sacrament of Matrimony are of venerable antiquity. It is readily granted that the choice of the text of the Nuptial Mass, apart from the Collects and the Blessing, is of comparatively recent date. The earliest generations of Christians looked upon the oblation of the Eucharistic Sacrifice as being by itself the highest consecration that could be bestowed both upon persons and places. Thus, at Rome the dedication of a church consisted practically in nothing more than the offering of Mass: a place was held to be sufficiently set apart and surrendered to God when the great Sacrifice had once been offered within its walls. The same held good when there was question of ordaining or consecrating persons. Thus was marriage sanctified by the oblation, as Tertullian tells us: *felix connubium quod Ecclesia conciliat, confirmat oblatio.*

We may fitly conclude this paper with a further extract from the book of Tertullian from which we have just quoted. His picture of the happiness of a Christian husband and wife is most touching: "What kind of yoke is that of two believers, partakers of one hope, one desire, one discipline, one and the same service? Both are brethren, both fellow-servants, no difference of spirit or of flesh,

nay, they are truly 'two in one flesh.' Where the flesh is one, one is the spirit too. Together they pray, together prostrate themselves, together perform their fasts; mutually teaching, mutually exhorting, mutually sustaining. Equally are they both found in the church of God; equally at the banquet of God; equally in straits, in persecution, in refreshment. Neither hides aught from the other; neither shuns the other . . . neither is troublesome to the other. . . . Between the two echo psalms and hymns, and they mutually challenge each other which shall sing better to their Lord. Such things when Christ sees and hears, He joys. To these He sends His own peace. When two are there, withal is He Himself; where He is, there the evil one is not" (*Ad uxor.*, II. 9).

ANSWERS TO QUESTIONS

NATURE OF THE AUTHORITY OF THE PRIEST TO WITNESS MARRIAGES

Question: Is the power to assist at marriage contained in Canon 1094 jurisdiction in the sense of the Code? Do the rules of Canon 199 about delegated jurisdiction apply to the authority to assist at marriage? Can an assistant priest empowered to witness all marriages in the parish (*ad universalitatem negotiorum*, Canon 199, §3) authorize another priest to assist at a marriage?

HOMO VIATOR.

Answer: The power to witness marriages is not an act of jurisdiction properly so called. The Code does not refer to it as an exercise of jurisdiction, and, when speaking of the delegation of the authority to witness marriages, it calls it "*licentia*"—permission or authority to witness marriages. For all practical purposes, however, it may be called an authority which follows the rules regulating jurisdiction. That the power to witness marriages is not an act of jurisdiction, may be seen from the fact that a priest suspended from jurisdiction or "*a divinis*" still has authority to witness marriages. As to the delegation of the authority to witness marriages, the Holy See in the various answers given to difficulties about the delegation of this authority has consistently applied the rules of Canon 199 on delegated jurisdiction, saving the special rules of Canon 1096. The assistant priests who have a general delegation either from the diocesan statutes or from their own pastor to witness all marriages in the parish to which they are assigned by the bishop, can certainly subdelegate another priest to assist at a specified marriage. Unless one wants to deny that the rules on delegated jurisdiction can be applied to the delegation of the authority to assist at marriages, it is certain that an assistant priest who has general delegated authority to witness all marriages in his parish can subdelegate another specified priest for a specified marriage. The Holy See has not explicitly decided this point concerning subdelegation, and, when asked whether assistant priests could delegate another priest to witness marriages, the Committee for the Authentic Interpretation of the Code answered that one must judge from Canon 476, § 6, whether they have that power. By law or by their office the assistant priests have no

powers, and the extent of their powers must be learned from the diocesan statutes and from their letters of appointment. There are sufficient commentators on the Code who hold that assistant priests delegated generally to witness marriages may subdelegate.

PARISH PROPERTY AND PROPERTY OF SISTERHOOD TEACHING IN PAROCHIAL SCHOOL

Question: We have in our parish a parochial school, a convent for the Sisters, and a chapel. Said Order of Sisters being unable to furnish a sufficient number of Sisters for the school, the bishop decided at their own request to transfer the school to another Sisterhood. Are the Sisters entitled to carry with them all things they have acquired in the course of years (either through donations, personal industry or purchase), leaving both the chapel and convent practically to be refurnished by the new Sisterhood or the pastor? How about household articles replaced by them for the ones furnished by the parish at their arrival? These Sisters are to open another school in a different parish where a house and the necessary household articles are to be given them.

A READER.

Answer: In general, the position of the Sisters in reference to the acquisition of personal property (as distinct from real estate, of which there is no question in the present case) is regulated by practically the same rules as that of the pastor. Both the pastor and the Sisters live in a house belonging to and furnished by the parish, both do work for the parish and get their salary for such work, and both at times get presents or donations from parishioners and other persons. The furniture and fixtures of the house should be procured from parish funds. If a pastor or the Sisters replace worn out articles with their own money, they are causing a confusion regarding ownership of the household articles, which should all be bought by the parish from parish funds. Possibly the diocesan statutes forbid the removal of any household article, and in that case the question arises whether the parish is obliged to compensate the moving pastor or Sisters for articles procured with their own money. When it is certain that these things are personal property of the pastor or the Sisters, it is but fair that the parish should reimburse the owner, who is by the diocesan regulations obliged to leave some of his property in the parish building. In reference to household articles donated by individual persons or by societies, the Third Plenary Council of Baltimore (n. 276) rules that, unless the contrary has

been explicitly stated by the donors, these articles are to be considered donated to the parish, and become the property of the parish. Other donations like money, personal apparel, and other such things which are easily seen to have been intended as personal donations, belong to the Sisters. If there is no diocesan statute forbidding the removal of household articles, and it is certain by declaration of the donors that they were personal gifts, or that they were bought with the money of the Sisters, they can of course be removed when the community gives up the house (cfr. Third Plenary Council of Baltimore, n. 90, and Appendix, p. 232).

CONCERNING FACULTIES TO BLESS RELIGIOUS ARTICLES WITH INDULGENCES

Question: The March number of *The Ecclesiastical Review* gave its readers very interesting and welcome information in regard to the Apostolic Indulgences in general, and, as part of these, the indulgences of the Holy Land in particular. This information concerning the Apostolic indulgences found its corroboration in the May issue of **THE HOMILETIC AND PASTORAL REVIEW**, pp. 867 and 868.

Being a member of the "Pium Sodalitium a Transitu S. Iosephi," I enjoy the faculty of imparting the Apostolic Indulgences to various articles of devotion. But is the particular kind of indulgences referred to in *The Ecclesiastical Review*—those of the Holy Land—included in the list granted by our present Holy Father? Would it be possible for **THE HOMILETIC AND PASTORAL REVIEW** to publish this list? No doubt, many of its readers would be pleased to have it.

According to the Roman Ritual, to enjoy the full benefit of the so-called Miraculous Medal, it must be both blessed and imposed. Is the latter a *conditio sine qua non* even in case that one has lost the medal thus imposed and wishes to replace it?

SACERDOS.

Answer: As far as we know, there are no faculties granted to any one to bless religious objects and attach to them all the indulgences that can be gained by personally visiting the sacred places of the Holy Land. What may be given by the Holy See to priests is the faculty to attach to religious objects the same indulgences as are attached to religious articles which have touched the holy places and sacred relics of the Holy Land. These indulgences are enumerated in the *Raccolta* under the title, "Blessed Crosses, Crucifixes, Rosaries, Medals, etc., from the Holy Land" (English Edition, London, 1920, p. 349). Of these indulgences *The Ecclesiastical Review*, referred to

by our correspondent, correctly says that they are almost identical with the Apostolic Indulgences. That is what the *Raccolta* states, for, after giving a list of the plenary and partial indulgences that can be gained by those who possess religious articles which have touched the holy places of Palestine, the *Raccolta* continues: "N.B. —Indulgences following the same lines and practically identical with the above are attached to similar objects blessed by the Pope or a priest with the requisite faculties. The list of these indulgences, with slight variations, is published anew by successive Pontiffs" (*ibid.*, p. 350).

Since many priests have the faculty of blessing religious articles with the Apostolic Indulgences through membership in the *Pium Sodalitium a Transitu S. Iosephi*, the Propagation of the Faith, the Missionary Union for the Clergy, it may be useful to give our readers a translation of the present list of Apostolic Indulgences published by the gloriously reigning Pope Pius XI.

APOSTOLIC INDULGENCES

which the Holy Father Pope Pius XI has granted in an Audience with the Cardinal Major Penitentiary, February 17, 1922.

MONITA

1. Objects fit to receive the blessing for gaining the Apostolic Indulgences are only chaplets, rosaries, crosses, crucifixes, small statues, medals, provided they are not made of tin, lead, glass or other similar material which can be easily broken or destroyed.

2. Images of Saints shall not represent others than those properly canonized or inserted in approved martyrologies.

3. In order that anyone may gain the Apostolic Indulgences, it is necessary that he carry on his person or respectfully keep in his house one of the objects blessed either by the Supreme Pontiff himself or a priest who has the faculty.

4. By explicit declaration of the Holy Father, his concession of the Apostolic Indulgences in no wise abolishes the indulgences perhaps already granted by Supreme Pontiffs for prayers, pious exercises or works mentioned below in the list of the Apostolic Indulgences.

INDULGENCES

1. Anyone who at least once a week is accustomed to recite the Rosary of our Lord (cfr. *Raccolta*, p. 35), or any one of the crowns of the Blessed Virgin, or the Rosary or at least one third of it (five decades), or the entire Office of the Dead, or at least Vespers or a

Nocturn with Lauds, or the Penitential Psalms or the Gradual Psalms, or is in the habit of teaching Christian doctrine in church, or teaches the same at home to his children, relations or servants, or in the habit of mercifully visiting those in prison or the sick in hospitals, or of helping the poor in any manner whatsoever, or of assisting at Mass, or in case of a priest of saying Mass, may gain plenary indulgence under the usual conditions of Confession, Holy Communion and some prayer for the intention of the Supreme Pontiff on the following days: Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity, Corpus Christi, Sacred Heart, Purification, Annunciation, Assumption, Nativity and Immaculate Conception of Our Lady, Nativity of St. John Baptist, both feasts of St. Joseph, Sts. Peter and Paul, Andrew, James, John, Thomas, Philip and James, Bartholomew, Simon and Jude, Mathias and All Saints.

2. If a person does not go to Confession and receive Holy Communion, but prays for a little while with a contrite heart for the intention of the Supreme Pontiff, he may gain on the above-mentioned days and on other feasts of our Lord and the Blessed Virgin Mary an indulgence of seven years and seven quarantines; on Sundays and other holydays of obligation throughout the year, an indulgence of five years and five quarantines; finally, on any other day of the year, an indulgence of three hundred days.

3. Besides, anyone who performs any of the aforesaid works of devotion or charity shall as often as he does so gain an indulgence of five hundred days.

4. Anyone who at the sound of the Angelus bell, either in the morning, or at noon, or in the evening, shall recite the prayer commonly called the *Angelus Domini*, or during the Paschal Season the *Regina Cæli*, or, if he does not know these, one Our Father and Hail Mary; or, at the first hour of the night when the *De Profundis* bell is sounded in suffrage for the dead, recites the Psalm *De Profundis*, or, if he does not know it, one Our Father and Hail Mary, shall gain an indulgence of one hundred days.

5. The same indulgence is gained by a person who on any Friday devoutly reflects for a little while on the passion and death of our Lord and devoutly recites three Our Fathers and Hail Marys.

6. Persons who examine their conscience and sincerely detest their sins with the purpose of amendment and devoutly recite the Our Father, Hail Mary and Glory be to the Father, etc., in honor of the Holy Trinity or in memory of the five wounds of our Lord, shall gain an indulgence of three hundred days.

7. Anyone who prays for the faithful who are about to die, or says at least one Our Father and Hail Mary for them, shall gain an indulgence of one hundred days.

8. Anyone who, when death is approaching, devoutly recommends his soul to God, and who in accordance with the instruction of Pope Benedict XIV in his Constitution "Pia Mater," April 5,

1747, shows himself ready to accept death from God with resignation to His will, and is truly contrite and has received the Sacraments of Penance and Holy Communion, or, if this is not possible, has with a contrite heart invoked—if unable to pronounce with the lips—the Most Holy Name of Jesus, shall gain a plenary indulgence (Sacred Apostolic Penitentiary, February 17, 1922; *Acta Ap. Sedis*, XIV, 143).

With reference to the Miraculous Medal, it does not seem necessary for the simple blessing of the medal that it be imposed on the wearer, for Beringer-Steinen say so explicitly in their work on indulgences (Paderborn, 1921, vol. I, p. 456). Besides, it is unusual that the tradition of the medal to the person for whom a medal is blessed should be required for the validity of the blessing. If one is to be received into the Association of the Miraculous Medal, the imposition or tradition of the medal to the one who is to become a member of that association is required, especially as, by Brief of Pope Pius X, July 8, 1909, no written enrollment of the members is required.

STOLE FEES OF PASTOR AND MASS STIPEND OF ASSISTANT

Question: In THE HOMILETIC REVIEW, 1927, page 1103, you say in answering a query that "the stipends for Masses said by an assistant priest, no matter whether a Low or a High Mass, Funeral, or Nuptial Mass, belong to him." Do you mean that *all* the offering—for instance of a funeral Mass, \$10.00—belong to the assistant? Or do you admit that the pastor may take out his stole fee, and give the assistant the usual offering for a High Mass? Here in our city that would mean \$4.00 for the assistant and one dollar for the organist.

PAROCHUS.

Answer: The general principle of law is that the priest who says the Mass is entitled to the stipend which was offered for the Mass. It would be wrong, however, to infer from that rule that the *iura stolaæ*—or stole fees which Canon Law from ancient times reserves to the pastor—could be appropriated by an assistant priest, for Canon 463 states explicitly that, even though some pastoral function is performed by another priest, the fee due to the pastor by law or legitimate custom belongs to him. All the assistant priest is entitled to, when singing a Funeral High Mass or a Nuptial Mass, is the stipend which is customary in the respective place for High Masses; the rest of the offering belongs to the pastor as his stole fee. At a Funeral or Nuptial Low Mass, the assistant priest is entitled only to the usual stipend for a Low Mass.

PREACHER BLESSING THE PEOPLE AT THE END OF THE SERMON
PREACHED DURING THE MASS

Question: May the preacher at the end of his sermon delivered during the Mass bless the people, though there is the final blessing of the people at the end of the Mass?

MISSIONARIUS.

Answer: It has become the custom to bless the people at the end of the sermon by making the sign of the cross over them either with or without the invocation of the Most Holy Trinity. Many of the homilies of the Fathers of the Church conclude with an invocation of the Blessed Trinity, but there is no indication that they blessed the people with the sign of the cross. As far as we know, there is no prohibition of the Church against the custom of blessing the people at the end of the sermon, and the fact that there is the final blessing of the people in Mass does not render this blessing at the end of the sermon superfluous or meaningless. The blessing at the conclusion of the sermon is a prayer on the part of the preacher that God may grant the people grace and strength to put into practice the divine truths which have been explained to them.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Marriage Contracted Before the Two Witnesses Only

By VALÈRE J. COUCKE, LL.B.

Case—John and Mary live in a certain country where the Roman Catholic Church is being severely persecuted. All religious services are prohibited under extremely severe penalties. John has been ill for several months, and being bed-ridden cannot leave his house. He would like to marry Mary his maid, and many reasons exist in favor of this marriage. On the other hand, during the persecution, the local parish priest has died, and, although other priests are still in the country, they have to remain in hiding to avoid imprisonment. Everything seems to indicate that this state of affairs will continue for several months.

Solution—Canon 1098 states: “If the pastor, or the Ordinary, or a delegated priest, who assists at the marriage in accordance with Canons 1095 and 1096, *cannot be had or approached* without grave inconvenience:

(1) in danger of death, marriage may be validly and licitly contracted in the presence of the witnesses alone; and even in the absence of danger of death, provided that it is prudently foreseen that this condition of affairs will last for a month;

(2) in both cases, if another priest is available who can be present, he should be called and assist at the marriage with the witnesses, without prejudice, however, to the validity of the marriage contracted in the presence of the witnesses alone.

I. In the case to be considered the fact that all religious services are forbidden under pain of very severe punishment, and that the contracting parties cannot be married in the presence of a priest delegated by the local Ordinary without running the risk of exposing him to the legal penalties, is not in itself sufficient to justify the application of Canon 1098.

Our example is very similar in this respect to many cases arising in those countries where laws, enforcing the observance of the civil formalities prior to contracting marriage before ministers of religion, exist (*e.g.*, in Belgium). There it sometimes happens that the parties are unable to comply with the civil formalities, and there-

fore cannot contract marriage before a priest without exposing him to the penalties laid down by law.

And yet, even in most recent times, not a few authors have held Canon 1098 to be applicable in such cases. On the other hand, however, the Congregation *de Disciplina Sacramentorum* seemed to give the same Canon a stricter interpretation, and of this there can be no doubt since the Decree, dated March 9, 1916, was sent privately to the Bishop of Paderborn in reply to a consultation concerning (1) the validity of marriages already contracted without the parish-priest's presence to avoid conflict with the civil authority which demanded the observance of the civil formalities prior to any religious contract, and (2) the validity of similar marriages to be contracted in the future. The Congregation mentioned above replied: "Ordinarius recurrere non dedignetur in singulis casibus juxta decretum nostrum editum ab hac sacra Congragatione die 31 Januarii 1916. Quod spectat ad præteritum, eidem Ordinario tribuitur facultas sanandi in radice matrimonia, de quibus in prædictis litteris, constitutamen sibi prius in singulis casibus de perseverantia *putatorum* conjugum, ceterisque servatis de jure servandis."

But that reply being private and not appearing in the *Acta Apostolicæ Sedis*, several authors of no little weight still continued to teach that marriages contracted under such conditions, in the presence of the two witnesses only, were probably valid. Very recently, however—namely on March 10, 1928—the authentic interpretation of the Pontifical Commission appeared in the reply to the question: "Is Canon 1098 to be understood as referring only to the physical absence of the pastor or local Ordinary? The answer was: *Affirmative.*"

The Pontifical Commission, therefore, in giving its authentic interpretation, states that, in the Canon in question, the words: "if the pastor . . . cannot be had or approached without grave inconvenience (*si haberi vel adiri nequeat sine gravi incommodo parochus*)," are to be understood in their strict sense, as referring to the parish-priest's physical absence only, and that Canon 1098 is only applicable in those cases where, on account of some grave inconvenience, the parish priest (or the Ordinary or a priest delegated by either) is unable to present himself to those wishing to marry, and

the latter cannot present themselves to him—that is to say, whenever, on account of some grave difficulty, it is impossible to meet or enter the presence of him whose active intervention is required that the marriage be valid. Whenever, thus, such physical presence is obtainable without causing serious inconvenience, Canon 1098 is no longer applicable.

The sole reason, therefore, that all religious ceremonies are strictly prohibited, does not suffice for the valid celebration of marriage before the witnesses alone.

II. But, to return to our case, may we not allow that there is indeed a really grave inconvenience here, preventing *both* the Ordinary's delegate going to the contracting parties *and* their access to him?

I consider John's and Mary's marriage before the witnesses to have been most certainly valid under such circumstances. For Canon 1098 requires that this grave inconvenience hinder the parish priest or delegate, on one hand, meeting the parties to be married and their witnesses, on the other. The nature of the inconvenience is not determined: any real grave inconvenience amounting to moral impossibility would suffice. Such inconvenience is met with by the faithful whenever their access to a competent priest, on account of long distance, bad routes, or fear of infection etc., is made difficult. In our case, access to a delegated priest living in that country is already made extremely difficult by John's illness. It also happens that the faithful of that country have to avoid all visits to such a priest which are not absolutely necessary, lest their frequency lead to his discovery by the persecutors. It is, therefore, within reason to say that great inconveniences here prevent the access to a priest by such as wish to be married, even when his abode is known to them; while, on the other hand, the delegated priest is also prevented by very grave inconvenience from going to them, because it is not safe for him to leave his hiding place.

Wherefore, having examined the conditions stated in the case, I have no doubt in counselling the use of the privilege contained in Canon 1098.

COMMUNICATION

Vocations

In Catholic papers and magazines one reads many appeals for religious vocations. Such appeals are made by the Bishops of many dioceses, and from the fact that they are made so frequently one may assume that there is great need for an increase in the number of our clergy and teaching brothers. This same state of facts appears also to hold true of Nuns, but I confine my remarks to the question of vocations for the priesthood and teaching brotherhoods, and suggest a possible way in which an increase in their numbers may be effected.

It may seem rather farfetched and wide of the point to assume that, if more boys were encouraged to serve on the altars and if they were encouraged to continue so serving until they had attained to manhood (and even longer), such a course would result—or, perhaps I ought to say, might result—in more candidates for the priesthood. But let us consider the matter dispassionately.

Irrespective of any question of vocations, it might be considered a desirable matter to have a large number of boys as servers at Mass and on the altar at other devotions. But what is the usual thing? We see a few boys—perhaps three or four—on the altar, even at the last or so-called High Mass on Sundays; and only on very special occasions, such as Easter or Christmas, is there evidenced any effort to have a number of boys as servers.

Out of a large congregation but few boys ever serve on the altar, and these few usually stop when they arrive at the age of fifteen, or even younger. Apparently the idea is that serving on the altar is for "kids." Surely, boys who serve on the altar are more likely to think of spiritual things more seriously than those who do not. But, on the other hand, those who spend their time in company of other boys (often, if not usually, of a different creed), and engage with these in the usual youthful sports and occupations, have their minds turned from ideas of matters spiritual, and turned more and more to things material, so that what might have proved to have been a vocation and resulted in a candidacy for the priesthood is smothered by worldly pursuits.

Under the law of probabilities would you not expect a larger number of vocations from a larger number of altar-boys? And can you imagine anything that would tend to conserve a budding vocation more than service on the altar? On consideration, does it seem so unreasonable to connect the matter of serving on the altar with religious vocations? If contact with things worldly will abort a vocation, is it not logical to say that contact with matters spiritual—and a close and

intimate contact, at that—may result in a developed vocation and a candidate for Holy Orders? Certainly not in the case of all boys, but it might well be admitted that, as to boys with a liking for or leaning towards the priesthood, a little encouragement to serve on the altar and the keeping of them there until the seventeenth or eighteenth year would permit or allow the development of a vocation, which, under present conditions, does not arrive at fruition.

If the validity of the foregoing be admitted, then the question arises how to keep the boys on the altar. And, to find an answer to this, I think we must go to a secular organization—the Boy Scouts. As is well known, this organization depends for its success on Scout Masters, on the theory that boys naturally look up to and follow a man, who, though much older than they, makes a boy of himself in the sense of entering into all their youthful pursuits, and at the same time by example (rarely by precept) leads them to better things. Why not take a leaf out of the Boy Scouts' book? Has not the Master said: "For the children of darkness are wiser in their generation than the children of light"?

Why not try it? Get men on the altar in cassock and surplice—six, ten or twenty men, if that be possible; as many as you can find room for—and I am certain the boys will continue to serve. They will not then think it is "only for kids."

This idea may seem strange, even radical, but all new ideas at some time had that characteristic. I remember a small Church, where as a boy I served on the altar, and at the last Mass on Sunday morning there were always six, eight or ten in cassock and surplice. I know that most of the boys (altar-boys, as they are called in England) were older than I was at that time. The older boys were chosen for acolytes, thurifer, boat-bearer, and torch bearers, and I was rarely called on for such service, there being so many older boys than I. Further, there was a master of ceremonies, thurifer, acolytes, boat-bearer, and torch-bearers every Sunday morning, even if it were not a Solemn High Mass, with celebrant, deacon and subdeacon. In that church serving on the altar was not considered a "kid's job."

How to get men to take their place on the altar is a further question. I think the only way to do that is to interest the members of the Holy Name Society and the Knights of Columbus. I feel certain there are a few men in each parish who could be induced to do this. But, as so many men have an objection to sitting through a Mass unnecessarily lengthened by the choir's singing of florid Masses (with their tedious and unliturgical repetitions of the words of the *Kyrie*, *Gloria*, *Credo*, *Sanctus*, *Benedictus* and *Agnus Dei*), it may be difficult to get men on the altar until the reforms in Church Music, so earnestly urged

by several Popes, be carried out. But I do not suggest waiting until the choir music be made to conform to such encyclicals as the *Motu Proprio* of Pius X. That would mean probably many years.

The foregoing are the views and suggestions of a layman, and it is possible that the clergy may be inclined to pay little attention to them for that reason. Still, as vocations arise among the laity, it is possible, even likely, that the views of one of the laity may have a certain logical validity.

In conclusion, why not try out these suggestions? No harm can come from doing so, but, on the contrary, many real spiritual blessings would result. Men in all conditions and walks of life put on uniforms and regalia of societies, and thus in a particular manner proclaim themselves devoted to some special cause or work. For instance, soldiers and sailors proudly wear their uniforms, thus setting themselves apart from those who have not that privilege, as men devoted to the service of their country. Clerics also wear their distinctive habiliments; firemen, policemen, letter-carriers, railway men and many others in civil life do the same. Look at the men you see engaged in their ordinary avocations, and notice how many carry on watch-chain or coat lapel the insignia that testifies to membership in some organization or society. Surely, Catholic men ought to welcome the opportunity, if only for a short time each week, of putting on the insignia of those privileged to serve God in his sanctuary during Mass. And, if it were understood what great spiritual benefits were to be derived from such a course, I feel that our sanctuaries would not be large enough to hold the men anxious to do so. And what a magnificent and inspiring spectacle it would be to see the altar crowded with men and boys in contrast to present conditions! And what a wonderful lesson to those, not of the Faith, who from time to time attend our services from curiosity or other motive!

M. V. D.

ROMAN DOCUMENTS

THE ANCIENT ARCHIEPISCOPAL SEE OF RHODES RESTORED

The Island of Rhodes, mentioned in the missionary journeys of the Apostle St. Paul (Acts, xxi. 1), and famous in the annals of the Knights of St. John, had an archbishop of the Latin Rite from 1328 to 1546. In 1522 the Grand Knight of the Knights of St. John had to surrender the island to the Turks under Sultan Solyman II, whereupon the Knights moved their headquarters to Malta, and under the Turkish yoke Christianity became practically extinct in Rhodes. To preserve the memory of this archiepiscopal see, Pope Pius VI in 1797 gave the See of Malta the additional title of Rhodes. In 1897 the missionaries from the Franciscan Order on the island of Rhodes had the satisfaction of seeing the mission erected into a Prefecture Apostolic by Pope Leo XIII. Now the Holy Father decrees that the actual archiepiscopal see is to be restored in the town of Rhodes, and that the Church of St. John Baptist in that town is to become the cathedral church of the archbishop. The restored archbishopric is to be under the immediate jurisdiction of the Holy See (Apostolic Constitution, March 28, 1928; *Acta Ap. Sedis*, XX, 213-216).

PROGRESS OF THE FOREIGN MISSIONS

A section of the Diocese of Fukuoka in Japan is separated, made an independent mission under the name of Miyazaki, and placed under the spiritual care of the Salesian Fathers (Letters Apostolic, March 27, 1928; *Acta Ap. Sedis*, XX, 220).

The Prefecture Apostolic of Araucania in China—a mission entrusted to the Capuchin Franciscan Fathers of the Bavarian Province—is to be raised to the dignity of a Vicariate Apostolic, and the Vicar Apostolic is to be a bishop (Letters Apostolic, March 28, 1928; *Acta Ap. Sedis*, XX, 221).

The Prefecture Apostolic in the Belgian Congo, attended by the Jesuit Fathers, is to be raised to the dignity of a Vicariate Apostolic, and the Vicar Apostolic will be a bishop (Letters Apostolic, March 28, 1928; *Acta Ap. Sedis*, XX, 222).

Certain territories of the two Vicariates Apostolic of Hanchung-Fu and Sian-Fu, attended to by the Conventual Franciscan Fathers in China, shall be separated and formed into a new Prefecture Apostolic, which will be known under the name of the Prefecture of Hinganfu, and is committed to the care of the same Fathers (Letters Apostolic, March 28, 1928; *Acta Ap. Sedis*, XX, 224).

BOOKS WRITTEN BY GABRIEL D'ANNUNZIO

The Sacred Congregation of the Holy Office was asked whether, besides the love stories, all the dramatic works and the books called "Selected Prose" (*Prose scelte*) of Gabriel D'Annunzio, condemned by Decree of May 8, 1911, all other works of the same author offensive to faith and morals, written or published after the above-named Decree, are also to be considered forbidden? The Holy Office has answered: Yes, all are forbidden (June 30, 1928; *Acta Ap. Sedis*, XX, 230).

DESIGNATION OF COURT OF APPEAL

Since Canon 1594, § 2, prescribes that cases agitated in the first instance before an archbishop's court are to be appealed to the court of that local Ordinary which the archbishop with the approval of the Holy See has chosen once for all, the Cardinal-Archbishop of Philadelphia has designated the Ordinary of the Archdiocese of Baltimore to hear such appeals. The Holy Father approved the designation on May 28, 1928 (*Acta Ap. Sedis*, XX, 232).

FEAST OF ST. JOHN EUDES, AUGUST 19

Since the Holy See has extended the Feast of St. John Eudes to the Universal Church, the Sacred Congregation of Rites publishes the prayer and the three lessons of the second nocturn and the announcement for the Roman Martyrology in the issue of the *Acta Apostolicæ Sedis*, of July 2, 1928, pp. 234-236. The rank of the feast is "Duplex." The Office as there published is to be inserted in the Roman Breviary. The Mass is the "Missa Os Iusti" from the *Commune Confessorum non Pontificum*.

MASS ON HOLY SATURDAY DURING FORTY HOURS' DEVOTION

The Sacred Congregation of Rites was asked whether the oration of the Blessed Sacrament is to be added in the Mass on Holy Saturday, if immediately after the Mass and on the same altar the exposition of the Blessed Sacrament for the Forty Hours' Devotion or for a public cause takes place? The Sacred Congregation answers: Yes, the oration of the Blessed Sacrament is to be added, according to Decrees of April 27, 1927, and February 11, 1928 (S. Congregation of Rites, June 8, 1928; *Acta Ap. Sedis*, XX, 237).

PONTIFICAL APPOINTMENTS

The Holy Father, Pope Pius XI, nominates His Eminence, Cardinal Ceretti, Protector of the Sisters of St. Francis of Assisi, Milwaukee, and of the Sisters of the Most Holy Name of Jesus, San Francisco.

The Rt. Rev. Msgr. Peter Cauley (Diocese of Erie) has been made Prothonotary Apostolic (*ad instar participantium*).

The following have been made Domestic Prelates to His Holiness: Rt. Rev. Msgr. J. Gerard Kealy, Dennis J. Dunne, Dennis P. O'Brien and David L. McDonald (Archdiocese of Chicago); Edward J. Hackett and Thomas Eaton (Diocese of Mobile); David Hickey, John Link, James MacAdam and Andrew Ignasiak (Diocese of Erie); James Dey (Archdiocese of Birmingham).

The following have been appointed Privy Chamberlains to His Holiness: Rt. Rev. Msgr. Joseph A. Caffuzzi (Archdiocese of New York), John P. Durham and Charles Thiele (Diocese of Fort Wayne).

Mr. Francis Joseph J. Gibbons (Archdiocese of Birmingham) has received the *Commenda* of the Order of St. Gregory the Great. Messrs. Richard G. Berry, William Wehsle, Bernard Smith, Augustine Wehsle (Diocese of Columbus), Dr. Hynek Dostal (Archdiocese of St. Louis), and Donald Cameron McDonald (Diocese of Antigonish), have been made Knights of St. Gregory the great.

Most Rev. Joseph MacRory, Bishop of Down and Connor, has been appointed Archbishop of Armagh; the Rt. Rev. Joseph Papineau, Canon of the Cathedral of Montreal, has been made Bishop of Joliette (Canada).  STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of October

NINETEENTH SUNDAY AFTER PENTECOST

The Wedding Garment

By H. KELLY, S.J.

"And the king went in to see the wedding feast, and he saw there a man who had not on a wedding garment" (Matt., xxii. 7).

SYNOPSIS: I. *The parable of the wedding feast; the unworthy guest; the wedding garment means sanctifying grace.*
II. *The effects of sanctifying grace; it makes us friends of God, sons of God.*
III. *Our eternal destiny is decided by it.*
IV. *Its value and responsibilities.*
V. *That we may value and preserve it.*

The parable of the king's wedding feast, my dear brethren, suggests so many fruitful subjects for consideration that it is somewhat difficult to single out one of them and speak of it exclusively. From half a dozen ideas which offer themselves at a reading of this day's Gospel, I select that which is suggested by the incident of the wedding garment. The king walks graciously amongst his guests, rejoicing in their happiness and increasing it by his presence. Suddenly he stops, the smile of welcome leaves his face, his glance grows stern. He speaks to one of the guests: "Friend, how camest thou in hither, not having on a wedding garment?" But he was silent. Then the king said to the waiters: "Bind his hands and feet, and cast him into exterior darkness."

What did Christ mean by the wedding garment? Surely it was something of great significance and importance. It must be something very precious, if it brings such privileges; it must be something very necessary, if its absence is so terribly punished. The wedding garment is sanctifying grace. It is that supernatural gift which is the greatest thing in life. Without it nothing counts in the truest estimate; with it all earthly evils are tolerable. This it is which gives to our life and works their value in God's estimation;

it is the pledge and guarantee of our eternal glory and happiness. Let us see briefly what this thing means, what benefits it confers, what obligations it imposes, what it costs to lose it.

FRIENDS OF GOD

First of all, sanctifying grace is that thing which makes us holy and therefore pleasing to Almighty God. It is a certain spiritual quality which remains in us. We may not advert to it, and we certainly are not conscious of it, but it is something real, as real as a talent for music, or for eloquence, or for organization. Like these it is something permanent; something that can be used. But, unlike these, it can be easily and swiftly lost. Unlike these also, it can be acquired or recovered in an instant. We might consider it as an equipment by which we are enabled to share in God's life in some wonderful but real way. It is something which raises us up to a higher level of life and activity and being. Without that equipment, we should be physically incapable of sharing in the divine nature—as St. Peter describes the effect of sanctifying grace—of knowing and loving God in a supernatural way. It raises us to the level of God's intimacy and friendship. "If any man love Me, he will keep My word. And My Father will love him, and We will come to him and make Our abode with him" (John, xiv. 23). These wonderful words show us at once the dignity and the necessity of sanctifying grace. It is such an endowment that it makes man's soul a worthy dwelling place for Almighty God. Gifts for literature or art or music or invention or politics may lift us up in the world and bring us into distinguished company, far above our natural rank in life; but sanctifying grace lifts us up to the level where we can be friends of God Himself.

SONS OF GOD

But it makes us not merely friends of God; it makes us children of God. "The Spirit Himself giveth testimony to our spirit that we are the sons of God; and if sons, heirs also; heirs indeed of God and joint heirs with Christ" (Rom., viii. 16-17). Hence we are not merely among God's friends when we possess sanctifying grace, not merely known to Him, frequenting His company—"of

His set," if we may use the expression reverently. We are much more closely related to Him. We are admitted to His household, and adopted into His family. We sit at His hearth as if in our own home. We can truly call Mary our Mother, Jesus Christ our Brother, and God our Father. We are by this gift made heirs to Heaven and to the inheritance of God's glory—to that unspeakable life of unending joy with God, in the closest union of love and knowledge. Sanctifying grace is our certain claim, our guaranteed right, to this eternal heritage.

DECIDES OUR DESTINY

The presence in our souls of sanctifying grace is the only claim for which God will have regard when He will come to judge us. It is literally true that our eternity will turn on this question and on this alone: do we or do we not possess sanctifying grace at the moment we quit this life? The presence or absence of this quality will decide automatically, as it were, whether our eternity is to be one of happiness or misery. When we are summoned to stand before God's tribunal, if we can show the wedding garment of sanctifying grace, then He will at once recognize us as His friends, His heirs, His children. We have with us the pledge and badge which proclaims our right, which speaks itself for us. It may well be that we shall not be admitted to our inheritance all at once. We shall probably have to spend some time in the purifying flames of Purgatory to fit us for the unveiled presence of Almighty God. But we are His. We are the admitted heirs. We are merely detained in quarantine. We shall soon enter upon our inheritance and enjoy it for ever.

On the other hand, the soul that leaves this life without sanctifying grace is already judged. There is no need that the tribunal be set up, the books opened, the process set on foot. These will estimate only the extent and depth of the ruin. But the fact of eternal ruin is already certain. That soul can have no part with God for all eternity. It can never sit down at the banquet of God's glory; it can never join the happy guests among whom God walks, because it has not on the wedding garment.

VALUE OF SANCTIFYING GRACE

Such considerations may help us to realize in some way what a great and glorious thing sanctifying grace is. Compare it with the things that men value in the world—money, reputation, power, health, success, talents. These things seem to men so real and so solid, so attractive, so worthy of effort, of living for or dying for! And yet what little things they are, after all! How poorly they satisfy man's nature! How fleeting they are, how short-lived! What are they in comparison with that wondrous gift that has such sublime and lasting effects, that gives such a value to our actions, such a dignity to our existence, such an assured hope for a glorious eternity? Ah, my Brethren, well might it be so, for was it not bought with the blood of God's own Son? "Grace and truth came with Christ." We know only too well that grace is a gift infinitely above our merits, to which we have no claim. But we must remember also that it is the gift of God—that is something worthy rather of His love and power than of our worth and merits.

RESPONSIBILITIES OF GRACE

Yes, my dear brethren, sanctifying grace is something to be proud of, to thank God for; but do not forget that it carries with it a heavy responsibility. It came to us by God's free gift, but it rests with us to preserve and to use it. We can lose it only too easily. We forfeit it by mortal sin. When we turn away from Almighty God and do, with full deliberation, what we know to be gravely wrong—when we violate knowingly and wilfully His law in a serious matter—we lose the divine gift of sanctifying grace. There is no change exteriorly; we go abroad among our friends as if nothing had happened; we sit down to eat or we lie down to sleep possibly with unconcern. But what a woeful change there is in us in the eyes of Almighty God and of His Angels and Saints! We have lost that thing which gave us all our true value and beauty. We are no longer the friends and intimates of God; we are no longer His children and heirs; we have no further right to Heaven. Our soul has lost its supernatural life; it is livid, hideous and helpless like a corpse. If death were to come upon us at that time—which may God avert!—we should never see the face of our Father

in love. If mortal sin were only that—what an unspeakable disaster it would be! What a horror we should have for it! Nothing else in the world can rob us of sanctifying grace.

Let us, in conclusion, ask God through our Blessed Lady for two things. First, that He may give us a special grace to appreciate this gift, so that we may consider it as the greatest thing in life, as something to be preserved at all costs, even at the cost of our blood. "If thou didst know the gift of God!" Christ said sadly to the Samaritan woman. To judge from our lives perhaps, the words might be more fittingly said to us.

Secondly, let us beg of God that, if ever we should have the misfortune to lose sanctifying grace by mortal sin, He will send us a remorse and sorrow that will not let us rest in our sad state, but will urge us to recover our birthright by contrition and confession. May God then grant that we may never again lose this divine possession of sanctifying grace! In His great mercy may He grant that, when the King comes, He shall find us all clothed in the wedding garment, and thus worthy to be His guests and children, to sit with Him at His banquet for ever!

TWENTIETH SUNDAY AFTER PENTECOST

Signs and Wonders

By FERDINAND HECKMANN, O.F.M.

"Unless you see signs and wonders, you believe not" (John, iv. 48).

SYNOPSIS: Introduction: Though the Saviour came for the salvation of all, He did not, as a rule, associate with the rich, powerful, and noble of this world, because they often do not make religion an affair of the heart.

I. The reproach of the Saviour, "Unless you see signs and wonders, you believe not," was addressed to most of the contemporaries of Jesus.

II. The results of His miracles and wonderful deeds.

III. Infidelity endeavors to extend and consolidate its dominion over mankind. We must oppose to it a firm, humble, joyful faith.

Conclusion.

"God is charity," says St. John (John, iv. 16). The nature and essence of God, therefore, is charity or love. The nature and essence

of the Son, who is the image and likeness of the Father, must likewise be charity or love. Out of pure, unselfish love, God created man that he might be a partaker and sharer in His own greater glory and happiness. After the bond of love between God and man had been broken by the sin of the first man, the Son of God became incarnate principally to make clear and to bring near to men the greatness of the love of God for them; for the incarnation of the Saviour and His death on the Cross were the greatest acts of love on the part of God the world has ever seen. "God so loved the world," says St. John, "as to give His only-begotten Son, that whosoever believeth in Him, may not perish, but may have life everlasting. For God sent not His Son into the world to judge the world, but that the world may be saved by Him" (John, iii. 16, 17). And again: "The Son of Man is not come to be ministered unto, but to minister, and to give His life for the redemption of many" (Matt., xx. 28). The entire life of the Saviour on earth was a long, unbroken chain of manifestations of the love and mercy of God towards men. He came into this world for the salvation of all men. No rank or condition of men was excluded from His merciful love.

OUR SAVIOUR MINGLED RATHER WITH THE POOR THAN THE RICH

During His earthly life, the Saviour seldom associated with the rich, powerful, and noble of the Jewish church or state. We never see Him at the court of a prince, and, when during His trial He was brought before King Herod, He did not deign him worthy even of an answer. He never associated with the levites, priests, and highpriests of the Jewish religion, except when they approached Him, or He was brought before them; and then He scourged their pride and hypocrisy and other vices with words that knew no leniency. On the contrary, Jesus one day called His disciples apart and said to them: "You know that the princes of the gentiles lord it over them; and they that are the greater, exercise power upon them. It shall not be so among you; but whosoever will be the greater among you, let him be your minister; and he that will be first among you, shall be your servant" (Matt., xx. 25-27). He once spoke the significant and deep-meaning words: "I confess to Thee, Father, Lord

of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones" (Matt., xi. 25). And in another passage He says: "The poor have the Gospel preached to them" (Matt., xi. 5).

No doubt, wise reasons actuated the Saviour in His attitude towards the rich, powerful, and noble of this world. The rich, powerful, and noble of this world seldom make religion an affair of the heart; only too often they are excessively attached to their wealth, and are dazzled by the splendor of earthly power and greatness. For this reason they often are indifferent towards religion. They only too frequently repeat the question of Pilate: "What is truth?" (John, xviii. 38). When religion does not find a dwelling-place in the heart of man, when it is only the object of proud inquiry and prying curiosity, as in the case of Herod, it generally abandons such a man. Though the Saviour voluntarily renounced the riches, powers, and honors of this world, He did not exclude the wealthy and powerful of this earth from His merciful love. His friendship with the wealthy Lazarus of Bethania, His visit to the house of Zacheus, the tax-collector, are proofs of it. When He came into this world, He accepted the homage and service of the rich and powerful in the persons of the three Holy Kings, and He permitted the Jewish aristocrats Joseph of Arimathea and Nicodemus to bury Him in the tomb.

OUR SAVIOUR'S REPROACH

The ruler in today's Gospel had to suffer the reproach of the Saviour, "Unless you see signs and wonders, you believe not," solely because he had recourse to the Saviour only when dire, extreme necessity compelled him, and because he approached Him with an almost unbelieving and hardened heart. This reproach of the Saviour was not only intended for the ruler of the synagogue, but also for many of the other contemporaries of Jesus. They knew that the Messiah was to appear at that time; they heard the testimony of St. John the Baptist, who pointed Him out to them in the words: "There hath stood One in the midst of you, whom you know not. The same shall come after me, who is preferred before me; the lachet of whose shoe I am not worthy to loose" (John, i. 26, 27). They saw the Saviour walking in their midst with royal dignity and heav-

only meekness and condescending kindness; they saw the sanctity of His life; they heard His sublime doctrines, words of life, words of power and grace, such as never had fallen from any other lips. And, nevertheless, they did not believe in Him. They saw the miracles He worked, but even these were not sufficient for them; they demanded still greater and more numerous signs from heaven and wonderful deeds. And the Lord complied with their demands. He repeatedly worked so obvious and striking miracles that in all justice He could refer to them as signs and proofs of His messianic dignity and divine mission: "If I do not the works of my Father, believe Me not. But if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me and I in the Father" (John, x. 37, 38). And again: "Do you not believe that I am in the Father and the Father in Me? The words that I speak to you, I speak not of Myself. But the Father who abideth in Me, He doth the works. Believe you not that I am in the Father and the Father in Me? Otherwise, believe for the very work's sake" (John, xiv. 10-12).

THE RESULTS OF HIS MIRACLES

But what were the consequences of His miracles? Some believed in Him—His disciples, some of those He had healed of their maladies, some of the witnesses of His miracles, and also some persons in authority, as the ruler in today's Gospel and the centurion at His death on the Cross. But, in spite of the obvious, striking miracles and wondrous deeds of the Saviour, the great majority of the Jewish people remained obstinate, stiffnecked and unbelieving. They saw His miracles: they could not deny and gainsay them; but they lacked the humility and grace to bow down the mind and heart before Him in humble submissive faith. On the contrary, they were even filled with fury and rage against the Wonder-worker—with a glowing hatred against Him which did not rest until they had nailed Him like a malefactor to the Cross.

Do we not find the same conditions in our days? Does not an obstinate, appalling unbelief prevail in the world—an unbelief that will not accept the truth and bow down in all humility before the word of God in spite of all the proofs and arguments in its favor,

but shuts its heart against the truth because it cannot bear it. This unbelief arises either from pride of intellect, the perversity of the human will, or immorality of life. To this Christ Himself bears witness when He says: "And this is the judgment, because the light is come into the world, and men loved darkness rather than the light; for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, because they are done in God" (John, iii. 19-21). The sources of unbelief are ever the same; they were the same in the times of Christ as in our days. They are either blind pride of mind nourished by an unbelieving, frivolous literature, or moral depravity which seeks its justification and embellishment in unbelief. Mankind has ever been divided into the men of faith and the men of unbelief, and thus it will ever be. This division of men is found in all the ages of history of mankind back to the primitive days. Already in the days before the Flood, we have the division into the "sons of God" and "sons of men," into the sons of Seth and the sons of Cain. The posterity of Seth were pious and believing; the descendants of Cain were vicious and unbelieving, and finally attained the ascendancy.

INFIDELITY STRIVES TO WIN DOMINION OVER MANKIND

In our days infidelity endeavors with all its might to extend and consolidate its dominion over mankind. Shall unbelief triumph over truth and darkness over light? The success which infidelity will have depends upon us—upon the firmness and joyfulness of our faith. Millions must bow down again in humble, reverential faith before the Gospel of the Cross, which, in spite of persecution and death, triumphed over this world and its prince. True faith will never bow down before earthly greatness and power, but will compel these to bow down before it; and, whether men will it or not, the religion of Jesus Christ, who from the Cross vanquished the world and its prince, will triumph finally over infidelity and immorality. A tree that grows up from a tiny seed, and is often broken and trod down into the dust, but which always grows up again and becomes a world-shading, world-protecting tree, must have an indestructible

and imperishable life; and such a tree is the Doctrine and Church of Jesus Christ. In her indestructibility, which has been proven by the centuries of her history, is to be found the best proof of the divinity of Christianity. Blinded by the dazzling lights of error and unbelief, thousands never outgrow the narrow limits of human greatness, and oppose Christ's teachings with hostile defiance, as Herod opposed Christ Himself; other thousands will, in all faith and humility, fall down before Christ in humble adoration, as the ruler did in today's Gospel. The Christian religion ever and at all times will remain the religion of the people, which embraces all ranks and conditions of men, rich and poor, learned and unlearned —the world-religion which unites all nations and peoples of the earth in the one, same love of Jesus Christ, the cornerstone of the world and of the history of mankind.

TWENTY-FIRST SUNDAY AFTER PENTECOST

God's Mercy Towards Sinners

By BERTRAND F. KRAUS, B.A., S.T.B., M.A.

"And the lord of that servant, being moved with pity, let him go and forgave him the debt" (Matt., xviii. 27).

SYNOPSIS: *Introduction: The example in the Gospel inspires us with greater confidence to approach the King of kings and beg Him to remit our debt of sin.*

- I. *God patiently waits for sinners.*
- II. *He not only waits for, but even seeks them.*
- III. *He forgives all sins, no matter what the quantity or the quality.*
- IV. *The only condition He places is that the conversion be sincere.*

Most consoling is the truth that our Divine Saviour offers us for our consideration in this morning's Gospel. He likens Himself to a king who is moved with pity at the earnest pleading of his servant, and generously remits the heavy debt that he owes. We, the servants of the Kings of kings, are thus made to feel a greater confidence in approaching our Lord and Master and begging Him graciously to forgive our enormous debt of sin. And gracious and merciful, patient and plenteous in mercy (Ps. cxliv. 8), He indeed shows Himself to be to all who respond to the call of grace and return repentant to Him whom they have spurned.

GOD PATIENTLY WAITS FOR SINNERS

God displays His boundless mercy towards sinners by the admirable long-suffering with which He waits for them, and the ineffable sweetness He shows in taking them back. The Gospels record many such cases, and the lives of the Saints offer us countless examples which give substantial proof to the words of our gracious King: "I desire not the death of the wicked, but that the wicked turn from his way, and live" (Ezech., xxxiii. 11). Take the example of Mary Magdalen, the public sinner. What a shocking life of sin she had led for years! And yet, moved by grace, she cast aside all feeling of human respect, and threw herself at the feet of our Lord. The tears of repentance, pressed from a contrite and love-filled heart, streamed from her eyes. And with them she bathed the feet of Jesus, using as a towel the lovely hair that she in her pride had used in the service of sin. Long had our Lord waited for this sheep gone astray, and now, when she returned, He did not spurn her. Nay, rather He defended her against the attacks of those who were violent in their condemnation. St. Mary of Egypt followed in the footsteps of the sinner Magdalen, but imitated her also in her earnest repentance, and became a great saint. God indeed acts towards us sinfully stubborn children like a loving Father. With a father's tenderness and patience He waits for the return of His prodigal children, and, not content with merely receiving us, He showers abundant graces upon us: "Bring forth quickly the first robe, and put it on him, and put a ring on his hand, . . . and bring hither the fatted calf, . . . and let us eat and make merry: Because this My son was dead, and is come to life again: was lost, and is found" (Luke, xv. 22-24). And no longer will He remind us of our misdeeds: "He will cast all our sins into the bottom of the sea" (Mich., vii. 19).

OUR LORD SEEKS SINNERS

But, not content with waiting for the sinner to return of his own accord and beg the forgiveness which He is so willing to grant, our gentle Lord chooses to seek him. Like the good Shepherd, He goes to look for the lost sheep, "for the Son of man is come to seek and to save that which was lost" (Luke, xix. 10). Or, again, like the woman who diligently searched everywhere for the lost groat, her

heart filled with solicitude and sorrow, our kind Saviour seeks us, calling to us tenderly. With love He begs us to return, and promises to take us back (Jerem., iii. 1). It is with truth, then, that St. Ephrem exclaimed: "Before the petitioner knocks, O Lord, You open. Before he prostrates himself, You stretch forth Your hand. Before He bursts into tears, You overwhelm him with Your tender mercies." My friends, God calls us. Let us heed His voice and respond to the call of grace. For God will take us back and grant us forgiveness, since, as St. Augustine assures us, He is more willing to grant pardon than the sinner is willing to accept it.

ALL SINS ARE FORGIVEN

God will take back the sinner, no matter what the crime, no matter how many the sins; for "if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool" (Is., i. 18). St. Paul, who persecuted the Church, obtained forgiveness. St. Peter, denying his Master, the murderer-thief on the cross, the unjust Zacheus were pardoned. Have we any reason to despair? Have we any reason to believe that God, who showed abundant mercy to these sinners, will not pardon us? No! God in His mercy is the same now as He was then, for God does not change (Mal., iii. 6).

ONE CONDITION: SINCERE CONVERSION

Only one condition does God make. He expects the sinner to be sincere in his repentance. And this condition is most reasonable and just. If someone has offended us, we also are ready to forgive, provided the culprit is sincere when he begs pardon and promises amendment for the future. But, if he is not sincere, it is but natural that we suspect his promise that he will cease to offend in the future. God does the same with us. He admonishes the sinner to "forsake his way, and the unjust man his thoughts," and asks him to "return to the Lord, who will have mercy on him" (Is., lv. 7). Otherwise forgiveness cannot reasonably be expected. Nor is it given: "Unless you do penance, you shall all likewise perish" (Luke, xiii. 3). So understand me well. God is willing to forgive all sinners, but the sinner must be truly repentant. Cain was a sinner, but refused to repent. Hence, God could not pardon him. The sinners who per-

ished in the deluge, the inhabitants of the cities of the plain who were destroyed by fire, Judas—yes, hosts of others, what became of them? They refused to do penance and were lost. But not a single instance can you find of a sinner whom God has rejected after he has returned to his Lord and Master filled with sincere sorrow for sin.

All of us are sinners in the sight of God. We have many imperfections, many blemishes on our soul. Let us make haste, then, to remove these stains with heartfelt tears of sorrow, rending our hearts, and turning to the Lord our God, mindful that He is rich in mercy (Joel, ii. 13). And the means are at hand for us to use: sincere contrition, a firm purpose to amend, a frank confession of our sins. Then God's mercy and grace will be showered upon us in sweet abundance, and we shall obtain for our souls peace here and hereafter.

TWENTY-SECOND SUNDAY AFTER PENTECOST

Church and State

By P. J. LYDON, D.D.

"Render, therefore, to Cæsar, the things that are Cæsar's and to God, the things that are God's" (Matt., xxii. 21).

SYNOPSIS: Introduction: False views on the subject.

- I.* (a) *Divine origin of all power.*
(b) *Obedience necessary.*
(c) *Relations of Church and State.*
- II.* (a) *Religion imposes definite obligations which often run counter to State laws.*
(b) *In conflict of the two, we obey God rather than Cæsar.*
(c) *Religion is primary; everything else is a means to man's spiritual welfare.*

Conclusion.

We are living in an age when many are losing or have lost sight of the claims of God on us as individuals and as a nation. Four hundred years ago, the so-called Reformers set aside the authority of Christ's Church in teaching and ruling with the result that private opinion was substituted for the old rule of faith. Small wonder, then, if today we see confusion of ideas on many matters on which the Catholic Church has a clear and definite answer. Outside the

Church today, we find two extremes of opinion: according to some, nothing counts but the great, omnipotent State from which, they say, we derive all our rights; according to others, we must reduce the sphere of authority so that the individual will be as free as possible from all regulation by others.

AUTHORITY DIVINE

Let us dwell today on what the Christian teaching has to say on civil and religious authority. The pagan Empire of Rome in which Christianity was preached by the Apostles, looked with fear and suspicion on the new religion just as modern pagans do. For pagans, the State was everything; there was nothing higher, nothing more majestic. However, they found the Christians unwilling to conform to this idolatry of the Empire; there was One who ruled all empires and from whom came all power; our allegiance to the Empire, they said, cannot make us forget our duties to God; we can be loyal to the State only in those matters which do not imply disloyalty to God. They taught, as we teach now, that all lawful authority comes from God as the Author of man. There is no reason outside the will of God why one man should command another. Hence, St. Paul says: "Let every soul be subject to higher powers: for there is no power but from God: and those that are ordained of God" (Rom., xiii. 1). Civil authority, then, is in itself from God, but the form of government depends on the will of man. The Church is indifferent as to whether an emperor, a king or a president rules, provided that his rule be according to reason.

OBEDIENCE NECESSARY

Obedience is necessary for public order and prosperity. The Church teaches that civil rulers are to be obeyed in all their just enactments; many civil laws are binding in conscience under sin; some are only penal, as, for example, tariff laws, those requiring citizens to secure an auto license, etc. Most theologians teach that just tax law is binding in conscience.

The facts of history show, however, that rulers have not always observed justice and reason in their government of peoples. The Church is an independent, spiritual society, and cannot be lawfully

hindered in her work; citizens have natural rights which no government on earth can validly set aside. Both the Church and individual citizens have been and in some places are persecuted. A law that does not conform to right reason is no law, but a form of tyranny. The Penal Laws of Queen Elizabeth, the brutal assault on human rights now to be witnessed in Mexico, recall the days of Nero in ancient Rome.

RELATIONS OF CHURCH AND STATE

Pope Leo XIII proposed the common Catholic teaching when he wrote that God established two great, independent authorities on earth: the Church in all that concerns the moral and spiritual welfare of man and the State in all that deals with the material and temporal good of society. The Church is superior in dignity because of her object, which is spiritual and eternal, but the Church does not lay claim to any purely political power. In purely political matters, the State is independent. Normally, there should be the same close harmony between the two as exists between the soul and body in man; each has its proper function, but one should aid the other. When we say that there should be a union of Church and State, we mean that the State should always observe Christian teaching, and never pass laws contrary to this teaching; it should look upon Christ's Church as the only lawful exponent of the Gospel. It does not mean that ecclesiastics would dictate in purely civil matters, or that Statesmen would become sacristans. In the Middle Ages, the public law of Europe gave the Pope certain powers as arbiter between nations, which, otherwise, he would not have possessed. But, in a country like the United States, where for a long time various religious bodies have existed, the Catholic Church does not ask for recognition as the State religion; it would be unreasonable. She asks for fair play and no favors.

RELIGION IS DEFINITE

A Catholic, then, must obey God and men; he must never neglect his primary duty of religious adoration and reverence. His Catholic conscience will be his guide, and this conscience will never teach him disloyalty to the lawful commands of civil rulers. The late war is proof enough of this. There is a danger, however, that we may

become infected with the views of those who look upon religion as something vague, sentimental and superstitious, and not to be considered for a moment when the civil law enacts something opposed to its teachings. For example, our religion teaches us that our children must receive a religious education in schools erected for that object. There are Catholics who wish to appear broad and patriotic, and are ashamed of what they call our narrowness. Their children, they say, must be in the social swim; they must be in a position to seize the prizes of life, and so they send them to schools where their religion is ignored and often misrepresented. The first schools in this country were religious schools, and their product laid the foundations of the Republic. We cannot render to God the things that are God's, if we violate our consciences as Catholics. Our people cannot lawfully take advantage of the divorce laws of the country without turning traitors to their religion; they cannot make compromises regarding the Catholic education of all the children of mixed marriages without sin; they cannot allow themselves the license of reading dangerous books and magazines that attack the foundations of faith; to do so is to give all to Cæsar and the world and turn their backs on God.

RELIGION IS PRIMARY

Religion is the bond that binds man to God. When we use reason alone in seeking to know God's will and follow it, we practise natural religion. But, we have more than reason to guide us. Christ is our Guide, and His Church is His agent, in making clear to us the meaning of His message. We are not guessing at this; we are certain of it. Now, our Catholic Faith tells us that the most vital interest of man is his soul and its eternal happiness. Money, pleasure, honors, the State itself, are only means to that great end—the spiritual welfare of each individual. They are not ends in themselves. To look upon the State, as some modern statesmen do, as the supreme thing in life, is to fall into a gross error. The State is for us, not we for the State. If we banished disease, poverty and war from society, we should be worthy of much praise, but we would not have done anything worthy of heaven if we meanwhile left God out of our reckoning. We hear much of brotherhood and benevolence today,

but this may be all pure naturalism. It often lacks the Christian spirit and motive. Real Christian love of our fellow-man is based on and presupposes love of God in the first place.

Religion is, first, a service of God, and then only a service of man.

“Love the Lord thy God above all and thy neighbor as thyself.” This is the sum of true religion. To love God is to love those whom God loves; to love God is to hate what God hates; to love God is to do His known Will; to love God is to believe His word in spite of human pride and passion; to love God is to accept His Church as our guide and to obey those who are lawfully placed over us in all things not forbidden. “Render therefore to Cæsar the things that are Cæsar’s, and to God the things that are God’s.”

Book Reviews

FRANCISCAN MYSTICISM

Father Dobbins' study of Franciscan mysticism* was presented as a thesis for an Oxford Research Degree, and won the Oxford crown. At the suggestion of Rev. Felix M. Kirsch, of the Capuchin House of Studies at Washington, it was published as No. 6 of the growing series of *Franciscan Studies*, of which Father Kirsch is Editor-in-Chief. These facts vouch for its high character in the academic field: as a profound study of St. Bonaventure, it deserves a high place among the presentations of mystic and ascetic theology, in which department Pope Leo XIII declared that the Seraphic Doctor was *facile princeps*. "Oxford," says Father Alfred Barry, O.M.Cap., in his Preface, "wisely recognizes that the day of the mystic is *not* over, and by her approval of a further examination of the theological wells of the thirteenth century she seems to be anxious to recover some of the sources of her mediæval greatness." Among the brethren and contemporaries of St. Bonaventure of whom Oxford is still proud, may be mentioned Adam Marsh, Roger Bacon, Duns Scotus, Richard Middleton and William Occam.

The work under examination is not, however, a mere reminiscence; it is a careful scrutiny of the spiritual phases of St. Bonaventure, and an exhaustive heuristic of the fountains of his teaching. The *Opuscula* are best known to the ordinary reader, for who has not at least dipped into *De Sex Alis Seraphim*, or into the *Incendium Amoris*? What priest has not sensed the sweetness of the *Transfige* in his Thanksgiving after Holy Mass? But, as Father Dunstan notes, in the writings of Bonaventure there is no sharply drawn line between dogmatic, moral, ascetic and mystical theology, such as is met with in modern manuals. Hence, to penetrate into his system, it is necessary to examine all his works. All are directed towards one end, the arousing of Divine Love and the desire of attaining to mystic communion with God. He has left no "Summa Mystica"; although he has well-defined views on the subject of mystic experience, there is little trace of his personal religious experiences in his works. While not an intellectualist, his is the objective attitude of the Scholastic. He is ever the *Doctor Seraphicus*, eager to discover the practical applications of the Christian Mysteries.

The Neo-Platonism which left its mark on the early Christian

* *Franciscan Mysticism: a Critical Examination of the Mystical Theology of the Seraphic Doctor, with Special Reference to the Sources of His Doctrines.* By Dunstan Dobbins, O.M.Cap., B.Litt. (Oxon). (*Franciscan Studies*: No. 6, Joseph F. Wagner, New York City).

Fathers, influences Bonaventure only through them. He is only indirectly indebted to Plato and Plotinus. But his debt is none the less real. He has learned of them through Origen and Augustine: in Cassian and Gregory the germ of his *Imitatio Christi* can be found. But the most immediate influences upon Bonaventure were Anselm and St. Bernard and the spiritual tradition set up by St. Francis of Assisi. In contrast to St. Francis, who repudiated monasticism, St. Bonaventure monasticized his Order to no small extent. Francis refuses to see the worldly wisdom of large and well appointed houses for the Friars; Bonaventure, in deference to such worldly wisdom, forcibly defends them.¹ The task of linking the spiritual principles of Bonaventure with those of Francis presents difficulties. At first sight, the two seem diametrically opposed: Francis the simple, the poetic, who called for the observance of his Rule, leaving it to the individual conscience to dictate to what extent it was binding: Bonaventure the legalist, trained in the science of the Schools, getting beyond the conditions of the more perfect group of beginners surrounding St. Francis, and utilizing studies to supply what the earlier ones drew from their constant communings with God. Bonaventure solved the problem of poverty by the doctrine of use: the Friars were not to be the owners of property, either corporately or individually; only the simple use of houses, lands, libraries and all other things was allowed them; ownership was vested in the Holy See. Thus was Francis' simple Rule made to fit the needs of an organized body.

The prime issue of this study, however, is not the legislative work of Bonaventure; the problem of mysticism—and more particularly of Franciscan Mysticism, in which field Bonaventure is the great master—is uppermost. At the present time, Catholics and non-Catholics alike are centering their attention on the problems connected with the mystic life. The pages of popular as well as scientific journals are replete with discussions of it. At the Sixth International Congress of Philosophy (Harvard University, September, 1926) an entire section was devoted to its discussion, and the mere mention of the occurrence of "mystic phenomena" is sufficient to attract the attention of thousands of people and to fill columns in the daily press. The East and the West are offering their systems; India and China are competing with the delvers into Psychic Research. It is with difficulty and not without danger that the earnest Christian attempts to draw from the unique experiences of the Saints anything which he may sanely adapt to his personal wants. It is with a sense of relief, and with due appreciation

¹ Father Dunstan here (p. 31) refers to *Determinationes Quæstionum*, II, Q. xv, tit. 8, p. 567: "His de causis magis diligimus magnos conventus quam parvos, videlicet, quia maior disciplina potest ibi servari, etc."

of the courage of the author, that we examine the pages of this carefully made and fearlessly scientific study of the sources and doctrines of the most eminent of Christian writers on the subject.

The questions raised by present-day psychology are not dealt with by the Saint in the terms and language of our time. In speaking of mystic prayer, Bonaventure nowhere has in mind any state which can be attained by purely natural effort. The assistance of God is always necessary. The contemplation of the traces of the Creator in the material universe, the truths concerning Him at which the intellect is able to arrive, are but the beginning. The love of St. Francis himself for creatures is no mere pious sentimentality: they are loved as creatures of God, symbols of Divine Beauty, which through the mystery of the Incarnation lead to God. With Bonaventure, Christ is the way and the gate; nor can he be included among the number referred to by Herrmann,² when this author assumes that Catholic piety, when it reaches its highest point in the attainment of God, puts aside Our Lord Himself. The Cross must enter in, not only by way of mediation, but by the actual experience of suffering: to the mystic, suffering is not a mystery, but an experience. "To go beyond this," says Father Dunstan, "and to comment upon the nature of the illumination they claim as a result of their endeavours to follow Christ so closely, is not within our power." He quotes with approval the words of Watkin: "It is possible to be a mystic philosopher in an armchair, to be a mystic only on the cross."

With the appearance of the works of Saudreau³ and Poulain⁴, a dispute on certain phases of mysticism arose in Catholic schools which continues to the present time. This dispute covers three chief questions:

- (1) Are all Christians called to the mystic life—*i.e.*, will all Christians have mystic experiences in this world, if they correspond perfectly to the graces which God offers?
- (2) Should mysticism be distinguished into "acquired or active contemplation" and "infused contemplation," or should this distinction be neglected entirely?
- (3) Does the prayer proper to the mystic life, or the mystic state,

² "The Communion of the Christian with God" (trans. by R. W. Stewart, London, 1906, p. 30).

³ The principal work of Very Rev. Canon Auguste Saudreau is "La vie d'union à Dieu, et les moyens d'y arriver d'après les Grandes Maîtres de la Spiritualité." This appeared in 1900. The quotations in "Franciscan Mysticism" are from the edition of 1921. An English translation from this edition has just been made by E. J. Strickland (New York City). See review in *Thought* (June, 1928, p. 147), by Francis E. Keenan, S.J.

⁴ "Des grâces d'oraison," by Aug. Poulain, S. J., appeared in 1901. An English translation from the sixth French edition was made by Leonora L. Yorke Smith (St. Louis, Mo.)

include the exercise of certain "spiritual senses," "presence of God felt," "experimental experience of God's action in the soul," etc.

To the first of these questions, Saudreau answers affirmatively; Poulain says: "Strive as I may . . . I shall not succeed in a *low degree or momentarily*" (Eng. trans., p. 2). With regard to the second question, Saudreau rejects these terms altogether; he maintains that there is not a trace of this distinction among the masters of the mystic life. Poulain identifies acquired contemplation with the prayer of simplicity, and places it as intermediary between meditation and the mystic state. Scaramelli accepts the distinction. We may note that, in Saudreau's exposition, all mystic prayer is infused; yet, the mystic state is one which every Christian may hope to achieve. Poulain will not admit that infused contemplation is a gratuitous grace (*gratia gratis data*): it is given as an auxiliary grace to sanctifying grace.

Saudreau's answer to the third question is a denial that the spiritual sense or the experimental experience of God's action in the soul are characteristic of or necessary for the mystic state. Poulain holds that these experiences are fundamental; that the soul possesses intellectual spiritual senses, having some resemblance or analogy to the bodily senses; he gives their number as five.

Father Dunstan gives us the replies of St. Bonaventure to these queries. To the first, the answer is that between the two extreme views—*viz.*, that even those who recite the Our Father with devotion are mystics in reality, and the opposite, that the mystics are a class absolutely apart under a distinct economy of grace—there is a medium in the doctrine of Bonaventure (cfr. p. 47 sq.). Mysticism is the realization of the inherent possibilities of grace. Continual effort is needed; the soul in this life is never wholly removed from the exercises of the Purgative Way. Yet grace leads the soul along a path mapped out by Divine Law. If the mystics are a class apart, it is not because God has willed it so; they are mystics simply because they have heroically determined to make of their whole sojourn upon earth a veritable pilgrimage to God. Let the soul faithfully travel along this way of continual spiritual development, and the inherent possibilities of grace will be fully realized. There is no special vocation to the mystic state: it is a state offered to all (p. 132).

There is no trace of the distinction between infused and acquired contemplation in any of the genuine writings of Bonaventure. The conclusion of Father Dunstan is: "It seems only right to say that for Bonaventure the only state to which the term 'mystical' can in any sense be applied, is that which is now distinguished as 'infused'" (p. 132). Bonaventure must be ranged in opposition to those who regard true, or "infused," mystical contemplation among the extraor-

inary gifts. It is a great gift, but not an essentially extraordinary one.

In a similar manner, Bonaventure is ranged on the side of those who find no special spiritual senses. "Bonaventure knows of no faculties which can be described as they are in modern treatises" (p. 140). A good part of Chapter II is devoted to a refutation of the whole idea of spiritual senses as special facilities. Not only are they foreign to Bonaventure, but no advantage is to be gained by their introduction. In view of the Seraphic Doctor's teaching of the gifts of Understanding and Wisdom, they are superfluous and even misleading. This is said to be the usual teaching of the mystics. Whether or not we agree with the conclusions of Father Dunstan (in view of the manner in which Bonaventure refers to the response which the Divine Delights make to the sense demands: "suavitas mea, dulcedo mea, odor meus, habens omnem dulcedinem et saporem"), we must attach great weight to his opinions. He probably has not spoken the final word, nor should we look for it in such a work as this. He has given us a clear-cut exposition: his arguments must stand, or be refuted by others just as scientifically presented.

AUGUSTINE WALSH, O.S.B., PH.D.

TWO AMERICAN CARDINALS

Two commandments sum up the whole law, the Lord Himself said: "Thou shalt love the Lord thy God, and thy neighbor as thyself." During life men's relations to the Lord are so personal and sacred that comparatively little can be said about them, but the observance of the second commandment in the care for others is a matter of history that can be told in detail. These two memorial volumes to the Cardinals of New York and Philadelphia* illustrate particularly this fact, and tell the story of what they have done for the benefit of others.

The Parish Visitors—themselves a favorite religious congregation of the Cardinal Archbishop of New York, because they are devoted in a very intimate way to the care of the poor in the great city—have told very well the story of the life-work of the "Cardinal of Charities." We hear much of social service at the present time, and comparatively little about charity. Some people actually seem to think that there is an innuendo of humiliation about the exercise of charity, but the Cardinal of New York has emphasized over and over again the fact of how much the charity that is exercised towards those in need reacts for the benefit of the doer of it. Was it St. Vincent de Paul who said, "Unless the charity you do does

* *The Cardinal of Charities*. By the Parish Visitors of Mary Immaculate (New York, 1927).—Official Jubilee Volume. *Life and Work of His Eminence D. Cardinal Dougherty and History of St. Charles Seminary* (1928).

more good to you than it does for the person for whom it is done, there is something wrong about your charity?" There is, of course, all the difference in the world between charity and philanthropy, and philanthropy may pauperize while charity lifts up. This is what "the shepherd of his flock"—as he prefers to call himself—in New York has often emphasized, and it is brought out here in the story of "The Cardinal of Charities."

The volume from Philadelphia is very different from that from New York, and yet it also illustrates very well how much these high dignitaries in the Church appreciate the fact that the second commandment is like unto the first. Perhaps some people may be inclined to think that the Church is copying the fashion of the moment in thus emphasizing what is social service under another name, but it must not be forgotten that, when what used to be called the Reformation—the religious revolt in Germany in the sixteenth century—took place, a great many of the "reformers" insisted that good works meant almost nothing, while faith was the one essential for salvation. The Church, however, has always held that the second commandment is like unto the first, and charity has been the watchword, and such it has been indeed in the lives of the Cardinals of both New York and Philadelphia.

There is scarcely a phase of Catholic life organized for the benefit of others—and especially of those in great need—to which Cardinal Dougherty has not made distinct contribution by sympathetic recognition. His wide experience in three dioceses in various parts of the world and in the Archdiocese of Philadelphia has given him an outlook on things Catholic which enables him to appreciate very thoroughly the essentials and distinguish them from the less important details of Church work. It is extremely interesting to find, for instance, that the Rt. Rev. Msgr. William Hughes, Director of the Bureau of Catholic Indian Missions, has a chapter in this volume on Cardinal Dougherty as a friend of the Indians, while the Rev. J. B. Trenelly, Secretary of the Commission for Missions among the Colored People and the Indians, proclaims the Cardinal-Archbishop of Philadelphia the benefactor of the negro. On the other hand, the Vice-President and General Secretary of the Catholic Extension Society pays a tribute to him as a missionary bishop. Where the need is the greatest, there he is readiest to help.

When I tried to tell the story of our American cardinals at the time of the Eucharistic Congress, I quoted Cardinal Mercier's expression: "The ideal is not a dream but your practical duty of every day." And I suggested that our American Cardinals have all been men for whom this maxim of practical idealism is exemplified very thoroughly in their official and personal activity. These two volumes are variants on this theme

JAMES J. WALSH, M.D.

THE FEMININE TOUCH IN LITERATURE

Even the most hardened materialist has one good reason for holding that women ought never to become like men. That reason is the "feminine touch"—which, whether sublime in the case of St. Teresa, or touching in the case of the poor woman whose one flower-pot is used to advantage in brightening up a bare room, is something to which the mere male cannot attain. I think that Enid Dinnis as a story-writer profits more by this "touch" than by any other gift.¹ She has, of course, always something like a story to tell, and the fact that her narratives are always shot through with the simple beauty of her Catholic faith makes them more interesting and satisfying than they could otherwise be. But the touch is the thing. Here for instance is the affair of the man who once upon a time thought he saw a fairy on Peckham Rye. As a matter of fact, it was a curiously ill-clad celluloid doll, which a little girl was trying to find with the help of St. Anthony. She succeeded, amidst complications of character and other things which amuse as well as instruct the reader in human nature. There is the strange adventure of the man who was sent to purchase an ass for Father Forbes' Christmas Crib, and who carried out his commission with important attendant results. There are ever so many other matters in this collection of short tales. I can draw attention to one more only—an explanation of the relation between Fra Ricardus and printing plus obedience. This is a good example of the historical short story written in a gentle, humorous key. Every Catholic reader will find the little volume a treat and a change. Perhaps the level is not quite so high as that attained in some of Miss Dinnis' earlier volumes, but it is satisfactory nevertheless.

Sister Eleanore is both a teacher of college girls and a writer with a remarkable gift for talking in the vein of children. She has, as yet, not altogether discovered the second fact, but I am hoping she will sooner or later, and so grow into her real vocation. Meanwhile I hasten to add that "Certitudes,"² a volume of essays, is notable precisely because it contains so many points of view and expressions which children—of the type slightly remote from the nursery, of course—would approve of and enjoy. This is true not only of a fine essay on Longfellow and a fairly satisfactory one on how to introduce little ones to the Saints, but also of a good half of the optimistic treatment of sentimentalism and other topics. Here is the mind of a religious whom contact with holiness has made to

¹ *Travellers' Tales.* By Enid Dinnis (B. Herder Book Co., St. Louis, Mo.).

² *Certitudes.* By Sister M. Eleanore (D. Appleton and Co., New York City).

feel that life is good and, beyond that, enjoyable. I confess to nothing more than a tolerable liking for such essays as were obviously class-room lectures in their earlier stages. There is a lot of good stuff in them (and some of it has the real feminine touch), but there is also a considerable amount of mere guess-work. I wish that Sister Eleanore would find out how good she is at the kind of writing she was born to do. It is rather difficult to refrain from feeling that, if she did, she would stop adventuring into that realm of criticism which she is altogether too good and too lovable to master. All that having been said, let us add that "*Certitudes*" will find its way about for the reason that many people will rightly enjoy Sister Eleanore's style and nobleness of mind.

G. N. SHUSTER.

Other Recent Publications

Roma Sacra. Essays on Christian Rome. By William Barry, D.D. (Longmans, Green & Co., New York City).

A new book by Dr. Barry is always welcomed by the reading public which appreciates literary excellence. His prodigious erudition, judicious treatment, excellent judgment, and impartial conclusions make the perusal of his works both enjoyable and profitable. His diction is so elegant, his mastery of language so perfect, that the reader revels in an exuberance of classical English on every page. Some years ago, the literary critic of a periodical noted for its purity of style and delicacy of expression thus appraised his volume on Cardinal Newman in the *Literary Lives*: "A surprising book, that will arouse thought and discussion and which will stand by its literary quality. Interesting from cover to cover and written in English that Newman himself would not disown." The variety and depth of his knowledge have enabled him to write on a multiplicity of subjects, historical, theological and literary, and in every field he has won the praise of the most exacting critics.

The present volume should be as popular as his previous works. At first sight, it might appear a series of somewhat disjointed and disconnected articles with no bond of unity, reprinted from *The Dublin Review*. A cursory glance at the apparently dissimilar titles seems to strengthen the opinion, as the chapters treat of such heterogeneous topics as "The Unknown Plot," "The Holy Latin Tongue," "Our Holy Bible," "The Liturgy of Toledo," "Pope and Emperor," "The Angelic Doctor," "The Gold of Dante," "Francis Thompson's Life of St. Ignatius," "Catholicism and the Spirit of the East." A closer perusal, however, reveals that all the essays deal with one grand chapter in history, which welds them into a perfect whole, and explains clearly the author's purpose. Every article is complete in itself, yet the bond of unity between all is so maintained, that at the

conclusion of the book the reader realizes that the *raison d'être* of the work is to show the power and majesty of the Church of Christ. To make comparison between the different essays would be invidious, yet it seems to the reviewer that those dealings with St. Thomas, Dante and Francis Thompson will appeal most strongly to the ordinary reader. Yet, here again the supposed hiatus disappears, and he will not be satisfied until he has read the remaining essays. Such a course is necessary to follow the trend of the author's mind.

As in his other volumes, the present book displays a wealth of knowledge and a passion for accurate research work. His classical, literary, historical and biblical references are especially valuable and interesting, and may incite the reader to follow in his footsteps and to cultivate his literary virtues. His boldness and fearlessness are apparent in his habit of appropriating and correcting hostile views of opposing authors. This is especially patent in his essay on Dante in which he proposes the question: "How much in the structure and conduct of the 'Divine Comedy' was derived from Islamic sources?" With his usual moderate, though orthodox methods, he simply affirms the conviction that "Dante's unique worth as the supreme Christian and Catholic poet remains unaffected by the disclosures of any possible sources upon which he drew. In this, as in so much else, he resembles Shakespeare."

The praise and approval which greeted these essays when they appeared in *The Dublin Review* are harbingers of the future reception that await the collected papers, and bespeak for the book the same hearty welcome. Although a strong Catholic sentiment permeates every chapter, it is not essentially a Catholic book. It is a work for every lover of historical truth and every admirer of literary excellence. Catholics will be stronger in their faith after reading these well-written, well-authenticated treatises, and non-Catholics will be disabused of many prejudices, acquired through heredity or environment. Every devotee of good literary taste should read and appreciate this sterling work.

T. P. P.

The Archbishop's Pocketbook. By Herman J. Heuser, D.D. (P. J. Kennedy & Son, New York City).

My clerical friend, unless you have a few hours to spare and a desire to know the inner life of an Archbishop, do not read "The Archbishop's Pocketbook," by Dr. Heuser. But if you would be entertained, would become acquainted with the multifarious duties of a prelate, would meet his friends and co-workers, would listen in on their conversations, debates and discussions, and be edified and instructed in the bargain, then by all means procure a copy of this work, compose yourself for a few profitable hours, and begin to read. The smiling and honest, yet officious and alert Tom Burns—the Archbishop's Valet and the Cathedral Sexton—is the first you will meet, and he it is who displays to you the contents of the Archbishop's Pocketbook. You meet, too, the genial and democratic Fr. Martin, the former Chaplain of St. Catherine's and present Vicar-General, whose words and opinions will give you food for thought. The blunt Fr. Bruskins

and the smiling Fr. McCabe will be among those whom you will encounter within the pages of this book. Of course, all are the fancies of Dr. Heuser, by means of which he expresses himself on topics that are of interest to the clergy. His criticisms and ideas are well worth perusing, as readers of other works of Dr. Heuser well know. Would that this volume would be carefully read by our clergy! Reflection upon its contents will be a distinct advantage to any cleric.

Baptismal Fonts. By E. Tyrell-Green (Society for the Promotion of Christian Knowledge, London, England).

The Society for the Promotion of Christian Knowledge has added to its list of "Historical Monuments of England" another book, which deals with the subject of "Baptismal Fonts." Its author says the work "is an attempt to classify and illustrate the Fonts of England and Wales." Judging from a survey of the volume, we think the attempt of the author has been quite successful, for he presents to the archeologist and the antiquary alike a publication that is a source of delight. Consisting of 10 chapters and 102 illustrations, the work begins with a treatment of the archeology of Baptism, and demonstrates in later chapters the origin and development of Fonts, regarding them from the viewpoints of shape, ornament, design, and material. Chapters on Wooden Fonts, Fonts of Metal and Inscribed Fonts, close the volume. The subject is carefully handled and presented in a style that is pleasing.

This work is far from being a scientifically dry-as-dust exposition of Fonts. On the contrary, it is sufficiently interesting to engage the attention even of those who are not specially interested in such subjects.

The Blessed Virgin Mary. By Virgilius H. Krull, C.P.P.S. (M. A. Donohue, Chicago, Ill.).

Fr. Krull's present work is a small volume on the life of the Blessed Mother intended for daily use in May Devotions. These treatments of the various phases of the Virgin's life are gathered from Patristic Literature, the Bible, Ancient Tradition, the Decrees of the Church, and History. The reading of "The Blessed Virgin Mary" is calculated to inspire one with a greater love of her through whom all blessings flow to us.

Theologia Moralis Universa. Auctore Camillo Colli-Lanzi. Volume II (P. Marietti, Turin, Italy).

This work occupies a middle place between the large courses of Moral Theology and the pocket manuals, since it summarizes the matter without making the treatment so lean that fuller volumes have to be referred to. It is, thus, very well accommodated to the needs of those who wish to make a review of theology or prepare in short time for an examination. The present volume deals with the virtues. Two more volumes are to follow, which will make a work of about 1500 pages.

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